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IYDAH.



MATHEW.



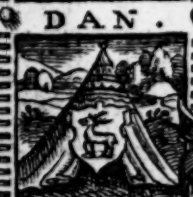
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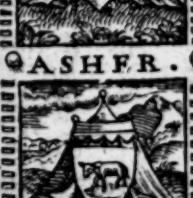
IOHN.



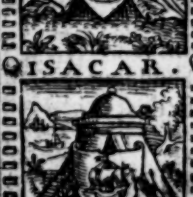
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IOHN.



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Cum Privilegio.

THE BIBLE:

Translated according to the Hebrew and Greeke, and conferred with the best Translations in diuers languages: With most profitable Annotations upon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.

And also a most profitable Concordance for the ready finding out of any thing in the same contained.

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1615.

¶ Of the incomparable Treasure of
the holy Scriptures, with a prayer
for the true vse of the same.

Esa. 12. 3. & 49
10. reue. 21. 16.
and 22. 17.
Jerem. 33. 15.
psal. 119. 160.
reue. 2. 7. and
22. 3. psal. 119.
142, 144.
Iohn 6. 35.
Luke 2. 10.
Ephes. 6. 16.
Math. 7. 6.
2. Pet. 2. 22.
Math. 6. 22.
Psal. 119. 27,
73.
Iude 20.
Psal. 119. 11.
Ioshua 1. 8.
Psal. 1. 1, 2.
Psal. 94. 12, 13.

Here is the Spring where waters flow,
to quench our heat of sinne:
Here is the Tree where truth doth grow,
to leade our liues therein:
Here is the Iudge that stints the strife,
when mens deuices faile:
Here is the Bread that feeds the life,
that death can not assaile.
The tidings of Saluation deere,
comes to our eares from hence:
The fortresse of our Faith is heere,
and shield of our defence.
Then be not like the hogge, that hath
a pearle at his desire,
And takes more pleasure of the trough
and wallowing in the mire.
Reade not this booke, in any case,
but with a single eye:
Reade not, but first desire Gods grace,
to vnderstand thereby.
Pray still in faith, with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happy thou, in all thy life,
whatso to thee befallles:
Yea, double happy shalt thou be,
when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich
and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be
written in our hearts to our euerlasting comfort, to reforme vs, to renew vs ac-
cording to thine owne image, to build vs vp, and edifie vs into the perfect building
of thy Christ, sanctifying and increasing in vs all heavenly vertues. Grant this, O
heavenly Father, for Iesus Christes sake. Amen.



Effides the manifold and continual benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this maruailous light of his Gospel, and mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idoles, and that after so cruell murder of Gods Saints, as alas, hath bene among vs, wee are not altogether call off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that we may not be vnmindefull of these great mercies, but seeke by all meanes (according to our dutie) to bee thankfull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the schoole of all wisdom, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that we could bestowe our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeouored to archiue, yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues about the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence exhorted, & also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunity and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vnderooke this great and wonderful work (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vn sufficient) which now God, according to his diuine providence and mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in every point and word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnesse, that we haue by all meanes endeouored to set forth the purity of the word and right sence of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sence, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the propriety of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrew, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserved the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust cavillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the mind of the holy Ghost, and proper for our language with this marke ||. Againe, whereas the Ebrew speech seemed hardly to agree with ours, we haue noted it in the margin after this sort, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing and first originall, whereof they haue their signification, yet in the vsuall names little is changed for feare of troubling the simple readers. Moreover whereas the necessitie of the sentence required anything to be added (for such is the grace and propriety of the Ebrew & Greeke tongues that it cannot but either by circumlocution, or by adding the verbe of some word, be vnderstood of them that are not well practised therein) we haue put it in the text with another kind of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memory, so doth it agree with the best translations, and is most easie to find out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this*. Besides this, the principall matters are noted & distinguished by this marke ¶. Yea & the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of every page some notable word or sentence which may greatly further as well for the memory, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledgethrof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, wee haue also endeouored both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather brieue annotations vpon all the hard places, as well for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of his Church.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioined two most profitable tables, the one seruing for the interpretation of the Ebrew names, and the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluacion with vs, we beseech you that this rich pearle & inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the word of God, earnestly study it, and in all your life practise it, that ye may now appeare in deed to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer, Amen.

How totake profitin reading of the holy Scriptures.

Who so e-
uer min-
deth to
take pro-
fite by rea-
ding scrip-
tures, must

- 1 Earnestly and vially pray vnto God that he wil vouchsafe to
 - Teache the way of his statutes.
 - Giue vnderstanding.
 - Direct in the path of his commandements.
 - At the least, twise euery daye this exercise be kept.
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
 - The time once appointed hereunto after a good entrie, be no other wise employed.
 - Superstition be auoyded.
 - At one other time that be done, which is left vn- done at any time.
- 3 Vnderstand to what ende and purpose the Scrip- tures serue, which were written, to
 - Teache, that we may learne truth.
 - Improve, that we may be kept from errour.
 - Correct, that we may be driuen from vice.
 - Instruct, that wee may be fetled in the way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope.
- Remember that Scrip- tures containe matter concerning
 - Religion and the right worshipping of God, as
 - Faith in { Father.
one God { Sonne.
Holy Ghost.
 - The state of mankind, by { 1. Creation.
2. fall and sinne.
3. regeneration in Christ.
 - The Church and the gouernment { Before Christ.
thereof { Since Christ.
 - The word of God written in the Testament { Olde.
Newe.
 - Sacraments { Before Christ.
Since Christ.
 - The ende and generall iudgement of the { Good.
Wicked.
 - Common wealthes and gouernments of people, by
 - Magistrates { Good.
Euill.
 - Peace and warre.
 - Prosperitie and plagues.
 - Subiectes { Quiet.
Disordered.
 - Families and things that belong to house- hold, in which are
 - Husbands. { Godly blessed.
Wives.
Parents.
Children.
Masters. { Vngodly
Seruants. { plagued.
 - The prinate life and doings of euery man in
 - Wisedome and follie.
Loue and hatred.
Sobernesse and incontinencie
Mirth and sorrowe.
Speech and silence.
Pride and humilitie.
Coutousnesse and liberalitie
 - The common life of all men, as
 - Riches, pouertie.
Nobilitie.
Fauour.
Labour and idlenesse.
- 5 Refuse all sense of Scripture con- trary to the
 - Articles of Christian faith, conteinend in the common Creede.
 - First and second table of Gods commandements.
- 6 Marke and consider the
 - 1. Coherence of the text, how it hangeth together.
 - 2. Course of times and ages, with such things as belong vnto them.
 - 3. Maner of speech proper to the Scriptures.
 - 4. Agreement that one place of Scripture iath with an other, whereby that which seemeth darke in one is made easie in an other.
- 7 Take opportunitie to
 - Reade interpreters, if he be able.
 - Conferre with such as can open the Scriptures. Acts. 8. v. 30, 31. &c.
 - Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

T. GRASHOP.

The first Booke of Moses, called * GENESIS.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to be considered: First that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull works & to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked vnmindful of Gods most excellent benefices, remained still in their wickedness, and so falling most horribly from sinne to sinne, provoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iakob, and the rest of the Patriarks, that his mercies neuer faile them, whom he chuleth to be his Church, and to profess his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preleruation, and successe therof might be only attributed to God, Moses sheweth by the examples of Cain, Ishmael, Esau, and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnes of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdoms might be confounded, and the Name of God euer more praised.

CHAP. I.

1 God created the heauen and the earth, 3 The light and the darkenesse, 8 The firmament, 9 Hee separaeth the water from the earth, 16 He createth the Sunne, the Moone, and the Starres, 21 He createth the fish, birds, beasts, 26 Hee createth man, and giveth him rule ouer all creatures, 29 and prouideth nourture for man and beast.

a First of all, and before that any creature was, God made heauen and earth of nothing. Wild.

11. 14. Psal. 33. 6. and 136. 5. ecclus. 18. a. alt. 14. 15. and 17. 24.

b As a rude lumpie and without any creature in it: for the waters couered all. || Or, waste.

c Darkenesse couered the deepe waters: for as yet the light was not created.

† Ebr. face of the deepe.

d He maintained this confused heape by his secret power. † Ebr. fact of the waters, Heb. 11. 3.

e The light was made before either Sunne or Moone was created, therefore we must not attribute that to the creatures that are Gods instruments, which onely pertaineth to God, † Ebr. between the light, and between the darkenesse. || The first day. † Ebr. so was the evening, so was the morning. Psal. 33. 6. and 136. 5. iude. 10. 12. and 51. 15. || Or, spreading over, and aue. f As the sea and riuers from those waters that are in the clouds which are vpholden by Gods power, lest they should ouerwhelme the world. Psal. 148. 4. g That is, the region of the aie, and all that is about vs,

In the beginning, God created the heauen and the earth. 2 And the earth was without forme and void, and darknesse was vpon the deepe, and the Spirit of God mooued vpon the waters.

3 Then God said, * Let there be light: and there was light.

4 And God sawe the light that it was good, and God separated the light from the darkenesse.

5 And God called the light, Day, and the darkenesse he called Night. || † So the evening and the morning were the first day.

6 Again God said, * Let there be a firmament in the mids of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were vnder the firmament, from the waters which were aboue the firmament, and it was so.

8 And God called the firmament, s Hea-

uen. † So the evening and the morning were the second day.

9 God said againe, * Let the waters vnder the heauen be gathered into one place, and let the dry land appeare, and it was so.

10 And God called the dry land, Earth, and he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, h Let the earth bud forth the bud of the herbe that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe that seedeth seed according to his kinde, also the tree that beareth fruit, which hath his seed in it selfe according to his kinde, and God saw that it was good.

13 † So the evening and the morning were the third day.

14 And God said, i Let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for signes, and for seasons, and for dayes, and yeeres.

15 And let them be for lights in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two great lights: the greater light to rule the day, and the lesse light to rule the night: hee made also the starres.

17 And God set them in the firmament of the heauen to shine vpon the earth,

18 And to rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

1 Which is the artificiall day, from the Sunne rising to the going downe.

m Of things appertaining to naturall and politicall orders and seasons.

n To wit, the Sunne and the Moone: and here he speaketh of man iudgeth by his eye: for els the Moone is lesse than the planets Sa-

turnus, o To giue it sufficient light, as instruments appoynted for the same, so seru to mans vie, ierem. 33. 16.

* This word signifies the beginning and generation of the creatures.

† The second day.

Psal. 33. 7. and 89. 11. and 136. 6. iob. 38. 4.

h So that we see it is the onely power of Gods word that maketh the earth fruitful, which els naturally is barren.

i This sentence is so of repeated, to signifie that God made all his creatures to serue to his glory, and to the profite of man, but for sin they were accursed, yet to the elect by Christ, they are restored and serue to their wealth.

† The third day.

Psal. 136. 7.

deut. 4. 19.

k By the lightes he meaneth the Sun, the Moone, and the Starres.

l Which is the

m Of

n To wit,

o To giue

p For the same,

q So seru

r To mans

s vie,

t ierem.

† The fourth day.

p As fish and worms, which slide, swimme, or creepe.

† Ebr. the soule of life.

† Ebr. face of the firmament.

q The fish and foules had both one beginning wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to lie about in the ayre, and the other to swimme beneath in the water.

r That is, by the vertue of his word he gaue power to his creatures to engender.

† The fifth day.

† Ebr. soule of life.

Chap. 5. 1. and 9. 6.

1. cor. 11. 7. colof. 3. 10.

s God commanded the water and the earth to bring forth other creatures:

but of man he saith, let vs make. Signifying

that God taketh counsel with his wisdome and

vertue purposing to make an excellent worke

aboue all the rest of his crea-

tion.

t This image and likeness of God in man is

expounded,

Bphei. 4. 24.

where it is writ-

ten, that man was created after God in righteoufnesse and trueho-

linesse, meaning by these two words all perfection, as wisdome,

truth, innocency, power, &c. Wisd. 2. 23. eclus. 17. 1. Mat. 19. 4.

u The propagation of man is the blessing of God, Plal. 128. Chap. 8. 17. and 9. 1.

x Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap. 9. 3. Exod. 31. 17. eclus. 39. 16.

mark 7. 37. † The first day.

19 † So the Evening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance euery creeping thing that hath life: and let the foule flie vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and moving, which the waters brought forth in abundance according to their kinde, and euery feathered foule according to his kind: And God saw that it was good.

22 Then God blessed them, saying, Bring forth fruit and multiplie, and fill the waters in the Seas, and let the foule multiplie in the earth.

23 † So the Evening and the Morning were the fifth day.

24 ¶ Moreover God said, Let the earth bring forth the liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kind, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kind, and euery creeping thing of the earth according to his kinde. And God saw that it was good.

26 Furthermore God said, * Let vs make man in our image according to our likeness, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and mouerth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them male and female.

28 And God blessed them, and God said to them, * Bring forth fruit and multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mouerth vpon the earth.

29 And God said, Behold, I haue giuen vnto you euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed: * that shall be to you for meat.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that mouerth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meat, and it was so.

31 * And God saw all that hee had made, and loe, it was very good. † So the Evening and the Morning were the sixth day.

† The seventh day.

1. cor. 11. 7. colof. 3. 10.

1. cor. 11. 7. colof. 3. 10.

1. cor. 11. 7. colof. 3. 10.

1. cor. 11. 7. colof. 3. 10.

1. cor. 11. 7. colof. 3. 10.

1. cor. 11. 7. colof. 3. 10.

Thus the heauens and the earth were finished, and all the hoste of them.

2 For in the seventh day God ended his worke which he had made, and the seventh day he rested from all his worke, which hee had made.

3 So God blessed the seventh day, and sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to raine vpon the earth, neither was there a man to till the ground.

6 But a mist went by from the earth, and watered all the earth.

7 ¶ The Lord God also made man of the dust of the ground, & breathed in his face breath of life, and the man was a liuing soule.

8 And the Lord God planted a garden Eastward in Eden, and there hee put the man whom he had made.

9 ¶ For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meate: the tree of life also in the mids of the garden, and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is Pison: the same compasseth the whole land of Hauilah, where is gold.

12 And the golde of that land is good: there is bdellium, and the onix stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of Cush.

14 The name also of the thirde riuer is Hiddekel: this goeth toward the Eastside of Assyria: and the fourth riuer is Euphrates.

15 ¶ Then the Lord God took the man, and put him into the garden of Eden, that he might dress it, and keepe it.

16 And the Lord God commanded the man, saying, Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt die the death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe meet for him.

19 So the Lord God formed of the earth God, euery beast of the field, and euery foule of

the.

the.

the.

the.

the.

the.

a That is, the innumerable abundance of creatures in heauen and earth.

Exod. 20. 11. and 34. 17. deut. 5. 14.

heb. 4. 4.

b For he had now finished his creation, but his

providence still watcheth ouer

his creatures and gouerneth them.

c Appointed it to be kept holy

that man might therein consider

the excellencie of his works, and

Gods goodnesse towards him

Or, the original and beginning.

Or, trees, as chap. 2. 15.

d God only openeth the heauens, and shutteth

them, he sendeth drought & raine

according to his good pleasure,

Or, formed.

e He sheweth wherof mans body

was created, to intent that

man should not glory in the

excellencie of his owne nature.

1. cor. 15. 45.

f This was the name of a place,

as some thinke, in Mesopotamia,

most pleasant, and abundant in

all things.

g Which was a signe of the life

received of God.

h That is, of miserable experi-

ence, which came by disobeying

God.

Ecclus 24. 29.

i Which Hauilah

is a countrey ioyning to Persia Eastward, and enclined toward the West

Or, precious stone, or pearle: Plinius saith, it is the name of a tree.

Or, Ethiopia. Or, Tyrrus. Or, Assyria. Or, Euphrates.

k God would not haue man idle, though as yet there was no need to labour.

l So that man might know there was a Soueraigne Lord to whom he owed obedience.

† Ebr. eating thou shalt eate of. Or, when thou shalt eate.

m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.

† Ebr. before him.

the.

CHAP. II.

1 God resteth the seventh day, and sanctifieth it.

15 Hee seeth man in the garden. 22 Hee seeth the woman. 24 Marriage is ordained.



n By mouing them to come and submit themselves to Adam.

† *Ebr. built.*
o Signifying, that mankind was perfit when the woman was created, which before was like an vnperfite building.

2. Cor. 11. 8.
¶ *Or, mannesse, because she commeth of man: for in E. byew I sh in man, & I shah the woman.*
Mat. 19. 5. Marke 10. 7. 1. Cor. 6. 16. ephes. 5. 31.

p So that marriage requireth a greater duty of v toward our wives, then otherwise we are bound to shew to our parents. q For before sinne entered, all things were honest and comely.

the heauen, and brought them vnto the man to see how he would call them: for howsoever the man named the living creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the fildes: but for Adam found he not an helpe meet for him.

21 ¶ Therefore the Lord God caused an heauy sleepe to fall vpon the man, & he slept: and he took one of his ribs, and closed vp the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, † made her a woman, and brought her to the man.

23 Then the man saide, * This now is bone of my bones, and flesh of my flesh. She shalbe called woman, because she was taken out of man.

24 ¶ Therefore shall man leaue his father, and his mother, and shall cleaue to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAP. III.

1 The woman seduced by the serpent, 6 intisseth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ promised, 19 Man is dust. 22 Man is cast out of paradise.

N^{ow} the serpent was more subtil then any beast of the fildes, which the Lord God had made: and he said to the woman, Yea, hath God indeed sayd, Ye shall not eate of euery tree of the garden?

2 And the woman sayde vnto the serpent, We eate of the fruit of the trees of the garden,

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eate of it, neither shall ye touch it: lest ye die.

4 Then the serpent said to the woman, Ye shall not die at all,

5 But God doeth know that when ye shall eate thereof your eyes shalbe opened, and ye shall be as gods, knowing good and euill.

6 So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to bee desired to get knowledge) tooke of the fruit thereof, and did eat, and gaue also to her husband with her, and he did eate.

7 Then the eyes of them both were opened, and they knewe that they were naked, and they sewed fig tree leaues together, and made themselves breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hidde themselves from the presence of the Lord God among the trees of the garden.

¶ *Ebr. die the death*
e Although hee should say, God doeth not forbid you to eate of the fruit, saue that he knoweth that if ye should eate thereof, ye should be like vnto him. *Eccles. 2. 5. 26. 1. tim. 3. 14.* f Not so much to please his wife, as moued by ambition at her perswasion. g They began to feeble their misery, but they sought not to God for remedy. † *Ebr. things to giue about them to hide their priuities.* ¶ *Or, wind.* h The sinfull conscience fleeth Gods presence.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who sayd, I heard thy voyce in the garden, and was afraid: because I was naked, therefore I hid my selfe.

11 And hee said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eate?

12 Then the man sayde, The woman which thou gauest to be with me, she gaue me of the tree, and I did eat.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, * Because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the fildes: vpon thy belly shalt thou goe, and dust shalt thou eat all the dayes of thy life.

15 I will also put enmity betweene thee and the woman, and betweene thy seede and her seede. Hee shall breake thine head, and thou shalt bruiſe his heele.

16 ¶ Vnto the woman hee said, I will greatly increase thy sorrowes, and thy conceptions. In sorrow shalt thou bring forth children, and thy desire shalbe subiect to thine husband, and he shall rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, & hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eate of it) cursed is the earth for thy sake: in sorrow shalt thou eate of it all the dayes of thy life.

18 ¶ Thornes also and thistles shalt thou bring forth to thee, and thou shalt eate the herbe of the fildes.

19 In the sweat of thy face shalt thou eat bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wives name Heuah, because she was the mother of all liuing.)

21 ¶ Vnto Adam also and to his wife did the Lord God make coates of skinner, and clothed them.

22 ¶ And the Lord God sayd, * Behold, the man is become as one of vs, to knowe good and euill. And now lest hee put forth his hand, and take also of the tree of life, and eat, and liue for euer,

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth whence he was taken.

24 ¶ Thus he cast out man, and at the East side of the garden of Eden hee set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

His hypocritic appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement, & His wickednes and lacke of true repentance appeareth in this, that he burdeneth God with his fault, because hee had giuen him a wife. In stead of confessing her sinne, she increaseth it, by accusing the serpent.

m He asked the reason of Adams and his wife, because he would bring them to repentance, but he asked not the serpent, because he would shew him no mercy. n As a vile and contemptible beast, *Isa. 65. 3.* o He chiefly meaneth Satan, by whose motion & craft the serpent deceived the woman.

p That is, the power of sinne and death.

q Satan shall sting Christ and his members, but not overcome them.

r The Lord comforteth Adam by promise of the blessed seed, and also punisheth the body for the sinne which the soule should haue bene punished for, that the

spirit hauing conceived hope of forgiveness, might liue by faith. 1. Cor. 14. 34. s The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse. t These are not the naturall fruits of the earth, but proceede of the corruption of sinne. u Or gaue them knowledge to make themselves coats. x By this denision he reproacheth Adams misery, wherein he was fallen by ambition. y Adam deposed of life, lost also the signe thereof.

C H A P. III.

1 The generation of mankind. 3. Cain and Habel offer sacrifices. 8. Cain killeth Habel. 23. Lamech a tyrant encourage his fearful wives. 26 True religion is restored.

a Mans nature, the state of marriage, and Gods blessing were not utterly abolished through sinne, but the qualitie or condition thereof was changed.

b That is, according to the Lords promise, as chap. 3. 15. some reade,

To the Lord, as reioycing for the sonne which she had borne, whom she would offer to the Lord, as the first fruits of her birth.

c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices so signifye their saluation: albeit they were deficiet of the sacrament of the tree of life.

Hebr. 1. 4.

d Because he was an hypocrite, and offered onely for an outward shew without sincerity of heart.

e Both thou and thy sacrifice shall be acceptable to mee.

f Sinne shall still torment thy conscience.

g The dignitie of the first borne is giuen to Cain ouer Habel.

Wisd. 10. 3.

math. 23. 35. 1. iob. 3. 12. iude 11. h This is the nature of the reprobate when they are reprobated of their hypocrisie, even to neglect God and despise him. i God reuengeth the wronges of his Saints though none complaine: for the iniquity it selfe crieth for vengeance. k The earth shall bea witness against thee, which mercifully receiued that blood which thou most cruelly sheddest. l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care. m He burdeneth God as a cruel iudge, because he did punish him so sharply. || Or, my sin is greater then can be pardoned. + Ebr. from off the face of. n Not for the loue he bare to Cain; but to suppress murder. o Which was some visible signe of Gods iudgement, that others should feare thereby.

Afterward the man knew Hewah his wife, which conceived and bare Cain, and said, I haue obtained a man by the Lord.

2 And againe he brought forth his brother Habel, & Habel was a keeper of sheepe, and Cain was a tiller of the ground.

3 And in processe of time it came to passe, that Cain brought an oblation vnto the Lord of the fruit of the ground.

4 And Habel also himselfe brought of the first fruites of his sheepe, and of the fat of them, and the Lord had respect vnto Habel and to his offering.

5 But vnto Cain and to his offering hee had no regard: wherefore Cain was exceeding wroth, and his countenance fell downe.

6 Then the Lord said vnto Cain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not be accepted: and if thou dost not well, sinne lieth at the doore: also vnto thee his desire shall be subiect, and thou shalt rule over him.

8 Then Cain spake to Habel his brother. And when they were in the fildes, Cain rose vp against Habel his brother, and slew him.

9 Then the Lord said vnto Cain, Where is Habel thy brother? And he answered, I cannot tell: Am I my brothers keeper?

10 Again he said, What hast thou done? the voice of thy brothers blood crieth vnto me from the earth.

11 Now therefore thou art cursed from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeelde vnto thee her strength: a vagabond and a runnagate shalt thou be in the earth.

13 Then Cain said to the Lord, My punishment is greater then I can beare.

14 Behold, thou hast cast me out this day from the earth, and from thy face shall I be hid, and shall bee a vagabond, and a runnagate in the earth, and whosoever findeth me, shall slay me.

15 Then the Lord said vnto him, Doubtlesse whosoever slayeth Cain, he shall be punished seven fold. And the Lord set a marke vpon Cain, lest any man finding him, should kill him.

16 Then Cain went out from the presence of the Lord, and dwelt in the land of Nod, toward the East side of Eden.

17 Cain also knewe his wife, which conceived and bare Henoah: and he built a citie, and called the name of the citie by the name of his sonne Henoah.

18 And to Henoah was borne Irad, and Irad begat Sethuail, and Sethuail begat Methuail, & Methuail begate Lamech.

19 And Lamech tooke to him two wives: the name of the one was Adah, and the name of the other Zillah.

10 And Adah bare Iabal, who was the father of such as dwell in the tents, and of such as haue carell.

21 And his brothers name was Tubal, who was the father of all that play on the harpe and organs.

22 And Zillah also bare Tubal-cain, who wrought cunningly every craft of brasle, and of yron, and the sister of Tubal-cain was Naamah.

23 Then Lamech sayde vnto his wives Adah and Zillah, Heare my voyce, yee wives of Lamech: hearken vnto my speech: for I would slay a man in my wound, and a young man in mine hurt.

24 If Cain shall bee auenged seven fold, truly Lamech seventy times seven fold.

25 And Adam knew his wife againe, and she bare a sonne, and she called his name Seth: for God, said she, hath appoynted me another seede for Habel, because Cain slew him.

26 And to the same Seth also there was borne a sonne, and he called his name Enosh. Then began men to call vpon the name of the Lord.

him licence to murder others. In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

C H A P. V.

1 The genealogie, 5 Age and death of Adam: 6 His succession vnto Noah and his children, 24. Henoah was taken away.

This is the booke of the generations of Adam. In the day that God created Adam, in the likeness of God made he him.

2 Male and female created he them, and blessed them, and called their name Adam, in the day that they were created.

3 Now Adam liued an hundred and thirtie yeeres, and begate a child in his owne likeness after his image, and called his name Seth.

4 And the dayes of Adam, after he had begotten Seth, were eight hundred yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres and hee dyed.

6 And Seth liued an hundred and thie yeeres, and begate Enosh.

7 And Seth liued after hee begate Enosh, eight hundred and senen yeeres, and begate sonnes and daughters.

ouer the time from the beginning, in that hee continued euil his grages toward us by a continuall succession.

p Thinking thereby to be sure and to haue lesse occasion to feare Gods iudgments against him.

q The lawfull institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.

|| Or, first souerety.

|| Or, first and pipes.

r His wives seeing that all men hated him for his cruelty, were afraid: therefore he braggeth that there is none so

justie that were able to resist, although he were already wounded.

f He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue

him licence to murder others.

g In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

h This is the booke of the generations of Adam.

i In the day that God created Adam, in the likeness of God made he him.

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l And the dayes of Adam, after he had begotten Seth, were eight hundred yeeres, and he begate sonnes and daughters.

m So all the dayes that Adam liued, were nine hundred and thirtie yeeres and hee dyed.

n And Seth liued an hundred and thie yeeres, and begate Enosh.

o And Seth liued after hee begate Enosh, eight hundred and senen yeeres, and begate sonnes and daughters.

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f He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murder others.

e The chief cause of long life in the first age, was the multiplication of mankind that according to Gods commandment at the beginning, the world might be increased with people, which might vniuersally praise his Name.

8 So all the dayes of Seth were nine hundred and thine yeeres: and he dyed.

9 **A**lso Enosh liued ninetie yeeres, and begate Kenan.

10 And Enosh liued, after he begate Kenan, eight hundred and fiftene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundred and fiae yeeres: and he dyed.

12 Likewise Kenan liued seuentie yeeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundred and forty yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he dyed.

15 **M**ahalaleel also liued fiftie and fiae yeeres, and begate Iered.

16 Also Mahalaleel liued after he begate Iered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninte and fiae yeeres: and he dyed.

18 **A**nd Iered liued an hundred fiftie and two yeeres, and begate Enoch.

19 Then Iered liued, after he begate Enoch, eight hundred yeeres, and begate sonnes and daughters.

20 So all the dayes of Iered were nine hundred fiftie and two yeeres: and he dyed.

21 **A**lso Enoch liued fiftie and fiae yeeres, and begate Methuselah.

22 And Enoch walked with God, after he begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Enoch were three hundred fiftie and fiae yeeres.

24 And Enoch walked with God, and he was no more seene: for God took him away.

25 Methuselah also liued an hundred eighty and seuen yeeres, and begate Lamech.

26 And Methuselah liued, after he begate Lamech, seuen hundred eighty and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methuselah were nine hundred fiftie and nine yeeres: and he dyed.

28 **T**hen Lamech liued an hundred eighty and two yeeres, and begate a sonne,

29 And called his name Noah, saying, This same shal comfort vs concerning our worke, and sorrow of our hands, as touching the earth which the Lord hath cursed.

30 And Lamech liued after he begate Noah, fiae hundred nintie and fiae yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seuentie and seuen yeeres: and he dyed.

32 And Noah was fiae hundred yeere old. And Noah begate Shem, Ham, and Japheth.

CHAP. VI.

3 God threateth to bring the flood. **5** Man is altogether corrupt. **6** God repenteth that hee made him. **18** Noah and his are preserved in the Arke which he was commanded to make.

So when men began to be multiplied vpon the earth, and there were daughters

house but them.

2 Then the sons of God saw the daughters of men that they were faire, and they took them for wives of all that they liked.

3 Therefore the Lord said, My Spirit shall not alwaye abide with man, because he is but flesh: and his dayes shall be an hundred and thientie yeeres.

4 There were giants in the earth in those dayes, and also there were sonnes of God came vnto the daughters of men, and they bare them children: these were mighty men, which in old time were men of renowne.

5 **W**hen the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thought of his heart were continually euill.

6 Then it repented the Lord, that hee had made man in the earth, and he was sorry in his heart.

7 Therefore the Lord said, I will destroy from the earth the man whom I haue created, from man to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah found grace in the eyes of the Lord.

9 **T**hese are the generations of Noah. Noah was a iust and righte man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, for the earth was filled with euill.

12 Then God looked vpon the earth, and beheld, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, The end of all flesh is come before mee: for the earth is filled with euill: therefore I will destroy them with thee.

14 **M**ake thee an Arke of fime trees: thou shalt make cabins in the Arke, and shalt pitch it within and without with pitch.

15 And thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubit shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the low, second and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I establish my Couenant, and thou shalt go into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wives with thee.

19 And of euery liuing thing, of all flesh, two of euery sort shalt thou cause to come

The children of the godly, which began to degenerate.

Those that came of wicked parents, as of Cain.

Having more respect to their beauty, and to worldly considerations, then to their manners and godlinesse.

Or, had chosen.

Because man could not be wonne by Gods lenitie and long sufferance, whereby hee strove to overcome him, hee would no longer stay his vengeance.

Which terme God gaue man to repeat before he would destroy the earth. 1 Pet. 1.20.

Or, tyrants.

Which vsurped authoritie ouer others, and did degenerate from that simplicitie wherein their fathers liued.

Chap. 9.1.

Math. 23.13.

Or, euery day.

God doth not per repent, but he speaketh after our capacity, because hee did not know him, and in that as he were, did disown him to be his creature.

h God declareth how much hee detesteth sinne.

sewing the punishment thereof.

of extendeth to the beast.

God was mercifull vnto him.

Or, hissing.

Meaning, that all were giuen to

Eccles. 4.4.16.

hebr. 1.5.

f That is, he led an vpriought and godly life.

g To shew that there was a better life prepared, and to be a testimony of the immortallitie of soules & bodies.

As to enquire where he became, is meere curiositie.

h Lamech had respect to the promise, Chap. 3.15, and desired to see the deliuerer which should be sent, and yet saw but a figure thereof: he also spake this by the spirit of prophecy, because Noah deliuered the Church, and preserved it by his obedience.

Chap. 3.15.

And desired to see the deliuerer which should be sent, and yet saw but a figure thereof: he also spake this by the spirit of prophecy, because Noah deliuered the Church, and preserved it by his obedience.

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Chap. 3.15.

the contempt of God, and oppression of their neighbours. Or, I will destroy mankind. Or, oppressors and wickedness. Or, from the face of them. Or, Gophers. Or, vnto. Or, of the measure. 1 That is, of three heights. m To the intent that in this great enterprise, and mockings of the whole world thou mayest be confirmed, that thy faith faile not.

ment, and put it upon both their shoulders, and went backward, and covered their nakedness of their father with their faces backward: so they saw not their fathers nakedness. 24 Then Noah awoke from his wine, and knew what his younger sonne had done unto him,

25 And sayd: Cursed bee Canaan: a servant of servants shall he be unto his brethren.

26 He said moreover, Blessed be the Lord God of Shem, a let Canaan be his servant.

27 God // perswade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his servant.

28 And Noah lived after the flood three hundred and fifty yeeres.

29 So all the dayes of Noah were nine hundred and fifty yeeres: and he died.

should bee ioyned to the same by the perswasion of Gods Spirit, and preaching of the Gospel,

CHAP. X.

1 The increase of mankind by Noah and his son.

10 The beginning of cities, countreys and nations.

Now these are the generations of the sonnes of Noah, Shem, Ham, and Iapheth: unto whom sonnes were borne after the flood.

2 The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Eliphaz, and Tarshish, Kittim, and Dodanum.

5 Of these were the Isles of the Gentiles divided in their lands, every man after his tongue, and after their families in their nations.

6 Eber, the sonnes of Ham were Cush, and Mizraim, and Put, & Canaan.

7 And the sonnes of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begat Nimrod, who began to be mighty in the earth.

9 Hee was a mighty hunter before the Lord: wherefore it is said, As Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh in the land of Shinar.

11 Out of that land came Asshur, and builded Nineveh, and the citie Rhoboth, and Calah.

12 Refen also between Nineveh and Calah: this is a great citie.

13 And Mizraim begate Ludim, and Ananim, and Lebhim, and Naphtulim.

14 Pathrusim also and Casluim (out of who came the Philistines) & Caphtorims.

15 Also Canaan begate Sidon his first borne, and Heth,

16 And Jebus, & Moab, and Gurgashim, and Hittim, and Arki, and Sini,

18 And Arvad, and Zemar, and Hamath.

Of Lud came the Lydians. // Or, the Syrians of the citie. h Of Lud came the Lydians. // Or, the Cappadocians.

thi and after ward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Sidon, as thou comest to Gerar until Azrah, and as thou goest unto Sodom and Gomorah, and Admah, and Zeboiim, even to Lasha.

20 These are the sons of Ham, according to their families, according to their tongues in their countreys, and in their nations.

21 Unto Shem also the father of all the sonnes of Eber, and elder brother of Iapheth were children borne.

22 The sonnes of Shem were Elam, and Asshur, and Arpachshad, and Lud, & Aram,

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Mash,

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Unto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth divided: and his brothers names was Joktan.

26 Then Joktan begate Almodad, and Sheleph, and Hazar, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimelech, and Sheba,

29 And Ophir, and Havilah, and Jobab, all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and // out of these were the nations divided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem unto Abram. 31 Abrahams departure from Ur with his father Terah, Sarai, and Lot. 32 The age and death of Terah.

Then the whole earth was of one language, and one speech.

2 And as they went from the East, they found a plain in the land of Shinar, and there they abode.

3 And they said one to another, Come let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of mortar.

4 Also they sayd, Goe to, let vs build vs a citie and a towre, whose top may reach unto the heauen, that wee may get vs a name. It was bee scattered upon the whole earth.

5 But the Lord came downe, to see the citie and towre, which the sonnes of men builded.

6 And the Lord said, Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

eff: A hat he knew their wicked enterprises: for Gods power is euery where, and doeth neither ascend nor descend. g God speaketh this in derision, because of their foolish perswasion and enterprises.

i In his stocke the Church was preferred: therefore Moses leaueth off speaking of Iapheth and Ham, and enterreth of Shem more at large. k Of whome came the Hebrews or Iewes.

2. Chro. 1. 17 l This diuision came by the diversity of languages, as appeareth, Chap. 11. 9.

// Of these came divers nations.

Wisd. 10. 5. a In the yeere an hundred and thirty after the flood, b To wit, Nimrod and his company. c That is, from Armenia, where the Arke stayed. d Which was afterward called Caldea. e They were moued with pride and ambition, thinking to prefferre their owne glory to Gods honour.

f Meaning, that he declared by

h He speaketh as though he tooke counsell with his owne wilddome and power, to wit, with the Sonne, and holy Ghost, signifying the greatnesse and certaintie of the punishment.
i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glory.
|| *Or, confusion.*
1. *Chron.* 1. 27.
k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.
1. *Chron.* 1. 35.

1. *Chron.* 1. 26.
2. *Isa.* 24. 2.
l He maketh mention first of Abram, not because he was the first borne: but for the history, which properly appertaineth vnto him. For by comparing this place with verſe 32. and chap. 12. verſ. 4. it may be gathered that Abram was borne, when his father was 130 yeeres olde.
|| *Ebr. Casdim.*
m Some thinke that this Iscah was Sarai.
n Albeit the oracle of God came to Abram, yet the honour is given to Terah, because he was the father.
1. *Isa.* 24. 2. *where.*
9. 7. *Judith* 5. 7.
1. *Isa.* 7. 4.

7 Come on, let vs goe downe, and there confound their language, that euerie one perceiue not anothers speech.
8 So the Lord scattered them from thence vpon all the earth, and they left off to build the citie.
9 Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.
10 These are the generations of Shem: Shem was an hundred yere old, and begat Arpachshad two yeres after the flood.
11 And Shem liued, after he begate Arpachshad, five hundred yeeres, and begate sonnes and daughters.
12 Also Arpachshad liued five and thirty yeeres, and begate Shelah.
13 And Arpachshad liued after he begate Shelah, four hundred and thre yeres, and begate sonnes and daughters.
14 And Shelah liued thirtie yeeres, and begate Eber.
15 So Shelah liued after he begate Eber, four hundred and thre yeres, and begate sonnes and daughters.
16 Likewise Eber liued four and thirty yeeres, and begate Peleg.
17 So Eber liued after he begate Peleg, four hundred and thirtie yeres, and begate sonnes and daughters.
18 And Peleg liued thirtie yeres, and begate Reu.
19 And Peleg liued after he begate Reu, two hundred and nine yeres, and begate sonnes and daughters.
20 Also Reu liued two and thirtie yeeres, and begate Serug.
21 So Reu liued after he begate Serug, two hundred and seven yeeres, and begate sonnes and daughters.
22 Moreover Serug liued thirtie yeres, and begate Nahor.
23 And Serug liued after he begate Nahor, two hundred yeres, and begate sonnes and daughters.
24 And Nahor liued nine and twentie yeeres, and begate Terah.
25 So Nahor liued after he begate Terah, an hundred and nineteene yeres, and begate sonnes and daughters.
26 So Terah liued seuentie yeres, and begate Abram, Nahor, and Haran.
27 Now these are the generations of Terah: Terah begate Abram, Nahor, and Haran: and Haran begate Lot.
28 Then Haran died before Terah his father in the land of his nativitie in Ur of the Chaldees.
29 So Abram and Nahor tooke them wiues, the name of Abzams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
30 But Sarai was barren, & had no child.
31 Then Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law. His sonne Abzams wife: and they departed together from Ur of the Chaldees to go into

the land of Canan, and they came to Haran, and dwelt there.
32 So the dayes of Terah were two hundred and five yeeres, and Terah died in Haran.
CHAP. XII.
1 Abram by Gods commandment goeth to Canaan, 3 Christ is promised, 7 Abram buildeth altars for the exercise and declaration of his faith among the infidels, 10 Because of the dearth, he goeth into Egypt, 15 Pharaoh taketh his wife, and is punished.
¶ The Lord had said vnto Abram, Get thee out of thy countrey, and from thy kindred, and from thy fathers house vnto the land that I will shew thee.
2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be a blessing.
3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.
4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuentie and five yere old, when he departed out of Haran.)
5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, & all their substance that they possessed, and the 4 soules that they had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.
6 So Abram passed through the land vnto the place of Shechem, and vnto the plain of Moab, (and the Canaanite was then in the land.)
7 And the Lord appeared vnto Abram, and said, Vnto thy seed wil I giue this land. And there builded hee an Altar vnto the Lord, which appeared vnto him.
8 Afterward remoouing thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, and Haai on the East: and there hee built an altar vnto the Lord, and called on the Name of the Lord.
9 Again, Abram went forth going and touneying toward the South.
10 Then there came a famine in the land: therefore Abram went downe into Egypt, to sojourn there: for there was a great famine in the land.
11 And when he drew neere to enter into Egypt, hee said to Sarai his wife, Behold now, I knowe that thou art a faire woman to looke vpon:
12 Therefore it will come to passe that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee aloue.
13 Say, I pray thee, that thou art my sister:
had among that wicked people. i And so serued the true God, and renounced all idolatry. k Thus the children of God may looke for no rest in this world, but must waite for the heavenly rest and quietnesse. l This was a new triall of Abzams faith: where by we see that the end of one affliction is the beginning of another. m By this we may learne not to vse vnlawfull meanes, but to put others in danger to saue our selues. reade verſe 30. albeit it may appeare that Abram feared not to much death, as that if he should die without the Gods promise should not haue taken place: where in appeared a weak faith,

o Which was a citie of Mesopotamia.
1. *Isa.* 7. 3.
a From the Flood to this time were foure hundred twenty and three yeres.
b In appointing him no certaine place, he proueth so much more his faith and obedience.
c The worlde shall recover by thy seed, which is Christ, the blessing which they lost in Adam.
d Meaning, as well seruants as cattell.
e He wandred to and fro in the land before he could find a settling place: thus God exerciseth the faith of his children.
|| *Or, she growe.*
f Which was a cruell, and rebellious nation: by whom God kept his in continuall exercise.
g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men.
h Whereof this Altar was a signe.
i Because of the troubles that hee
k
l
m
n
o
p
q
r
s
t
u
v
w
x
y
z

† Ebr. that my
soule may live.

n To bee his
wife.

o The Lord
tooke the de-
fence of this
poore stranger
againgt a migh-
tie King : and as
he is ever care-
full ouer his, so
did he preferue
Sarai.
p To the intent
that none should
hurt him eicher
in his person or
goods.

a His great ri-
ches gotten in E-
gypt hindered
him not to fol-
low his vocati-
on.
b He calleth the
place by that
name which was
after giuen vnto
it. Chap. 18. 19.
Chap. 12. 7.

c This incom-
moditie came by
their riches,
which brake
friendship, and
as it were the
bond of nature.
Chap. 36. 7.
d Who seeing
their contenti-
on, might blas-
pheme God, and
destroy them.
e He cutteth off
the occasion of
contention :
therefore the
euill ceaseth.
f Abram relig-
nerh his owne
right to buy
peace.
g Which was in
Eden, chap. 2. 10.

ter, that I may fare well for thy sake, and
that my life may be preferred by thee.

14 ¶ Now when Abram was come into
Egypt, the Egyptians beheld the woman :
for she was very faire.

15 And the princes of Pharaoh saw her
and commended her vnto Pharaoh : so the
woman was taken into Pharaohs house :

16 ¶ Who entreated Abram well for her
sake, and hee had herpe, and becues, and hee
asses, and men seruants, and maid seruants,
and iue asses, and camels.

17 But the Lord plagued Pharaoh and
his house with great plagues, because of
Sarai Abrahams wife.

18 ¶ Then Pharaoh called Abram, and
sayd, Why hast thou done this vnto mee ?
Wherefore diddest thou not tell me, that she
was thy wife ?

19 Why saydest thou, Shee is my sister,
that I should take her to be my wife ? Now
therefore behold thy wife, take her and goe
thy way.

20 And Pharaoh gaue men^r comman-
dement concerning him : and they conueyed
him forth, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth
vpon the Name of the Lord. 11 Lot departeth from
him. 13 The wickednesse of the Sodomites. 14 The
promise made to Abram is renewed. 18 Abram
buildeth an Altar to the Lord.

¶ Then Abram went by from Egypt, hee
and his wife, and all that hee had, and
Lot with him toward the South.

2 And Abram was very rich in cattell, in
silver, and in gold.

3 And hee went on his journey from the
South toward Beth-el, to the place where
his tent had been at the beginning, between
Beth-el, and Haai.

4 ¶ Vnto the place of the Altar, which
he had made there at the first : and there A-
bram called on the Name of the Lord.

5 ¶ And Lot also, who went with A-
bram, had sheepe, and cattell, and tents,

6 So that the land could not beare them,
that they might dwell together : for their
substance was great, so that they could not
dwell together.

7 And there was debate betweene the
herdmen of Abrahams cattell, and the herd-
men of Lots cattell, (and the Canaanites
and the Perizzites dwelled at that time in
the land.)

8 ¶ Then said Abram vnto Lot, Let there
be no strife, I pray thee, betweene thee and
mee, neither betweene mine herdmen and
thyne herdmen : for we be brethren.

9 Is not the whole land before thee ? de-
part I pray thee from me : if thou wilt take
the left hand, then I will go to the right : or
if thou go to the right hand, then I will take
the left.

10 So when Lot lifted by his eyes, hee
saw that all the plaine of Jordan was watered
euery where : (for before the Lord de-
stroyed Sodom and Gomorah, it was as the
garden of the Lord, like the land of Egypt,
as thou goest vnto Zoar.)

11 ¶ Then Lot chose vnto him all the plaine

of Jordan, & tooke his journey from East :
and they departed the one from the other.

12 Abram dwelled in the land of Cana-
an, and Lot abode in the cities of the plaine,
and pitched his tent, euen to Sodom.

13 Now the men of Sodom were wicked
and exceeding sinners against the Lord.

14 ¶ Then the Lord said vnto Abram,
(after that Lot was departed from him) Lift
up thine eyes now, and looke from the
place where thou art Northward, & South-
ward, and Eastward, and Westward :

15 For all the land which thou seest, will
I giue vnto thee, and to thy seed for euer,

16 And I wil make thy seed, as the dust
of the earth : so that if a man can number the
dust of the earth, then shall thy seed be num-
bered.

17 Arise, walke thou to the land, in the
length thereof, and breadth thereof : for I
will giue it vnto thee.

18 ¶ Then Abram remooued his tent, and
came and dwelled in the plaine of Hamre,
which is in Hebron, and builded there an
Altar vnto the Lord.

Spiritually this is referred to the true children of Abram, borne
according to the promise, and not according to the flesh, which
are heires of the true land of Canaan,

CHAP. XIII.

12 In the overthrow of Sodom, Lot is taken priso-
ner. 16 Abram delivereth him. 18 Melchize-
dak commeth to meete him. 23 Abram would not
be enriched by the king of Sodom.

¶ And in the dayes of Amraphel King of
Shinar, Arioch king of Ellasar, Chedor-
laomer king of Elam, and Elial king
of the nations :

2 These men made warre with Vera king
of Sodom, and with Birsha king of Gomo-
rah, Shitnah, king of Admah, and Sheme-
ber king of Zebolim, and the king of Bela,
which is Zoar.

3 All these layned together in the vale
of Siddim, which is the salt sea.

4 Twelue yeeres were they subiect to
Chedor-laomer, but in the thirteenth yeere
they rebelled.

5 And in the fourteenth yeere came Che-
dor-laomer, and the kings that were with
him, and smote the Rephaims in Apherath
Karnaim, and the Zuzims in Ham, and the
Emims in Shauach Kirithaim,

6 And the Horites in their mount Seir,
vnto the platne of Paran, which is by the
wildernesse.

7 And they returned and came to En-
mishpat, which is Kadesh, and smote all the
countrey of the Amalekites, and also the A-
morites that dwelt in Hazezon-tamar.

8 ¶ Then went out the King of Sodom,
and the king of Gomorah, and the King of
Admah, and the King of Zebolim, and the
king of Bela, which is Zoar, and they layned
battell with them in the vale of Siddim :

9 To wit, with Chedor-laomer King of
Elam, and Elial king of nations, and Am-
raphel king of Shinar, and Arioch king of
Ellasar : foure kings against fise.

10 ¶ Now the vale of Siddim was full
of slime ples, and the kings of Sodom and
Gomo-

h This was done
by Gods promi-
dence that onely
Abram and his
seed might dwell
in the land of
Canaan.
i Loethinking
to get Paradise,
found hell.
k The Lord com-
forted him, lest
he should haue
taken thought
for the departure
of his nephew,
Chap. 12. 7. and
15. 7. 18. & 26. 4.
deut. 34. 4.
Meaning, a
long time, & till
the coming of
Christ, as Exod.
12. 14. and 21. 9.
deut. 15. 17. and

a That is, of Ba-
bylon : by Kings
here meaning
them that were
gouernours of
cities.
b Of a people
gathered of di-
uers countreys.
c Ambition is
the chiefe cause
of warres among
princes.
d Or, of the labo-
red fields.
e Called also
the dead sea, or
the lake Alphat-
site neere vnto
Sodome and Go-
morah.

¶ Or, giants.
¶ Or, plaine.
¶ Or, destroyed.

e And afterward
was overwhel-
med with water,
and so was cal-
led the salt sea,

Or, were discomfited.

The godly are plagued many times with the wicked: therefore their company is dangerous.

God mooved them to ioyne with Abram, and preferred him from their idolatry and superstitions.

Or, armed, Heb. Damme-sik.

2. Sam. 18, 18.

Hebr. 7. 1. For Abram and his soldiers refection, and to offer sacrifice.

In that Melchizedek fed Abram, he declared himselfe to represent a king: and in that he blessed him, the high Priest.

Hebr. 7. 8.

† Ebr. soules.

† Or, I haue sworn.

† Ebr. if I take from thee a third, &c. reads

1. Sam. 14. 44.

He would not that his liberallie should be hurtfull vnto others.

Somozah fled, and he fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Somozah, and all their victuals, and went their way.

12 They tooke Lot also Abrahams brotheres sonne and his substance (for he dwelt at Sodom) and departed.

13 Then came one that had escaped, and told Abram the Hebrew which dwelt in the plaine of Shinar the Amorite, brother of Chetol, and brother of Aner, which were confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were boyn and brought vp in his house, three hundred and eightene, and pursued them vnto Dan.

15 Then hee and his seruants diuided themselves against them by night, & smote them, and pursued them vnto Hobab, which is on the left side of Damascus.

16 And he recovered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 After that hee returned from the slaughter of Chetol-laomer, & of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shaueth, which is the kings dale.

18 And Melchizedek king of Shalem brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore hee blessed him, saying, Blessed art thou Abram, of God most high, possessor of heauen and earth.

20 And blessed bee the most high God, which hath deliuered thine enemies into thine hand. And Abram gaue him tithes of all.

21 Then the king of Sodom said to Abram, Giue mee the persons, and take the goods to thy selfe.

22 And Abram said to the king of Sodom, I haue lift vp mine hand vnto the Lord the most high God possessor of heauen & earth,

23 That I will not take of all that is thine, to much as a threed of shoe-latchet, lest thou shouldest say, I haue made Abram rich.

24 Save onely that, which the young men haue eaten, and the parts of the men which went with mee, Aner, Chetol, and Mamre: let them take their parts.

CHAP. XV.

1 The Lord is Abrahams defence and reward. 6 He is iustified by faith. 17 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things the word of the Lord came vnto Abram in a vision, saying, feare not, Abram; I am thy buckler, & thine exceeding great reward.

2 And Abram said, O Lord God, what wilt thou giue me, seeing I goe childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Behold, to mee thou hast giuen no seed, wherefore, loe, a seruant of mine house shall be mine heire.

4 Then behold, the word of the Lord came

vnto him, saying, This man shall not bee thine heire, but one that shall come out of thine owne bowels, he shall be thine heire.

5 Moreover, hee brought him forth, and said, Looke vp now vnto heauen, and tel the starres, if thou be able to number them: and he said vnto him, So shall thy seed be.

6 And Abram beleued the Lord, and he counted that to him for righteousnes.

7 Againe hee said vnto him, I am the Lord that brought thee out of Egypt the Caldees, to giue thee this land to inherit it.

8 And he sayd, O Lord God, whereby shall I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer of thre yeeres old, and a shee goat of thre yeeres old, and a ram of thre yeeres old, a turtle also and a pigeon.

10 So hee tooke all these vnto him, and diuided them in the mids, and layd euery piece one against another: but the birds diuided he not.

11 Then foules fell on the carcases, and Abram drone them away.

12 And when the sunne went downe, there fell an heauie sleepe vpon Abram: and loe, a very fearefull darkness fell vpon him.

13 Then he said to Abram, Know for a surety, that thy seed shall be a stranger in a land, that is not theirs, & four hundred yeeres, and shall serue them: and thy shall intreat them euill.

14 Notwithstanding, the nation, whom they shall serue, will I iudge: and after ward shall they come out with great substance.

15 But thou shalt goe in o thy fathers in peace, and shalt be buried in a good age.

16 And in the fourth generation they shall come hithe againe: for the wickednesse of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darknesse: and behold, a smoking furnace, and a firebrand, which went betwene those pieces.

18 In the same day the Lord made a covenant w Abram, saying, Unto thy selfe haue I giuen this land, from the riuer of Egypt vnto the great riuer, the riuer Euphrates:

19 The Kenites, and the Kenzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaim,

21 The Amorites also, & the Canaanites, and the Girgashites, and the Jebusites.

Chap. 12. 7. and 13. 15. and 26. 4. dent. 4. 5. 1. King 4. 21. 2. chron. 9. 26. † Ebr. Perath.

CHAP. XVI.

2 Sarai being barren, giueth Hagar to Abram, which conceiueth & despiteth her dame: 6 And being all handled, flesh. 7 The Angell comforteth her. 11. 12. The name and manners of her sonne. 13 She calleth vpon the Lord, whom she hath serued.

Now Sarai Abrahams wife bare him no children, and she had a mayd an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Behold now, the Lord hath restrained mee from

begetting children, as though God could not giue her children in her old age.

Rom. 4. 18.

Rom. 4. 3. gal. 3. 6.

James 2. 23.

Chap. 11. 28.

This is a particular motion of Gods Spirit, which is not lawfull for all to follow in asking signes. but was permitted to some by a peculiar motion, as to Gideon and Ezechiah.

This was the old custom in making couenants, 1er. 34. 18.

to the which God added these conditions, that

Abrams posteritie should be as

torne in pieces,

but after, they

should be cou-

pled together: al-

so that it should

be assaulted, but

yet deliuered.

† Ebr. a seare of

great darknesse.

Act. 7. 6.

Exod. 12. 40.

d Counting hō

the birth of Iz-

hak to their de-

parture out of E-

gypt: which de-

clareth that God

will suffer his to

be afflicted in

this world.

Or, after four hundred yeeres.

e Though God

suffer the wicked

for a time, yet his

vengeance fal-

leth vpon them,

when the mea-

sure of their wic-

kednesse is full.

It seemeth that she had respect to God promise, which could not be accomplished without issue.

Or, the Lord speaks to Abram, Numb. 12. 6.

Psalm 16. 6.

His feare was not onely left the promise of the blessed seed should not be accomplished in him,

12. 18.

¶ Or, peradventure,
† Ebr. be builded
by her.

childe bearing, I pray thee goe in vnto my maide: ¶ it may bee that I shall receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrahams wife tooke Hagar her maide the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husbonds Abram for his wife.

4 ¶ And he went in vnto Hagar, and she conceived, & when she saw that shee had conceived, her dame was despised in her eyes.

5 Then Sarai said to Abram, ¶ Thou doest me wrong: I haue giuen my maide into thy bosome, and shee seeth that she hath conceived, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy maide is in thine hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her, wherefore she fled from her.

7 ¶ But the Angel of the Lord found her beside a fountaine of water in the wilderness, by the fountaine in the way to Shur.

8 And hee said, Hagar Sarais maide, whence comest thou, and whither wilt thou goe? And she said, I flee from my dame Sarai.

9 Then the Angel of the Lord said to her, Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I wil so greatly increase thy seed, that it shall not be numbred for multitude.

11 Also the Angel of the Lord said vnto her, See, thou art with child, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shall be a wilde man: his hand shall be against every man, and every mans hand against him, and hee shall dwell in the presence of all his brethren.

13 Then she called the name of the Lord that spake vnto her, Thou God lookest on me: for she said, Have I not also here looked after him that seeth me?

14 ¶ Therefore the well was called ¶ Beer-lahai-roi, loe, it is betweene Kadesh and Beer.

15 ¶ And Hagar bare Abrahams son, and Abram called his sonnes name, which Hagar bare Ishmael.

16 And Abram was fourescore and six yeere old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrahams name is changed to confirme him in the promise. 8 The land of Canaan is the fifth time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Ishmael is promised. 23 Abraham and his house are circumcised.

¶ When Abram was ninety yeere old, and nine, the Lord appeared to Abram and said vnto him, I am God ¶ all sufficient walke before me, and be thou ¶ vpight.

2 And I will make my Covenant betweene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold I make my covenant with thee, and thou shalt be a father of many nations,

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitful, and will make nations of thee: yea, kings shall proceed of thee.

7 Moreover, I will establish my covenant betweene mee and thee, and thy seed after thee in their generations, for an everlasting covenant, to bee God vnto thee, and to thy seed after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, even all the land of Canaan for an everlasting possession, and I will be their God.

9 ¶ Againe God said vnto Abraham, Thou also shalt keepe my covenant, thou, and thy seed after thee in their generations.

10 ¶ This is my covenant, which ye shall keepe betweene me and you, and thy seed after thee, ¶ Let every man childe among you be circumcised:

11 That is, ye shall circumcise the foreskinne of your flesh, and it shall bee a signe of the covenant betweene me and you.

12 And every man childe of eight dayes olde among you shall be circumcised in your generations, as well he that is borne in thine house, as hee that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, and hee that is bought with thy money, must needs bee circumcised: so my covenant shall bee in your flesh for an everlasting covenant.

14 But the vncircumcised man childe, in whose flesh the foreskinne is not circumcised, even that person shall bee cut off from his people, because hee hath broken my covenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ¶ Sarah shall be her name.

16 And I will bless her, and will also giue thee a sonne of her, yea, I will bless her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a childe be borne vnto him that is an hundred yeeres old? And shall Sarah that is ninety yeeres old, beare?

18 And Abraham said vnto God, O that Ishmael might liue in thy sight.

19 Then God said, Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Ishak: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will multiply him exceedingly: twelue princes shall he beget, and I will make a great nation of him.

21 But my covenant I will establish with Ishak, which Sarah shall beare vnto thee the next yeere at this season.

22 And he left off talking with him, and God went by from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house and

b The changing of his name is a seale to confirme Gods promise vnto him. Rom. 4. 17.

Chap. 13. 16.

c Circumcision is called the covenant, because it signifieth the covenant, and hath the promise of grace ioyned to it, which phrase is common to all sacraments. Acts 7. 8.

d That priue part is circumcised, to shew that all that is begotten of man, is corrupt, & must be mortified. Rom. 4. 11.

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind all was consecrated, and here is declared that whosoever conteineth the signe, despiseth also the promise, ¶ Or, dame, or princeesse.

f Which proceeded of a sudden ioy, and not of infidelitie. Chap. 18. 10. and 21. 2.

g The everlasting covenant is made with the children of the Spirit: and with the children of the flesh is made the temporal promise, as was promised to Ishmael.

† Ebr. greatly, greatly. Chap. 21. 3.

c This punishment declareth what they gaue that attempt any thing against the word of God.

† Ebr. mine injury is upon thee.

¶ Or, power.

d Which was Christ, as appeareth ver. 13. and chap. 18. 17.

e God relieueth none estate of people in their miseries, but sendeth them comfort.

¶ Or, force and cruelty: or, as a wilde asse.

Chap. 25. 18.

f That is, the Ishmaelites shall be a peculiar people by themselves, and not a portion of another people. g She rebuketh her owne dulnesse, and acknowledgeth Gods graces, who was present with her every where.

Chap. 24. 62.

¶ Or, the well of the living, and seeing me.

¶ Or, Almighty. Chap. 5. 22.

¶ Or, without hypocrisy.

a Not onely according to the flesh but of a far greater multitude by faith, Rom. 4. 17.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as Preachers to their families, that from the highest to the lowest they may obey the will of God.

and all that was bought with his money, that is, every man child among the men of Abrahams house, and he circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeeres olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirtene yeeres old, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

1 Abraham receiveth three Angels into his house. 10 Ishmael is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham saith his family to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

Asaine the Lord appeared vnto him in the plaine of Mamre, as hee sat in his tent doore about the heat of the day.

2 And he lift up his eyes and looked, and loe, three men stood by him, and when hee saw them, he ran to meet them from the tent doore, and bowed himselfe to the ground.

3 And hee sayde, Lord, if I haue now found fauour in thy sight, so not, I pray thee, from thy seruant.

4 Let a little water, I pray you, bee brought, and wash your feet, and rest your selues vnder the tree.

5 And I will bring a morzell of bread, that you may comfort your hearts, afterwards ye shal go your wayes: for therefore are ye come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once three measures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who halted to make it ready.

8 And he tooke butter and milke, and the calfe which hee had prepared, and set before them, and stood himselfe by them vnder the tree, and they did eat.

9 Then they saide to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent.

10 And hee said, I will certainly come againe vnto thee according to the time of life: and lo, Sarah thy wife shall haue a son, and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah were old and stricken in age, and it ceased to be with Sarah after the maner of women.)

12 Therefore Sarahs laughed within her selfe, saying, After I am waxed old, and my lord also, shall I haue lust?

13 And the Lord saide vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a child, which am old?

14 (Shall any thing bee hard to the Lord? At the time appointed will I returne vnto thee, even according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, It is not so: for thou laughedst.

16 Afterward the men did rise by from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall be indeed a great and a mighty nation, and all the nations of the earth shalbe blessed in him?

19 For I know him: that hee will command his sonnes and his household after him that they keepe the way of the Lord, to doe righteousness and iudgement, that the Lord may bring vpon Abraham that hee hath spoken vnto him.

20 Then the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sinne is exceeding grievous,

21 I will goe downe now, and see whether they haue done altogether according to that cry which is come vnto me: and if not, that I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Judge of all the world doe right?

26 And the Lord answered, If I shall find in Sodom fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered, and said, Behold now, I haue begun to speake vnto my Lord, and I am but dust and ashes.

28 If there shall lacke fine of fiftie righteous, wilt thou destroy all the citie for fine? And hee said, If I find there fine and foztie, I will not destroy it.

29 And hee yet spake to him againe, and said, What if there shalbe found foztie there? Then he answered, I will not doe it for fozties sake.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie bee found there? Then he said, I will not doe it if I finde thirtie there.

31 Moreover hee saide, Behold, now I haue begun to speake vnto my Lord, What if twentie bee found there? And hee answered, I will not destroy it for twentys sake.

32 Then he said, Let not my Lord be now angry, and I will speake but this once, What if ten be found there? And he answered, I will not destroy it for tenns sake.

33 And

Or, hid. Zech. 3.6.

† Ebr. No. h Iehouah the Hebrew word, which we call Lord, sheweth that this Angel was Christ: for this word is only applied to God.

Chap. 12. 3. and 32. 18.

i Hee sheweth that fathers ought both to know Gods iudgements, and to declare them to their children. k God speake after the fashion of men: that is, I will enter into iudgement with good aduice.

For our sinnes are for vengeance, though none accuse vs. † Ebr. doe iudgement.

n God declareth that his iudgements were done with great mercy, forasmuch as all were so corrupt, that not onely fiftie, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.

o Hereby wee learne that the nearer wee approach vnto God, the more doeth our miserable state appeare, and the more are we humbled.

o If God refused not the prayer for the wicked Sodomites, euen to the sixt request, how much more will hee grant the prayers of the godly for the afflicted Church?

Hebr. 13. 2. Or, Oke-grower.

a That is, three Angels in mans shape.

b Speaking to one of them in whom appeared to be most maiestie: for hee thought they had bene men.

c For men vied because of the great heat to goe bare footed in those parts.

d As sent of God that I should doe my duty to you.

† Ebr. Scimus.

e For as God gaue them bodies for a time, so gaue he them the faculties thereof to walk, to eat and drink, and such like.

Chap. 17. 19. 21. & 21. 3. rom. 9.

f That is, about this time when she shalbe aliue, or when the child shall come into this life.

g For she rather had respect to the order of nature, then beleued the promise of God. 1. Pet. 3. 6.

33 ¶ And the Angel went his way when he had left communing with Abraham, and Abraham returned unto his place.

CHAP. XIX.

3 Lot receiveth two Angels into his house. 4 The filthy lusts of the Sodomites, 16 Lot is delivered, 24 Sodom is destroyed, 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

a Wherein wee see Gods provident care in preserving his, albeit he reuleth not himselfe to all alike: for Lot had but two Angels, and Abraham three.

Chap. 18. 4.

b That is, hee prayed them so instantly.

c Not for that they had necessity, but because the time was not yet come that they would reueale themselves.

d Nothing is more dangerous then to dwell where sinners gath: for it corrupteth all.

e Hee deferueth praise in defending his guests, but hee is to bee blamed in seeking unlawful moanes.

f That I should preferue them from all iniury.

2. Pet. 2. 7.

Wisd. 19. 16.

† Ebr. finding.

g This prooueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.

Chap. 18. 20.

¶ Or, should marry.

¶ And in the evening there came two Angels to Sodom, and Lot satt at the gate of Sodom, and Lot saw them, and rose vp to meet them, and hee bowed himselfe with his face to the ground:

2 And hee said, See, my Lords, I pray you, turne in now into your seruants house, and tarry all night, and wash your feet, and yee shall rise vp early, and goe your wayes. Who sayde, Nay, but wee will abide in the street all night.

3 Then hee pressed vpon them earnestly, and they turned in to him, and came to his house, and hee made them a feast, and did bake unleavened bread, and they did eat.

4 But before they went to bed, the men of the citie, even the men of Sodom compassed the house round about, from the yong euen to the old, all the people from all quarters.

5 Who crying vnto Lot, saide to him, Where are the men which came to thee this night: bring them out vnto vs, that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And said, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two daughters, which haue not knowen man: them will I bring out now vnto you, and do to them as seemeth you good, onely vnto these men doe nothing: for therefore are they come vnder the shadow of my rooffe.

9 Then they sayde, Away hence. And they sayd, Hee is come alone as a stranger, and shall hee iudge and rule? wee will now deale worse with thee then with them. So they pressed sore vpon Lot himselfe, and came to breake the doore.

10 But the men put forth their hand and pulled Lot into the house to them, and shut to the doore.

11 ¶ Then they smote the men that were at the doore of the house with blindness, both small and great, so that they were weary in seeking the doore.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet heere? either sonne in lawe, or thy sonnes, or thy daughters, or whatsoever thou hast in the citie, bring it out of this place.

13 For we will destroy this place, because the cry of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out, and spake vnto his sonnes in law, which married his daughters, and sayde, Arise, get you out of this place: for the Lord will destroy the citie: but hee seemed to his sonnes in law as though hee had mocked.

15 ¶ And when the morning arose, the Angels basted Lot, saying, Arise, take thy

wife, and thy two daughters: which are here, lest thou be destroyed in the punishment of the citie.

16 And as hee prolonged the time, the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the citie.

17 ¶ And when they had brought them out, the Angel saide, Escape for thy life: looke not behind thee, neither carry thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shewed vnto mee in lauing my life: and I cannot escape in the mountaine, lest some will take mee, and I die.

20 See now this city hereby to flee vnto, which is a little one: let mee escape thither: is it not a little one, and my soule shall liue?

21 Then hee sayd vnto him, Behold, I haue receiued thy request also concerning this thing, that I will not ouerthrowe this citie for the which thou hast spoken.

22 Waite thee, saue thee there: for I can do nothing til thou be come thither. Therefore the name of the citie was called Zoar.

23 ¶ The sunne did rise vpon the earth when Lot entered into Zoar.

24 ¶ Then the Lord rained vpon Sodom and vpon Gomorah brimstone and fire from the Lord out of heauen,

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, & toward all the land of the plaine, behold, he saw the smoke of the land mounting vp, as the smoke of a furnace.

29 ¶ But yet when God destroyed the citie of the plaine, God thought vpon Abraham, and sent Lot out from the mids of the destruction, when hee ouerthrew the citie wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he feared to tarry in Zoar, but dwelt in a cave, he and his two daughters.

31 And the elder said vnto the younger, Our father is olde, and there is not a man in the earth to come in vnto vs after the manner of all the earth.

32 Come, we will make our father drinke wine, and lie with him, that we may preserve seed of our father.

33 So they made their father drinke wine that night, and the elder went & lay with her father, but he perceived not, neither when she lay downe, neither when she rose vp.

34 And on the morrow the elder said to the younger, Behold, yesternight lay I with my father:

† Ebr. which are found

h The mercie of God sheweth to ouercome mans slownesse in following Gods calling.

Wisd. 10. 6.

i He willed him to flee from Gods iudgements, and not to be sory to depart from that rich countrey and full of vaine pleasures.

k Though it be little, yet it is great ynough to saue my life: wherein he offendeth in chusing another place then the Angel had appointed him.

† Ebr. thy face, because Gods commandement wal to destroy the citie and to saue Lot.

m Which before was called Bela, Chap. 14. 2.

Deut. 32. 23. 24.

n 3. 19. 27. 30. 40

zek. 16. 49. hufi

1. 8. amos 4. 11.

luk 17. 29. iude 7.

o Astouching the body onely: and this was a notable monument of Gods

vengeance to all them that passed by that way.

p Meaning, in the countrey which the Lord had now destroyed.

q For except hee had bene ouercome with wine, he would neuer haue done that

abominable act.

14.50

CHAP. XXII.

f. True faith renounceth all natural affections to obey Gods commandement.

g For his promise take made to Abraham, and not because the childe had discretion and iudgement to pray.

h Except God open our eyes, we can neither see nor vse the meanes which are before vs.

i As touching outward things, God caused him to prosper.

|| Or, *that in the bow, and was an hunter.*

k So that is a lawfull thing to take an oath in matters of importance, for to iustifie the truth, and to assure others of our sinceritie.

l Wicked seruants doe many euils vnknewen to their masters.

|| Or, *well of the oath, or, of seven, meaning lambs.*

m Thus we see that the godly, as touching outward things may make peace with the wicked that know not the true God.

n That is he worshipped God in all points of true religion.

14 So Abraham rose by early in the morning, and tooke bread, and a bottle of water, and gave it vnto Hagar, putting it on her shoulder, and the childe also. and went her away: who departing, wandered in the wilderness of Beer sheba.

15 And when the water of the bottle was spent, Hec cast the childe vnder a certaine tree.

16 Then Hec went and sate her ouer against him a farre off, about a bow shoot: for she said, I will not see the death of the childe: and she late downe ouer against him, and lift vp her voyce and wept.

17 Then God heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the childe where he is.

18 Arise, take vp the childe, and hold him in thine hand: for I will make him a great people.

19 And God opened her eyes, and Hec saw a well of water: so Hec went and filled the bottle with water, and gaue the boy drinke.

20 So God was with the childe, and he grew and dwelt in the wilderness, and was an archer.

21 And Hec dwelt in the wilderness of Paran, and his mother tooke him a wife out of the land of Egypt.

22 And at that same time Abimelech and Phicol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto mee here by God, that thou wilt not hurt me nor my children, nor my childrens children: thou shalt deale with mee and with the countrey where thou hast bene a stranger, according vnto the kinde that I haue shewed thee.

24 Then Abraham said, I will sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe, and beeces, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seven lambs of the flocke by themselves.

29 Then Abimelech said vnto Abraham, What meane these seven lambs, which thou hast set by themselves?

30 And Hec answered, Because thou shalt receiue of mine hand these seven lambs, that it may be a witness vnto me, that I haue digged this well.

31 Wherefore the place is called Beer sheba, because there they both sware.

32 Thus made they a couenant at Beer sheba: afterward Abimelech and Phicol his chiefe captaine rose vp. and turned againe vnto the land of the Philistines.

33 And Abraham planted a groue in Beer sheba, and called there on the name of the Lord the euerlasting God.

34 And Abraham was a stranger in the Philistines land a long season.

1. 2. The faith of Abraham is proved in offering his sonne Izhak. 3. Izhak is a figure of Christ. 40 The generation of Nahor Abrahams brother, of whose commeth Rebekah.

And after these things, God did prouide Abraham, and said vnto him, Abraham, Elizo answered, I here am I.

2 And he said, Take now thine onely son Izhak, whom thou louest, and get thee vnto the land of Moriah, and offer him there for a burnt offering vpon one of the mountaines which I will shew thee.

3 Then Abraham rose vp early in the morning, and laded his asse, and tooke two of his seruants with him, and Izhak his son, and cloue wood for the burnt offering, and rose vp, and went to the place, which God had told him.

4 Then the third day Abraham lift vp his eyes, and saw the place a farre off,

5 And said vnto his seruants, Abide you here with the asse: for I and the childe will goe ponder and worship, and come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laide it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God hath shewed him, Abraham builded an Altar there, and couched the wood, and bound Izhak his sonne, and laide him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither do any thing vnto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine onely sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behind him, caught by the hornes in a bush. Then Abraham went and tooke the ramme, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, Jehonah-irah, as it is said this day. In the mount will the Lord be seene.

15 And the Angel of the Lord cryed vnto Abraham from heauen the second time,

16 And said, By my selfe haue I sworn (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seed, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seed shall possesse the gate of his enemies.

Hebr. 11. 17.

† Ebr. Lot, l.

a Which signifieth the feare of God, in which

place he was honoured, and Salomon afterward

built the temple.

b Herein stood

chiefest point of his tentation, seeing he was com-

manded to offer vp him in whom

God had promised to blesse all

the nations of the world.

c He doubted not, but God

would accomplish his promise,

though he should sacrifice his son.

d The only way to overcome all

tentations, is to rest vpon Gods

providence.

e For it is like that his father

had declared to him Gods com-

mandement, whereunto he

shewed himselfe obedient.

f James 2. 21.

g That is, by thy true obedi-

nce thou hast declared thy liuely

faith.

|| Or, and hast not withholden thine onely son from me.

† Ebr. thy sonne, thine onely sonne.

|| Or, the Lord will see, or provide.

g The name is changed to shew that God doeth

both see and pro-

vide secretly for his, and also euidently is seene

and felt in time conuenient.

psal. 105. 9 oculu.

44 31. Luke 1. 73.

h Signifying, that there is no greater then he.

|| Or, holdes

Chap. 12. 3. and
18. 18. eccles.
44. 22. altes 3.
25. gal. 3. 8.

|| Or, of the Sy-
riani.

i Concubine is
oftentimes taken
in the good part,
for those women
which were infe-
riour to the
wiues.

† Ebr. the yeeres of
of the life of Sarah.

a That is, when
he had mourned;
so the godly may
mourne, if they
passe not mea-
sure: and the na-
tural affection is
commendable.

† Ebr. sonnes of
Heth.

b. That is, godly
or excellent: for
the Ebrewes so
speake of all
things that are
notable, because
all excellencie
commeth of
God.

† Ebr. in your soule.

|| Or, double cause,
because one was
within another.

† Ebr. in full silver.

c Meaning, all
the citizens and
inhabitants.

d To shew that
he had them in
good estimation
and reuerence.

18. * And in thy seed shall all the nations
of the earth bee blessed, because thou hast o-
beyed my voyce.

19 Then turned Abraham againe vnto
his seruants: and they rose vp and went to-
gether to Beer Sheba: and Abraham dwelt
at Beer Sheba.

20 And after these things, one told A-
braham, saying, Beholde Milcah, shee hath
also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz
his brother, and Kemuel the father of A-
ram,

22 And Chesed, and Hazo, and Midash,
and Iddaph, and Bethuel.

23 And Bethuel begate Rebekah: these
eight did Milcah beare to Nahor Abra-
hams brother.

24 And his concubine called Reumah,
shee bare also Tebah, and Gahan, and Cha-
bath, and Maachab.

CHAP. XXIII.

3 Abraham lamenteth the death of Sarah, 4 He
buyeth a field to bury her of the Hittites. 13 The acqui-
sition of Abraham. 19 Sarah is buried in Machpelah.

When Sarah was an hundred and twenty
and seven yere old († so long liued she)

2 Then Sarah died in Kirith-arba: the
same is Hebron in the land of Canaan: and
Abraham came to mourne for Sarah, and
to weep for her.

3 Then Abraham * rose vp from the
sight of his coypes, and talked with the Hiti-
tites, saying,

4 I am a stranger and a forreiner among
you, giue me a possession of buriall with you,
that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham
saying vnto him,

6 Heare vs, my lord: thou art a prince
of God among vs: in the chiefest of our se-
pulchres bury thy dead: none of vs shall for-
bid thee his sepulchre, but thou mayest bury
thy dead therein.

7 Then Abraham stood vp, and bowed
himselfe before the people of the land of the
Hittites.

8 And hee communed with them, saying,
If it be † your minde, that I shall bury my
dead out of my sight, heare me, and entreate
for me to Ephron, the sonne of Zohar,

9 That hee would giue mee the caue || of
Machpelah which he hath in the end of his
field: that hee would giue it mee for as much
† money as it is worth, for a possession to bu-
ry in among you.

10 (For Ephron dwelt among the Hiti-
tites.) Then Ephron the Hittite answered
Abraham in the audience of all the Hittites
that went in at the gates of his citie, say-
ing,

11 No, my lord, heare me: the field giue I
thee, and the caue that therein is, I giue it
thee: euen in the presence of the sonnes of my
people giue I it thee, to bury thy dead.

12 Then Abraham bowed himselfe be-
fore the people of the land,

13 And spake vnto Ephron in the audi-
ence of the people of the countrey, saying,

Seeing thou wilt giue it, I pray thee heare
me, I will giue thee the price of the field: receiue
it of me, and I will bury my dead there.

14 Ephron then answered Abraham, say-
ing vnto him,

15 My lord, hearken vnto me: the land is
worth four hundred shekels of silver: what
is that betweene me and thee? bury thy foze
thy dead.

16 So Abraham hearkened vnto Ephron,
and Abraham weighed to Ephron the silver
which hee had named in the audience of the
Hittites, euen four hundred silver shekels of
current money among merchants.

17 So the field of Ephron which was in
Machpelah, and ouer against Hamre, euen
the field and the caue that was therein, and
all the trees that were in the field, which
were in all the borders round about, was
made sure

18 Vnto Abraham for a possession, in the
sight of the Hittites, euen of all that || went
in at the gates of his city.

19 And after this, Abraham buried Sa-
rah his wife in the caue of the field of Mach-
pelah, ouer against Hamre: the same is He-
bron in the land of Canaan.

20 Thus the field and the caue that is
therein, was made sure vnto Abraham for a
possession of buriall by the Hittites.

CHAP. XXIII.

3 Abraham canfesseth his seruants to swaie to take
a wife for Izhak in his owne kindred. 12 The seruants
prayeth to God. 33 His fidelitie toward his master. 50
The friends of Rebekah commit the matter to God. 58
They aske her consent, and shee agreeth, 67 and is
married to Izhak.

NOW Abraham was old, and † stricken in
yeeres, and the Lord had blessed Abra-
ham in all things.

2 Therefore Abraham said vnto his el-
dest seruant of his house, which had the rule
ouer all that hee had, * † Put now thine hand
vnder my thigh,

3 And I will make thee † sweare by the
Lord God of the heauen, & God of the earth,
that thou shalt not take a wife vnto my son
of the daughters of the Canaanites among
whom I dwell.

4 But thou shalt goe vnto my countrey,
and to my kindred, and take a wife vnto my
sonne Izhak.

5 And the seruant said to him, What if
the woman will not come with mee to this
land: shall I bring thy sonne againe vnto the
land from whence thou camest?

6 To whom Abraham answered, Be-
ware that thou bring not my sonne † thither
again.

7 The Lord God of heauen, who tooke
me from my fathers house, and from the land
where I was borne, and that spake vnto me,
and that swaie vnto me, saying, * Vnto thy
seed will I giue this land, hee shall send his
Angel before thee, and thou shalt take a wife
vnto my sonne from thence.

8 Neuerthelesse, if the woman will not
follow thee, then shalt thou be † discharged
of this mine oath: onely bring not my sonne
thither againe.

e The common
shekel is about
20 pence, so then
400. shekels
mount to 33.
pound sixe shil-
lings and eight
pence, altes
shillings sterling
the ounce.

|| Or, in his city.

f That is, all the
people confir-
med the sale.

† Ebr. come into
days.

Chap. 47. 29.

a Which cere-
monie declared
the seruants obe-
dience toward
his master, & the
masters power
ouer the seruant.

b This sheweth
that an oath may
be required in a
lawfull cause.

c He would not
that his sonne
should mary out
of † godly fami-
ly: for the incon-
ueniences that
come by marry-
ing with the vn-
godly are fet

forth in sundry
places of the
Scriptures.

d Lest he should
lose the inheri-
tance promised.

Chap. 12. 7. and

13. 15. and 15.

18. and 26. 4.

† Ebr. innocent.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 So the seruant tooke ten camels of the camels of his master, and departed: (for hee had all his masters goods in his hand :) and so he arose, and went to the city of Haran, vnto the city of Nahor.

11 And he made his camels to lie downe without the citie by a well of water, at euentide about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, send me good speed this day, and shew mercy vnto my master Abraham.

13 Lo, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 Graunt therefore that the maid, to whom, I say, Bow down thy pitcher, I pray thee, that I may drinke, if she say, Drinke, and I will giue thy camels drinke also: may shee say that thou hast ordeined for thy seruant Ishak: and thereby shall I know that thou hast shewed mercy on my master.

15 And now per he had left speaking, behold, Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maid was very faire to looke vpon, a virgin, and vnknown of man) and shee went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ran to meet her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And shee said, Drinke: and shee halted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when shee had giuen him drinke, she said, I will draw water for thy camels also, vntill they haue drunken enough.

20 And shee powred out her pitcher into the trough speedily, and ran againe vnto the well to draw water, and shee drew for all his camels.

21 So the man wondered at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinkeing, the man tooke a golden halfe shekel weight, and two bracelets for her hands, of tenne shekels weight of gold:

23 And hee said, Whose daughter art thou? tell me, I pray thee, Is there rounne in thy fathers house for vs to lodge in?

24 Then shee said to him, I am the daughter of Bethuel the sonne of Milcah, whome shee bare vnto Nahor.

25 Moreover, shee said vnto him, We haue litter also and prouender enough, and rounne to lodge in.

26 And the man bowed himselfe and worshipped the Lord.

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercie and his truth from my master: for when I was in the way, the

Lord brought mee to my masters brethrens house.

28 And the maid ran and told them of her mothers house, according to these words.

29 Now Rebekah had a brother called Laban, and Laban ran vnto the man to the well.

30 For when hee had seene the earrings, and the bracelets in his sisters hands, and when hee heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and lo, hee stood by the camels at the well.

31 And hee said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house and rounne for the camels?

32 Then the man came into the house, and hee vnladled the camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but he said, I wil not eat, vntill I haue said my message. And he said, Speake on.

34 Then hee said, I am Abrahams seruant,

35 And the Lord hath blessed my master wonderfully, that he is become great, for hee hath giuen him sheepe, and becures, and silver and gold, and men seruants, and maid seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when shee was old, & vnto him hath he giuen al that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my fathers house, and to my kinned, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whom I walke will send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinned, and my fathers house.

41 Then shalt thou bee discharged of mine oath when thou comest to my kinned: and if they giue thee not one, thou shalt be free from mine oath.

42 So I came this day to the well, and said, O Lord the God of my master Abraham, if thou now prosper my iourney, which I goe.

43 Behold, I stand by the well of water when a virgin cometh forth to draw water, and I say vnto her, Giue me, I pray thee, a little water of thy pitcher to drinke,

44 And shee say to me, Drinke thou, and I will also draw for thy camels, let her bee the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an ende of speaking in mine heart, behold, Rebekah came forth and her pitcher on her shoulder, and shee went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke I pray thee.

46 And shee made haste, and tooke downe

n For he waited on gods hand, who had now heard his prayer,

o To wit, Laban.

p The gentle entertainment of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.

r To besse signifyeth here to enrich or increase with substance, as the text in the same verse declareth.

s The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

t Meaning, among his kinfolke, as verse 40.

u Which by mine authoritie I caused thee to make.

Or, way.

Verse 13.

Or, forced.

x Signifying, that this prayer was not spoken by the mouth, but onely meditated in his heart,

Or, Mesopotamia, or Syria of the two floods, to wit, of Tygrus, and Euphrates.

e That is, to Charan.

f Ebr, to bow their knees,

g The seruant moued by Gods spirit, desired to be assured by a signe, whether God prospered his iourney or no.

h God giueth good successe to all things that are vndertaken for the glory of his Name, and according to his word.

i Here is declared that God euer heareth the prayers of his, and granteth their requests.

j Ebr my lord,

k Ebr, haue made an end of drinkeing.

l Or, earring.

m God permitted many things both in apparell and other things which are now forbid: especially when they pertaine not to our mortification.

n The golden shekel is here meant, and not that of siluer.

o He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

her pitcher from her shoulder, and sayd, **Dynke**, and I will giue thy camels dynke also. So I dynke, and she gaue the camels dynke also.

47 Then I asked her, and sayd, Whose daughter art thou? And she answered, The daughter of Bethuel Nabors sonne, whom Milcah bare vnto him. Then I put the abilliment vpon her face, and the bracelets vpon her hands:

48 And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the right way, to take my masters brothers daughter vnto his sonne.

49 Now therefore if ye will deale mercifully and truly with my Master, tell me: and if not, tell mee, that I may turne mee to the right hand, or to the left.

50 Then answered Laban and Bethuel, and said, This thing is proceeded of the Lord: wee cannot therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is || before thee, take her and go, that she may be thy masters sons wife, euen as the Lord hath || said.

52 And when Abrahams seruant heard their wordes, hee bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of siluer, and iewels of gold, and rayment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and dynke, both hee, and the men that were with him, and tarried all night: and when they rose vp in the morning, he said, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maid abide with vs at the least ten dayes: then shall she goe.

56 But hee said vnto them, Winder you mee not, seeing the Lord hath prospered my journey: send me away, that I may go to my master.

57 Then they said, Wee will call the maide, and aske her consent.

58 And they called Rebekah, and said vnto her, While thou go with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and said vnto her, thou art our sister, growe into thousand thousands, and thy seed possesse the gate of his enemies.

61 Then Rebekah arose, & her maides, and rode vpon the camels, and followed the man: and the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of Beer-lahai-roi, (for he dwelt in the South country)

63 And Izhak went out to pray in the field toward the euening: who lift vp his eyes, and looked, & beheld, the camels came.

64 Also Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camell.

65 (For shee had said to the seruant, Who

is yonder man, that cometh in the field to meet vs? and the seruant had said, It is my master.) So shee tooke a baile, and covered her.

66 And the seruant told Izhak all things that hee had done.

67 Afterward Izhak brought her into the tent of Sara his mother, and hee tooke Rebekah, and shee was his wife, & hee loued her: So Izhak was || comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak: 8 He dieth. 12 The genealogy of Ishmael. 25 The birth of Jaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

Now Abraham had taken him another wife called Keturah,

2 Which bare him Simram, & Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begate Sheba, and Dedan: And the sonnes of Dedan, were Ashurim, and Letushim, and Lemumim.

4 Also the sons of Midian were Ephah, and Ether, and Hanoch, and Abida, and Eldaah. All these were the sonnes of Keturah.

5 And Abraham gaue || all his goods to Izhak.

6 But vnto the sonnes of the concubines which Abraham had, Abraham gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East country.

7 And this is the age of Abrahams life which he liued, an hundred seuentie and five yere.

8 Then Abraham yelded the spirit, and died in a good age, an old man, and of great yeres, and was gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron, sonne of Zoar the Hittite, before Hamre.

10 Which field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 And after the death of Abraham, God blessed Izhak his sonne, and Izhak dwelt in Beer-lahai-roi.

12 Now these are the generations of Ishmael Abrahams son, whom Hagar the Egyptian, Sarahs handmaid, bare vnto Abraham,

13 And these are the names of the sonnes of Ishmael, name by name, according to their kindreds: the eldest sonne of Ishmael was Nebatoth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dinnah, & Massa, 15 Hadar, & Tema, Ietur, Naphith, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes, and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeres of the life of Ishmael, an hundred thirty and seuen yeres, and he yelded the spirit, and died, and was gathered vnto his people.)

f The custome was, that a spouse was brought to her husband, her head being covered, in token of shamefastnesse and chastitie. || Or, had left mourning for his mother.

a While Sarah was yet alieue.

1. Chron. 1. 32.

† Ebr. all that hee had.

b For by the vertue of Gods word hee had not onely Izhak, but begat many moe.

c Reade Chap. 22. 24.

d To auoide the dissention that else might haue come because of the heritage.

e Hereby the ancients signified that man by death perished not wholly: but as the soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetuall paine.

Chap. 23. 16.

Coap. 6. 14.

and 24. 62.

1. Chron. 1. 29.

† Ebr. first borne.

f Which dwelt among the Arabians, and were separate from the blessed seed.

y He sheweth what is our duty when we haue received any benefit of the Lord. † Ebr. in the way of truth.

z If you will freely and faithfully giue your daughter to my masters sonne.

a That is, that I may provide elsewhere.

b So soone as they perceiue that it is Gods ordinance they yeeld.

|| Or, as thy commandment.

|| Or, ordained.

2. Iose. 56. & 59.

† Ebr. dayes, or years.

c This sheweth that parents haue not authority to marry their children without consent of the parties.

|| Ebr. her mouth.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

Chap. 16. 14.

and 25. 11.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

*Or, his lot fell,
g He meaneth
that his lot fell
to dwell among
his brethren, as
the Angel pro-
mised, Chap. 16.
12.
Or, Syrian of
Mesopotamia.*

*Or, hurt one
another.
h That is, with
child, seeing one
shall destroy an-
other.
i For that is the
only refuge in
all our miseries,
Rom. 9. 12.*

*Hose. 12. 3. wat.
1. 2.
† Ebr. a man of
the field.
Or, simple and
innocent.
† Ebr. venison in
his mouth.
Or, feed mee
quickly.
k The reprobate
esteem not Gods
benefits except
they feeble them
presently, and
therefore they
preferre present
pleasures.
Heb. 12. 16.
l Thus the wic-
ked prefer their
worldly commo-
dities to Go's
spiritual graces:
but the children
of God do the
contrary.*

*a In the land of
Canaan,
b Gods provid-
ence alwayes
watcheth to di-
rect the wayes of
his chldr.*

18 And they dwelt from Haulah unto Shur, that is toward Egypt, as thou goest to Alhur. Ithmael || dwelt in the presence of all his brethren.

19 Likewise these are the generations of Izhak, Abrahams sonne. Abrahams begat Izhak.

20 And Izhak was forty years old when hee tooke Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed unto the Lord for his wife, because shee was barren: and the Lord was intreated of him, and Rebekah his wife conceived:

22 But the children || strove together within her: therefore she said, Seeing it is so, why am I thus? wherefore shee went to ask the Lord.

23 And the Lord said to her, Two nations are in thy wombe, and two manner of people shall be diuided out of thy bowels, and the one people shall bee mightier then the other, and the elder shall serue the younger.

24 Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out first, was red, and hee was all over as a rough garment, and they called his name Esau.

26 And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Jaakob. Now Izhak was threescore yeere olde when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, & || lined in the fields: but Jaakob was a plain man, & dwelt in tents.

28 And Izhak loued Esau: for || venison was his meate, but Rebekah loued Jaakob.

29 Now Jaakob sod pottage, and Esau came from the field, and was weary.

30 Then Esau said to Jaakob, || Let me eate, I pray thee, of that pottage so red, for I am weary. Therefore was his name called Edom.

31 And Jaakob said, Sell mee euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what is then this birthright to me?

33 Jaakob then said, Swear to me euen now. And he sware to him, * and sold his birthright unto Jaakob.

34 Then Jaakob gaue Esau bread and pottage of lentils: and he did eate & drinke, and rose up, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God provideth for Izhak in the famine. 3 He reuereh his promise. 9 The king blameth him for deuyng his wife. 14 The Philistims hate him for his riches. 15 stoppe him welker, 16 and drine him away. 24 God comforteth him. 31 Hee maketh alliance with Abimelech.

And there was a famine in the land, besides the first famine that was in the dayes of Abrahams. Therefore Izhak went to Abimelech King of the Philistims unto Gerar.

2 For the Lord appeared unto him, and said, Doe not downe into Egypt, but abide

in the land which I shall shew unto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these countreys: and I will performe the oath which I sware unto Abrahams thy father.

4 Also I will cause thy seed to multiplie as the starrs of heauen, and will giue vnto thy seed all these countreys: and in thy seed shall all the nations of the earth be blessed, 5 Because that Abrahams obeyed my voyce, and kept mine ordinance, my commandments, my statutes, and my lawes.

6 So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he sayd, Shee is my sister: for hee feared to say, Shee is my wife. Lest, said hee, the men of the place should kill mee, because of Rebekah: for shee was beautifull to the eye.

8 So after he had been there long time, Abimelech king of the Philistims looked out at a window, and loe, he sawe Izhak sporting with Rebekah his wife.

9 Then Abimelech called Izhak & said, Lo, she is of a surety thy wife, and why saidst thou, Shee is my sister? To whom Izhak answered, Because I thought this, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldst thou haue brought sinne vpon vs.

11 Then Abimelech charged all his people, saying, He that toucheth this man or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an hundredfold by estimation: and so the Lord blessed him.

13 And the man waxed mighty, and || ill increased, till he was exceeding great.

14 For he had flocks of sheepe, and herds of cattell, and a mighty household: therefore the Philistims had enuie at him.

15 Insomuch that the Philistims stopped and filled up with earth all the welles, which his fathers seruants digged in his fathers Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then we a great deal.

17 Therefore Izhak departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water which they had digged in the dayes of Abrahams his father: for the Philistims had stopped them after the death of Abrahams: & he gaue them the same names which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of || living water.

20 But the herdmen of Gerar did strife with Izhaks herdmen, saying, The water is ours: therefore called hee the name of the well, || Esek, because they were at strife with him.

21 Afterward they digged another well, and stroue for that also, and hee called the

*Chap. 13. 15.
and 15. 18.*

*Chap. 12. 3. and
15. 18. and 18. 18
and 23. 18. and
28. 14.*

*c He commen-
deth Abrahams
obedience, be-
cause Izhak
should be the
more ready to
follow the like:
for as God made
this promise of
his free mercie, so
doth the confir-
mation thereof
proceed from the
same fountaine.
† Ebr. my keeping.
d Whereby we
see that feare and
distrust is found
in the most
faithfull.*

*e Or, shewing
some familiar
signe of loue,
whereby it might
be known that
hee was his wife.
f In all ages men
were periwaded
that Gods ven-
geance should
light vpon wed-
locke breakers,
Or, an hundred
measures.*

*† Ebr. he went forth
going and increas-
ing.
g The malicious
enuie alwayes
the graces of
God in others.
h The Ebrew
word signifieth
a flood or valley
where water at
any time runn-
neth.*

Or, springing.

*Or, contention,
or, strife.*

Or, hatred.

Or, largesse.
young.

i God assureth
Ishak against all
fear by rehear-
sing the promise
made to Abra-
ham.
k To signifie
that he would
serue none other
God, but the
God of his fa-
ther Abraham.

1 The Hebrewes
in swearing, be-
gin commonly
with If, and vn-
derstand the res-
t, that God
shall punish him
that breaketh
the oath: here
the wicked shew
that they are a-
fraid lest that
come to them,
which they
would doeto
other.

Or, oath.

Or, the well of
the oath.

Chap. 27. 49.

Or, yf he do not
and rebellious.

† Ebr. Doe, I.

† Ebr. him.

a The carnal af-
fection which he
bare to his sonne
made him forget
that which God
spake to his wife,
Chap. 25. 23.

name of it. || Shibab.

22 Then he removed thence, and digged
another well, for the which they strouen
therefore called bee the name of it. || Rebo-
both, and said, Because the Lord hath now
made vs conne, wee shall increase vpon the
earth.

23 So he turned vnto thee to Beer-Sheba.

24 And the Lord appeared vnto him the
same night, and said, I am the God of A-
braham thy father: feare not, for I am with
thee, and will bless thee, and multiply thy
seed for my seruant Abrahams sake.

25 Then he built an altar there, and en-
tred vpon the name of the Lord, and there
spake his rent: where also Ishaks seruants
digged a well.

26 Then came Abimelech to him from
Geraar: And Abimelech one of his seruants, and
Pishol the captain of his arme.

27 To whom Ishak said, Wherefore
come ye to mee, seeing ye hate mee, and haue
put me away from you?

28 They answered, Wee saw certainly
that the Lord was with thee, & wee thought
thus, Let there be now an oath betwene vs,
euen betwene vs and thee, and let vs make
a conuention with thee.

29 If thou shalt doe vs no hurt, as wee
haue not touched thee, and as we haue done
vnto thee nothing but good, and sent thee a-
way in peace: thou now, the blessed of the
Lord doe this.

30 Then he made them a feast, and they
did eate and drinke.

31 And they rose vp betimes in the mor-
ning, and swore one to another: then Ishak
let them go, and they departed from him in
peace.

32 And that same day, Ishaks seruants
came and told him of a well, which they had
digged, and said vnto him, We haue found
water.

33 So he called it || Shibab: therefore
the name of the citie is called || Beer-Sheba
vnto this day.

34 Now when Esau was fourtie yere
old, he tooke to wife Judith the daughter of
Beer, an Hittite, & Basemath the daugh-
ter of Elon an Hittite also.

35 And they were || a griefe of minde to
Ishak, and to Rebekah.

CHAP. XXVII.

1 Iaakob getteth the blessing from Esau by his mo-
thers counsaile. 38 Esau by weeping moueth his father
to pittie him. 41 Esau hateth Iaakob, and threatneth
his death. 43 Rebekah sendeth Iaakob away.

And when Ishak was old, and his eyes
were dimme, (so that hee could not see)
he called Esau his eldest sonne, and said vnto
him, My sonne. And he answered him, I
am here.

2 Then he said, Behold, I am now old,
and know not the day of my death.

3 Call thou now I pray thee take thine
instruments, thy quill and thy bowe, and
get thee to the field, that thou mayest take
me some venison.

4 Then make me sauerie meate, such as
I loue, and bring it me, that I may eate, and
that my soule may blesse thee before I die.

5 (Now Rebekah heard: when Ishak
spake to Esau his sonne) and Esau went
into the field to hunt for venison, and to
bring it.

6 Then Rebekah spake vnto Iaakob
her sonne, saying, Beholde, I haue heard
thy father talking with Esau thy brother,
saying,

7 Bring mee venison, and make mee sa-
uerie meate, that I may eate and blesse thee
before the Lord afore my death.

8 Now therefore, my sonne, heare my
voyce in that which I command thee.

9 Get thee now to the flocke, and bring
me thence two good kids of the goats, that
I may make pleasant meate of them for thy
father, such as he loneth.

10 Then thou shalt bring it to thy father,
and hee will eate, to the intent that he may
blesse thee before his death.

11 But Iaakob said to Rebekah his mo-
ther, Behold, Esau my brother is rough, and
I am smooth.

12 My father may possibly feele mee, and
I shall come to him to be a mocker: so shall
I bring a curse vpon mee, and not a blessing.

13 But his mother said vnto him, || Clap
on me thy curse, my sonne: onely heare my
voyce, and go, and bring me them.

14 So he went and set them, and brought
them to his mother: and his mother made
pleasant meate, such as his father loued.

15 And Rebekah tooke faire clothes of her
elder sonne Esau, which were in her house,
and clothed Iaakob her younger sonne:

16 And she covered his hands and the
smoothe of his necke with the skins of the
kids of the goats.

17 Afterward, he put the pleasant meate
and bread which shee had prepared, in the
hand of her sonne Iaakob.

18 And when he came to his father, he
said, My father, Who answered, I am here:
who art thou my sonne?

19 And Iaakob said to his father, I am
Esau thy first borne, I haue done as thou
hast bid me, arise, I pray thee, sit vp and eat of
my venison, that thy soule may blesse me.

20 Then Ishak said vnto his son, How
hast thou found it so quickly, my sonne? Who
said, Because the Lord thy God brought it
to mine hand.

21 Againe, said Ishak vnto Iaakob,
Comentere now, that I may feele thee, my
sonne, whether thou be that my sonne Esau
or not.

22 Then Iaakob came neere to Ishak
his father, and hee felt him, and said, The
voyce is Iaakobs voyce, but the hands are
the hands of Esau.

23 (For hee knew him not, because his
hands were rough as his brother Esaus
hands: wherefore he blesseth him)

24 Againe hee says, Art thou that my
sonne Esau? Who answered, I Dea.

25 Then he said, Bring it me hither, and
I will eate of my sonnes venison, that my
soule may blesse thee. And hee brought it to
him, and he ate: also hee brought him wine,
and he drank.

26 Afterward his father Ishak sayd
vnto

b This subtilty
is blame wor-
thy, because the
should haue tar-
ried til God had
performed his
promise.

† Ebr. before his
eyes.

Or, as though I
would deceiue
him.

Or, I will take
the danger on me.

c The assurance
of Gods decrees
made her bold.

d Although Iaa-
kob was assured
of this blessing
by faith: yet he
did euill to seeke
it by lies, and the
more, because he
abuseth Gods
Name there-
unto.

e This declareth
that he suspected
something, yet
God would not
haue his decree
altered.

† Ebr. I am.

unto him, Come neere now, and kisse mee: my sonne.

27 And hee came neere and kisse him. Then hee smelt the savour of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

28 God giue thee therefore of the dew of heauen, and the fatnesse of the earth, and plenty of wheat and wine.

29 Let people bee thy seruants, and nations bow vnto thee: be lord ouer thy brethren, and let thy mothers children honour thee. Curied be he that curseth thee, and blessed be he that blessing thee.

30 And when Izhak had made an end of blessing Iakob, and Iakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting.

31 And he also prepared saupre meat, and brought it to his father, and said vnto his father, Let my father arise, and eate of his sonnes venison, that thy soule may blesse me.

32 But his father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

33 Then Izhak was stricken with a marvellous great feare, and said, Who and where is he that hath hunted venison, and brought it me, and I haue eate of all before thou camest? and I haue blessed him, therefore hee shall be blessed.

34 When Esau heard the words of his father, he cried out with a great cry and bitter, out of measure, and said vnto his father, Blesse mee, euen mee also, my father.

35 Esau answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called Esau? for he hath deuiued me these two times: he rooke my birthright, and loe, now hath he taken my blessing. Also he said, Wast thou not reserved a blessing for mee?

37 Then Izhak answered, and said vnto Esau, Behold, I haue made him thy lord, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau said vnto his father, Wast thou but one blessing my father? blesse mee, euen mee also my father: and Esau lifted vp his voyce, and wept.

39 Then Izhak his father answered, and said vnto him, Behold, the fatnesse of the earth shall bee thy dwelling place, and thou shalt haue of the dew of heauen from aboue.

40 And by thy sword shalt thou liue, and shalt bee thy brothers' seruant. But it shall come to passe, when thou shalt get the mastery, that thou shalt breake his yoke from thy necke.

41 Therefore Esau hated Iakob because of the blessing, wherewith his father blessed him. And Esau thought in his mind, The dayes of mourning for my father will come shortly, then will I slay my brother Iakob.

42 And it was tolde to Rebekah of the

words of Esau her elder sonne, and she sent and called Iakob her younger sonne. & said vnto him, Behold, thy brother Esau is comforted against thee, meaning to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban.

44 And tarry with him a while, vntill thy brothers fierceneesse be changed.

45 And till thy brothers wrath turne away from thee, & he forget the things which thou hast done to him: then will I send and take thee from thence: why should I be depriued of you both in one day?

46 Also Rebekah said to Izhak, I am weary of my life, for the daughters of Beth. If Iakob take a wife of the daughters of Beth, like the rest of the daughters of the land, what shall I doe to thee?

CHAP. XXVIII.

1 Izhak forbiddeth Iakob to take a wife of the Canaanites. 2 Esau taketh a wife of the daughters of Hamael against his fathers will. 3 Iakob is the way to Haran, seeth a ladder reaching to heauen. 4 Christ is promised. 5 Iakob asketh of God, only meat and clothing.

Then Izhak called Iakob and blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

2 Arise, Get thee to Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God shall suffice thee, and make thee to increase, and multiply thee: that thou mayest be a multitude of people.

4 And giue thee the blessing of Abraham, euen to thee, and to thy seed with thee, that thou mayest inherit the land (wherein thou art a stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah Iakobs and Esaus mother.

6 When Esau sawe that Izhak had blessed Iakob, and sent him to Padan Aram, to see him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan.

7 And that Iakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Hamael, and took vnto the wives, which hee had, Habaiah the daughter of Hamael Ishmaels sonne, the sister of Habaiah to be his wife.

10 Now Iakob departed from Bethuel, and went to Haran.

11 And he came vnto a certaine place, and taried there all night, because the sun was downe, and tooke of the stones of that place, and layd vnder his head, and slept in the same place.

12 Then hee dreamed, and behold, there stood a ladder vpon the earth, and the

He hath good hope to recover his birthright by killing thee.

For the wicked sonne will kill the godly: and the plague of God will afterward light on the wicked sonne.

Chap. 26. 35. o Which were Esaus wives.

p Hereby shee perswaded Izhak to agree to Iakobs departing.

a This second blessing was to confirme Iakobs faith, lest he should thinke that his father had giuen it without Gods motion.

Hos. 12. 3. Chap. 24. 10.

b Or, Almighty.

c The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a sure dwelling.

Or, beside his wives.

c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for hee taketh not away the cause of the euill.

d Christ is the ladder, whereby God and man are ioyned together, and by whom the Angels minister vnto vs. all graces by him are giuen vnto vs, and we by him ascend into heauen.

Hebr. 11. 10.

f In perceiuing his error, by appointing his heire against Gods sentence pronounced before.

g In the Chap.

35. he was so called, because he held his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiver.

h For Izhak did this as hee was the minister and Prophet of God.

i Becauethine enemies shall be round about thee.

k Which was fulfilled in his posterity, the Idumeans: who were tributaries for a time to Israel, and after, came to liberty.

Obad. 1. 10.

l Hypocrites onely abstaine from doing euill or feare of men.

Chap. 35. 1. and
46. 3.

e Hee sele the
force of this pro-
mise onely by
faith: for all his
lifetime he was
but a stranger in
this land.
Dent. 12. 30.
and 19. 14.
Chap. 12. 3.
and 18. 18.
and 23. 18.
and 26. 4.

f He was tou-
ched with a god-
ly feare and
reuerence,

g To bee a re-
membrance one-
ly of the vision
shewed vnto
him.
Chap. 31. 13.
|| Or, house of God.
h He bindeth
not God vnder
this condition,
but acknow-
ledgeth his in-
firmities, and pro-
miseth to be
thankfull,

a That is, he
went forth on
his iourney.
† Ebr. to the land
of the children of
the East.
b Thus he was
directed by the
only prouidence
of God, who
brought him
also to Laban's
house.
c It seemeth
that in those
dayes the cus-
tome was to call
even strangers
brethren.
d Or, is he in
peace? by the
which word the
Ebr.ewes signifie
all prosperitie.

top of it reached up to heauen: and loe, the
Angels of God went up and down by it.

12 And behold, the Lord stood about it,
and said, I am the Lord God of Abraham
thy father, and the God of Ishak: the land,
vpon the which thou sleepest, will I giue
thee and thy seed.

14 And thy seed shall be as the dust of the
earth, and thou shalt spread abroad to the
West, and to the East, and to the North, and
to the South, and in thee and in thy seed
shall all the families of the earth be blessed.

15 And loe, I am with thee, and will keepe
thee whithersoever thou goest, and will bring
thee againe into this land: for I will not for-
sake thee vntill I haue performed that, that
I haue promised thee.

16 Then Iakob awoke out of his
sleepe, and said, Surely the Lord is in this
place, and I was not aware.

17 And hee was afraid and said, How
fearefull is this place! this is none other but
the house of God, and this is the gate of hea-
uen.

18 Then Iakob rose vp early in the mor-
ning, and tooke the stone that hee had layd
vnder his head, and set it vp as a pillar,
and poured oyle vpon the top of it.

19 And hee called the name of that place
Beth-el: notwithstanding the name of the
cittie was at the first called Luz.

20 Then Iakob bowed a vowe, saying,
If God will be with me, and will keepe me
in this iourney which I goe, and will giue
me bread to eat, and clothes to put on,

21 So that I come againe vnto my fa-
thers house in safetie, then shall the Lord bee
my God.

22 And this stone, which I haue set vp as
a pillar, shall be Gods house: and of all that
thou shalt giue me, will I giue the tenth vnto
thee.

CHAP. XXIX.

13 Iakob commeth to Laban and serueth seuen
yeeres for Rachel, 23 Leah brought to him bea-
st in stead of Rachel, 27 Hee serueth seuen yeeres more for Rachel,
32 Leah conceiueth and beareth foure sonnes.

Then Iakob left by his feet and came
into the East country.

2 And as hee looked about, behold, there
was a well in the field, and loe, three flocks
of sheepe lay thereby, (for at that well were
the flockes watered) and there was a great
stone vpon the wels mouth.

3 And thither were all the flockes gather-
ed, and they rolled the stone from the wels
mouth, & watered the sheep, and put the stone
againe vpon the wels mouth in his place.

4 And Iakob said vnto them, My bre-
thren, whence be ye? And they answered,
We are of Haran.

5 Then hee said vnto them, Knowe ye
Laban the sonne of Nahor? Altho said, We
know him.

6 Then hee said vnto them, Is hee in
good health? and they answered, Hee is in
good health, and behold, his daughter Ra-
bel commeth with the sheepe.

7 Then he said, Loe, it is yet high day, nei-
ther is it time that the cattell should bee ga-
thered together: water ye the sheepe and

goe feede them: I will stand here till I see
thee. But hee said, Altho may not I doe all
the flockes be brought together, and will men
roll the stone from the wels mouth, that wee
may water the sheepe.

8 Altho hee talked with them, Rachel
also came with her fathers sheepe, for hee
kept them.

10 And as soone as Iakob sawe Rachel
the daughter of Laban his mothers brother,
and the sheep of Laban his mothers brother,
then came Iakob neere, & rolled the stone
from the wels mouth, and watered the flock
of Laban his mothers brother.

11 And Iakob kissed Rachel, and lift vp
his voyce, and wept.

12 For Iakob told Rachel that hee was
her fathers brother, and that hee was Re-
bekahs sonne: then shee ran and told her fa-
ther.

13 And when Laban heard tell of Iakob
his sisters sonne, he ranne to meete him,
and embraced him, and kissed him, & brought
him to his house: and hee tolde Laban all
these things.

14 To whom Laban said, Well, thou art
my bone and my flesh, and hee abode with
him the space of a moneth.

15 For Laban sayde vnto Iakob,
Though thou be my brother, shouldest thou
therefore serue me for nought? Tel me what
shalbe thy wages.

16 Now Laban had two daughters, the
elder called Leah, and the younger called Ra-
bel.

17 And Leah was tender-eyed, but Ra-
bel was beautifull and faire.

18 And Iakob loued Rachel, and said, I
will serue thee seuen yeeres for Rachel thy
younger daughter.

19 Then Laban answered, It is better
that I giue her thee, then that I should giue
her to another man: abide with me.

20 And Iakob serued seuen yeeres for
Rachel, and they serued vnto him but a few
dayes, because hee loued her.

21 Then Iakob said to Laban, Giue
me my wife that I may goe in to her: for my
terme is ended.

22 Wherefore Laban gathered together
all the men of the place, and made a feast.

23 But when the evening was come,
hee tooke Leah his daughter, and brought
her to him, and he went in vnto her.

24 And Laban gaue him his maid Zilpah to
be his daughter Leah to be her seruant.

25 But when the morning was come, be-
hold, it was Leah. Then said he to Laban,
Wherefore hast thou done this to me? Did
not I serue thee for Rachel? wherefore then
hast thou beguiled me?

26 And Laban answered, It is not the
manner of this place, to giue the younger be-
fore the elder.

27 Fulfil seuen yeeres for her, and we will
also giue thee this for the seruice which thou
shalt serue me yet seuen yeeres more.

28 Then Iakob did so, and fulfilled her
seuen yeeres, so hee gaue him Rachel his
daughter to be his wife.

29 Laban also gaue to Rachel his daugh-

That is, the
cause why he de-
parted from his
fathers house,
and what he saw
in the way.

That is, of my
blood and kin-
red.

Or, beare-eyed.

Meaning, after
that the yeeres
were accom-
plished.

Ebr. my dayes
are full.

The cause why
Iakob was de-
ceiued, was, that
in old time the
wife was coue-
red with a vaille
when she was
brought to her
husband, in signe
of chastitie and
chameleinesse.

Hee seemed
more the profi-
t that hee had of
Iakob's seruice,
then either his
promise or the
manner of the
country, though
hee alleged ex-
cuse for his ex-
cuse.

Or, beare-eyed.

Meaning, after
that the yeeres
were accom-
plished.

Ebr. my dayes
are full.

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Iakob was de-
ceiued, was, that
in old time the
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cuse.

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manner of the
country, though
hee alleged ex-
cuse for his ex-
cuse.

Or, beare-eyed.

Meaning, after
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were accom-
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husband, in signe
of chastitie and
chameleinesse.

Hee seemed
more the profi-
t that hee had of
Iakob's seruice,
then either his
promise or the
manner of the
country, though
hee alleged ex-
cuse for his ex-
cuse.

Or, beare-eyed.

ter Bilhah his mayd to be her scturne.
 30 So entered hee into Rahel also, and
 loved also Rahel more then Leah, and fir-
 wed him yet leuen yeres more.

31 When the Lord saw that Leah was
 despised, hee made her frutifull: but Ra-
 hel was barren.

32 And Leah conceived and bare a sonne,
 and she called his name Reuben: for she said
 Because the Lord hath looked upon my tribu-
 llation, now therefore mine hul band will
 love me.

33 And she conceived againe, and bare a
 sonne, and said, Because the Lord heard that
 I was hated, hee hath therefore giuen mee
 this sonne also, and she called his name Si-
 meon.

34 And she conceived againe, and bare a
 sonne, and said, Now at this time will my
 hul band keepe me company, because I have
 borne him thre sonnes: therefore was his
 name called Leui.

35 Moreover, she conceived againe, and
 bare a sonne, saying, Now will I praye
 the Lord: therefore she called his name Ju-
 dah, and left bearing.

CHAP. XXX.

4 9 Rahel and Leah being both barren, giue their
 maides vnto their husband, and they bare him children.

15 Leah giueth Mandrakes to Rahel, that Iaakob
 might lie with her. 27 Laban is enriched for Iaakobs
 sake. 43 Iaakob is made very rich.

And when Rahel saw that she bare Iaa-
 kob no children, Rahel enuied her sister,
 and said vnto Iaakob, Giue mee children, or
 else I die.

2 Then Iaakobs anger was kindled a-
 gainst Rahel, and hee saide, Am I in Gods
 stead, which hath withhelden from thee the
 fruit of the wombe?

3 And shee saide, Behold, my maide Bil-
 hab, goe in to her, and shee shall beare vpon
 my knees, and I shall haue children also
 by her.

4 Then she gaue him Bilhah her mayde
 to wife, and Iaakob went in to her.

5 So Bilhah conceived and bare Iaakob
 a sonne.

6 Then said Rahel, God hath giuen sen-
 tence on my side, and hath also heard my
 voyce, and hath giuen me a sonne: therefore
 called she his name Dan.

7 And Bilhah Rahels maide conceived
 againe, and bare Iaakob the second sonne.

8 Then Rahel saide, Alas! I excellent
 weellings haue I weeled with my sister,
 and haue gotten the upper hand: and shee
 called his name Naphtali.

9 And when Leah saw that shee had left
 bearing, shee tooke Zilpah her maide, and gaue
 her Iaakob to wife.

10 And Zilpah Leahs maide bare Iaakob
 a sonne.

11 Then said Leah, A company com-
 meth: and she called his name Gad.

12 Againe Zilpah Leahs maide bare Iaa-
 kob another sonne.

13 Then said Leah, Ah, blessed am I, for
 the daughters will bleis me: and she called
 his name Asher.

14 Now Reuben went in the dayes of

the wheat harrow, and found Mandrakes. Which is a
 kinde of herbe
 in the field, and brought them vnto his wo-
 rke. Leah said, When shall I be able to beare
 thee, of the sonnes Mandrakes. A certaine like
 me, I pray thee, of the sonnes Mandrakes.

15 But shee answered her, If it a small
 matter for thee to take mine hul band, ex-
 cept thou take my sonnes Mandrakes also:
 Then saue Rahel, therefore he shall sleepe
 with thee this night for thy sonnes Man-
 drakes.

16 And Iaakob came from the field in the
 euening, and Leah went out to meete him,
 and said, Come in to me, for I haue bought
 and payed for thee with my sonnes Man-
 drakes: and he slept with her that night.

17 And God heard Leah, and she concei-
 ued, and bare vnto Iaakob the first sonne.

18 Then Leah saide, God hath giuen mee
 my reward, because I gaue my maide to
 my hul band, and shee called his name Issa-
 char.

19 After, Leah conceived againe, and bare
 Iaakob the first sonne.

20 Then Leah saide, God hath endued me
 with a good dowrie: now will mine hul band
 dwell with mee, because I haue borne him
 sixe sonnes: and shee called his name Zebu-
 lun.

21 After that, she bare a daughter, and she
 called her name Dinah.

22 And God remembered Rahel, and
 God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and
 said, God hath taken away my rebuke.

24 And she called his name Joseph, say-
 ing, The Lord will giue mee yet another
 sonne.

25 And as soone as Rahel had borne crease and mul-
 tiply: barren-
 way, that I may go vnto my place, and to my
 nesle was coun-
 ted as a curse.

26 Giue mee my wiues and my children,
 for whom I haue serued thee, and let mee
 goe: for thou knowest what seruice I haue
 done thee.

27 To whome Laban answered, If I
 haue now found fauour in thy sight, say: I
 haue perceived that the Lord hath blessed
 me for thy sake.

28 Also he saide, Appoint vnto me thy wa-
 ges, and I will giue thee.

29 But hee saide vnto him, Thou knowest
 what seruice I haue done thee, and in what
 taking thy cattell hath bene vnder me.

30 For the little that thou hadst before I
 came, is increased into a multitude: and the
 Lord hath blessed thee by my conuining: but
 now when shall I trauell for mine owne
 house also?

31 Then he saide, What shall I giue thee?
 And Iaakob answered, Thou shalt giue me
 nothing at all: if thou wilt doe this thing
 for mee, I will returne, feede, and keepe thy
 sheepe.

32 I will passe thorow all thy flocks this
 day, and separate from them all the sheepe
 which are white with blacke spots, and all
 blacke lambs among the sheepe, and the
 lingby: and I will be my wages.

33 So shall my righteousness answer for
 me

† Ebr. opened her
 wombe.

k This declareth
 that oft times
 they which are
 despised of men,
 are fauoured of
 God.

l Hereby appea-
 reth, that shee
 had recourse to
 God in her
 affliction.

m For children
 are a great cause
 of mutuall loue
 betweene man
 and wife.

|| Or, confesse.

Maith. 1. 2.

† Ebr. stood from
 bearing.

† Ebr. buying, I
 haue bought.

f In stead of ac-
 knowledging
 her fault shee
 boasteth as if
 God had rewar-
 ded here there-
 fore.

|| Or, made her
 fruitful.

g Because fruit-
 fulnesse came of
 Gods blessing,
 who said, In-

crease and mul-
 tiply: barren-
 way, that I may go vnto my place, and to my
 nesle was coun-
 ted as a curse.

|| Or, tryed by
 experi. uce.

|| Or, with me.

† Ebr. as my feet,
 h The order of
 nature requireth
 that euery one
 provide for his
 owne family.

|| Or, separate thou

|| Or, red.

i That which
 shall hereafter
 be thus spotted,
 k God shall re-
 ward me for my
 labours, and
 I shall be my wages.

a It is onely God
 that maketh bar-
 ren and fruitfull,
 and therefore I
 am not in fault,

b I will receiue
 her children on
 my lap, as though
 they were mine
 owne.

† Ebr. I shall be
 builded.

† Ebr. wrestlings
 of God.

c The arrogancy
 of mans nature
 appeareth in that
 she contemneth
 her sister, after
 she hath receiued
 this benefit of
 God to beare
 children.

d That is, God
 doth increase me
 with a multitude
 of children: for
 so Iaakob doth
 expound this
 name Gad,
 Chap. 49. 19.

Or, counted thefe.

Or, Laban.

Or, yedde, or, yrowne.

I Iakob herein vied no deceit: for it was Gods commandment, as hee declarerh in the next chapter, verfe 9. & 11.

Or, couzined.

m As they which tooke the ram about September, & brought forth about March: fo the feebler in March, and lambe in September.

a The children vttered in words that which the futher difsembled in heart, for the couetous thinke that whatfoeuer they cannot inarch, is plucked from them, † Ebr. and let, not he with him as yefterday, and yefterday, † Ebr. as yefterday, and before yefterday, b The God who my father wor- shipped.

ones hereafter, when he fhall come fup my reward before thy face, and euery one that hath not little or great fpoys among the goates, and blacke among the fhepe, the fame fhall be as thefe with me.

34 Then Laban faid, Soe to, would God it might be according to thy laying.

35 Therefore he tooke out the fame day the he goates, that were party coloured and with great fpoys, and all the fhe goates with little and great fpoys, and all that had white in them, and all the black among the fhepe, and put them in the keeping of his fonnes.

36 And he fet three dayes journey betweene himfelfe and Iakob. And Iakob kept the reft of Labans fhepe.

37 Then Iakob took rods of greene poplar, and of bafel, and of the chefnut tree, and pulled white ftreakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pulled, in the gutters and watering troughs, when the fhepe came to drinke, before the fhepe: (for they were in heate, when they came to drinke.)

39 And the fhepe were in heate before the rods, and afterward brought forth yong of party colour, and with small and great fpoys.

40 And Iakob parted thefe lambes, and turned the faces of the flocke towards thefe lambes party coloured, & of maner of blacke, among the fhepe of Laban: fo hee put his owne flockes by themfelfe, and put them not with Labans flocke.

41 And in euery ramming time of the stronger fhepe, Iakob laid the rods before the eyes of the fhepe in the gutters, that they might conceiue before the rods.

42 But when the fhepe were feeble, hee put them not in: and fo the feeble were Labans, and the stronger Iakobs.

43 So the man encreafed exceedingly, and had many flockes, and maide feruants, and men feruants, and camels, and affes.

CHAP. XXXI.

1 Labans children murmure againft Iakob, 3

God commandeth him to returne to his country. 13.

24 The care of God for Iakob. 19 Rachel ftall

leth her fathers idoles. 23 Laban followeth Iakob.

44 The couenant betwene Laban and Iakob.

NOW hee heard the words of Labans fonnes, laying, Iakob hath taken away all that was our fathers, and of our fathers gods hath he gotten all this honour.

2 Also Iakob beheld the countenance of Laban, that it was not towards him as in times past:

3 And the Lord had fayd vnto Iakob, Turne againe into the land of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Iakob fent and called Rachel and Leah to the field vnto his flocke.

5 Then faid he vnto them, I fee your fathers countenance, that it is not toward me as it was wont, and the God of my fathers hath bene with me.

6 And yet know that I haue ferued your father with all my might.

7 But your fathers hath deceiued me, and changed my wages tenne times: but God hath bin not to hurt me.

8 If hee thus layd, The spotted fhall be thy wages, then all the fhepe bare spotted: and if he layd thus, The party coloured fhall be thy reward, then bare all the fhepe party coloured.

9 Thus hath God taken away your fathers fubftance, and giuen it me.

10 For in ramming time I lifted by mine eyes, and faw in a dreame, and behold, the he goates leaped vpon the fhe goates, that were party coloured with little and great fpoys spotted.

11 And the Angel of God faid to me in a dreame, Iakob. And I answered, Lo, I am here.

12 And hee fayde, Lift vp now thine eyes, and fee all the he goates leaping vpon the fhe goates that are party coloured, spotted with little and great fpoys: for I haue feene all that Laban doeth vnto thee.

13 I am the God of Beth-el, where thou anointedst the pillar, where thou bowedft a bow vnto me. Now arife, get thee out of this countrey, and returne vnto the land where thou wast borne.

14 Then answered Rachel and Leah, and fayd vnto him, Haue we any more portion and inheritance in our fathers houfe?

15 Doeth not he count vs as ftrangers: for he hath fold vs, and hath eaten by and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: now then what fervice hath hee done vnto thee, doeft.

17 Then Iakob rofe vp, and fet his fonnes and his wiues vpon camels.

18 And hee caried away all his flockes, and all his fubftance which hee had gotten, to wit, his riches which hee had gotten in Padan Aram, to goe to Izbak his father vnto the land of Canaan.

19 When Laban was gone to fearch his fhepe, then Rachel ftole her fathers idoles.

20 This Iakob ftole away the heart of Laban the Aramite: for hee told him not that hee fled.

21 So fled hee with all that hee had, and hee rofe vp, and paffed the rifuer, and fet his face toward mount Gilead.

22 And the third day after was it tolde Laban, that Iakob fled.

23 Then hee tooke his brethren with him, and followed after him ten dayes journey, and ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, and fayd vnto him, Take heed that thou fpeake not to Iakob: for hee hath found faue good.

25 Then Laban ouertooke Iakob, and Iakob had pitched his tent in the mount: and Laban alfo with his brethren pitched vpon mount Gilead.

26 Then Laban faid to Iakob, What hath thou done: fehon haft thou ftole away in the heart, and caried away my daughters

Or, many times

c This declarerh that the thing which Iakob did before, was by Gods commandment, and not through deceit. Or, caftell.

d This Angel was Chrift, which appeared to Iakob in Beth-el, and hereby appeared hee had taught his wiues the feare of God: for hee talketh as though they knew this thing. Chap. 28. 18. For they were giuen to Iakob in recompence of his feruice, which was a kind of fale.

e For fo the word here fignifieth, because Laban calleth them gods, verfe 30. Or, went away, promife from Laban. Or, Euphrates. Or, kinffolk. and friends. Or, ioynd with him.

† Ebr. from good to evil.

Or, couenant. thy felfe and thy priuie.

as though they had beneaken captives with the sword.

27 Therefore diddest thou set so secretly and treake away from me, and diddest not tell me, that I might have sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered me to kiss my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am f able to doe you euill: but the God of your father spake vnto mee yesternight, saying, Take heede that thou speake not to Isaakob ought saue good.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Isaakob answered, and sayd to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, let him not lye. Search thou before our brethren what I haue of mine, and take it to thee. (but Isaakob wist not that Rabel had stolen them.)

33 Then came Laban into Isaakobs tent, and into Leahs tent, and into the two maidens tents, but found them not. So he went out of Leahs tent, and entred into Rabels tent.

34 (Now Rabel had taken the idoles, and put them in the camels saddle, and late downe vpon them) and Laban searched all the tent, but found them not.

35 Then sayd shee to her father, My lord, bee not angry that I cannot rife by before thee: for the custome of women is vpon mee: so bee searched, but found not the idoles.

36 Then Isaakob was wroth, & chode with Laban: Isaakob also answered and said to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betwene vs both.

38 This twentie yeres I haue bin with thee: thine ewes & thy goates haue not cast their young, and the rams of thy flocke haue I not eaten.

39 Whatsoeuer was to me of bestes, I brought it not vnto thee, but made it good myselfe: of mine hand didst thou require it, were it stolen by day or stolen by night.

40 I was in the day consumed with heat, and with frost in the night, and my sleepe departed from mine eyes.

41 Thus haue I bene twentie yeres in thine house, and serued thee fourtene yeres for thy two daughters, and six yeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my Father, the God of Abraham, and the feare of Israhel had bene with me, surely thou haddest sent me away now empty: but God beheld my

tribulation, and the labour of my hands, and rebuked thee yesternight.

43 Then Laban answered and said vnto Isaakob, These daughters are my daughters, and these sonnes are my sonnes, & these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore come and let vs make a covenant, I and thou, which may be a witness betwene me and thee.

45 Then tooke Isaakob a stone, and set it vp as a pillar.

46 And Isaakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it Jegar-sahadutha, and Isaakob called it Galeed.

48 For Laban said, This heape is witness betwene me and thee this day: therefore he called the name of it Galeed.

49 Also he called it Jigpah, because he layde, The Lord looke betwene mee and thee, when we shall be departed one from another.

50 If thou shalt bere my daughters, or shalt take = wives beside my daughters: there is no man with vs, behold, God is witness betwene me and thee.

51 Whereouer Laban said to Isaakob, Behold this heape, and behold the pillar, which I haue set betwene me and thee.

52 This heape shall be witness, and the pillar shall be witness, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of Isaac, and the God of their father bee iudge betwene vs: but Isaakob ware by the feare of his father Israhel.

54 Then Isaakob did offer a sacrifice vpon the mount, and called his brethren to eate bread, and they did eate bread, and tarried all night in the mount.

55 And early in the morning Laban rose vp and killed his sonnes and his daughters, and blessed them, and Laban departing, went vnto his place againe.

CHAP. XXII.

1 God comforteth Isaakob by his Angels. 2. 10 He prayeth vnto God confiding in his vncorruptness. 3 He sendeth presents vnto Esau. 4. 28. He wrestleth with the Angel who nameth him Israel.

Now Isaakob went forth on his journey, and the Angels of God met him.

2 And when Isaakob saw them, he sayde, This is Gods hoste, and called the name of the same place, Jabanaim.

3 Then Isaakob sent messengers before him to Elau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom hee gaue commandement, saying, Thus shall yee speake to my lord Elau: Thy seruant Isaakob sayth thus, I haue bene a stranger with Laban, and tarried vnto this time.

5 I haue becuen also and asses, sheepe, and mien

i His conscience reproued him of his misbehaviour toward Isaakob, and therefore moued him to seeke peace.

|| Or, the heape of witnesse.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

|| Or, watch tower.

l To punish the trespasser.

|| Or, bid.

m Nature compelleth him to condemne that vice, wherunto through concupiscence he forced Jacob.

n Behold, how the idolaters mingle the true God with their feined gods.

o Meaning, by the true God whom Israhel worshipped.

|| Or, meat. p We see that there is euery some seed of the knowledge of God in the hearts of the wicked.

† Ebr. power is in mine hand. g He was an idolater, and therefore would not acknowledge the God of Isaakob for his God.

|| Or, let him die.

|| Or, straw, or saddle.

† Ebr. let not anger be in the eyes of my lord.

|| Or, bene barren.

† Ebr. the torne, or taken by pray. Exod. 23. 12.

|| Or, I slept not.

h That is, the God whom Israhel did feare and reuerence.

Chap. 48. 16. a He acknowledgeth Gods benefits, who for the preservation of his, sendeth hosts of Angels. || Or, tents. b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise.

men servants, and women servants, & have sent to thee my lord that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iacob, saying, Elies came unto thy brother Esau, and he also cometh against thee, and forty hundred men with him.

7 ¶ Then Iacob was greatly afraid, and was sore troubled, and troubled the people that was with him, and the sheepe, the oxen, and the camels into two companies.

8 ¶ For he said, If Esau come to the one companie and smite it, the other companie shall escape.

9 ¶ Wherupon Iacob said, O God of my father Abraham, and God of my father Isaac: Lord, which I sware unto me, Returning unto thy country, and so thy kindred, and I will doe thee good.

10 ¶ I am not worthy of the least of all the mercies and all the truth, which thou hast shewed unto thy servant: for with my staffe came I over this Jordan, and now have I gotten two bands.

11 ¶ I pray thee, deliver me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the mother upon the children.

12 ¶ For thou saidst, I will surely doe thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he taried there the same night, and took of that which came to hand, & sent for Esau his brother.

14 ¶ Two hundred shee goats, and twenty hee goates, two hundred ewes, and twenty rammes:

15 ¶ Thirty milch camels with their colts, fourete hinde, and ten bullockes, twenty shee asses and ten foales.

16 ¶ So hee delivered them into the hand of his servants, every bande by themselves, and said unto his servants, Pass before me, and put a space betweene mours and mours.

17 ¶ And he commanded the foremost, saying, If Esau my brother meet thee, and aske thee, saying, Whose servants art thou? And to what comest thou? And whose are these before thee?

18 ¶ Then thou shalt say, They be thy servant Iacob: it is a present sent unto my lord Esau: and behold, hee himselfe is be- hind us.

19 ¶ So likewise commanded hee the second, and the third, and all that followed the droves, saying, After this manner yett shall speake unto Esau, when ye finde him.

20 ¶ And yett shall say moreover, Beholde, thy servant Iacob cometh after vs, (for he thoughte, I will appeale his wrath with the present that goeth before mee, and afterward I will see his face: it may be that hee will accept me.)

21 ¶ So went the present before him: but he taried that night with the companie.

22 ¶ And hee rose up by the same night, and tooke his two wives, and his two maides, and his eleven children, and went over the Ford Iabbok.

23 ¶ And he tooke them, and sent them o- ver the river, and sent out that he had.

24 ¶ Now when Iacob was left him- self alone, there wrestled a man with him, unto the breaking of the day.

25 ¶ And he said, that he could not prevaile against him: therefore hee touched the hollow of his thigh, and the hollow of Iacob's thigh was loosed, as he wrestled with him.

26 ¶ And he said, Let mee goe, for the morn- ing appeareth, and he answered, I will not let thee goe, except thou blesse me.

27 ¶ Then said he unto him, What is thy name? And he said, Iacob.

28 ¶ Then said he, Thy name shall be cal- led Iacob no more, but Israel: because thou hast had power with God, thou shalt also prevail with men.

29 ¶ Then Iacob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now dost thou aske my name? And he blessed him there.

30 ¶ And Iacob called the name of the place Bethel: for saide hee, I have seene God face to face, and my life is preserved.

31 ¶ And the sun rose to him, as he passed Bethel, and he halted upon his thigh.

32 ¶ Therefore the children of Israel ate not of the limbe that swanke in the hollow of the thigh unto this day: because hee touched the limbe that swanke in the hollow of Iacob's thigh.

CHAP. XXXVII.

¶ Esau and Iacob meet, and are agreed. 17 Esau receiveth his gift. 19 Iacob buyeth a possession, 20. And buildeth an Altar.

As Iacob lift up his eyes, and lo- ked, beholde, Esau came, and with him foure hundred men: and hee divided the children to Leah, and to Rachel, and to the two maides.

2 ¶ And he put the maides, and their chil- dren foremost, and Leah, and her children after, and Rachel and Joseph hindmost.

3 ¶ So he went before them, and bowed himselfe to the ground seven times, untill he came neere to his brother.

4 ¶ Then Esau ran to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 ¶ And hee lift up his eyes, and saw the women and the children, and said, Who are these with thee? And he answered, They are the children whom God of his grace hath given thy servant.

6 ¶ Then came the maides neere, they, and their children, and bowed themselves.

7 ¶ Leah also with her children came neere and made obeisance: and after, Joseph and Rachel drew neere and did reverence.

8 ¶ Then he said, What meanest thou by all this honour, which I meet? Who answered, I have sent it, that I may finde favour in the sight of my lord.

9 ¶ And Esau said, I have enough, my bro- ther: keepe that thou hast to thy selfe.

10 ¶ But Iacob answered, Nay: I pray louingly, entreat- ing, if I have found grace now in thy sight, etten rectine my present at mine hand: for I have seene thy face, as though I had seene the face of God, because thou hast accepted my presence.

11 ¶ I pray thee, take my blessing, it is as little as dust under thy feet.

That is, God in forme of man, For God assai- leth his with the one hand, and upholdeth them with the other, Hef. 12. 4.

Chap. 35. 10.

God gave Iac- kob both power to overcome, and also the praise of the victory.

Or, my soule is delivered.

1 The faithfull to overcome their tentations, that they feeke the smart thereof, to the intent that they should not glory but in their humilitie.

a That if the one part were affai- led, the other might escape.

b By this gesture he partly did re- vuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Iacob and his family are the image of the Church under the yoke of ty- rants, which for- feare are brought to subiection.

d In that his brother em- braced him, to- ry to his expecta- tion, he accepted it as a plaine signe of Gods preience.

Or, dust.

Chap. 31. 13.

† Ebr. I am lesse than all thy mer- cies, d That is, poore and without all provision.

e Meaning, he will put all to death: this pro- uerbe cometh of them which kill the bird to- gether with her yong ones. f Not distrusting Gods assistance, but vying such means as God had given him.

g He thoughte it no losse to de- part with these goods, to the in- tent hee might follow the vo- cation whereun- to God called him, † Ebr. retaining my feece.

brought thee for God hath had mercy on me, and therefore I have all yours: I have compelled him, and he took it.

12 And he said, Let us take our land and go, and I will go before thee.

13 Then he answered him, My lord knoweth that the children are tender, and the wives and mine with young under mine hand, and if they should meet with them one day, all the flocke would die.

14 Let now my lord go before his servant, and I will drive softly, according to the pace of the cattle, which is before me, and as the children be able to endure, untill I come to my lord unto Seir.

15 Then Elau said, I will leave thee some of my folk with thee. And he answered, What needeth this: let me find grace in the sight of my lord.

16 So Elau returned, and went his way that same day unto Seir.

17 And Jaakob went forward to ward Succoth, and built him an house, and made booths for his cattle: therefore he called the name of the place Succoth.

18 Afterward, Jaakob came safe to Shechem a cite, which is in the land of Canaan, when he came from Padan Aram, and pitched before the cite.

19 And there he bought a parcel of ground where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred pieces of money.

20 And he set up there an altar, and called it, The mighty Son of Israel.

CHAP. XXXIII.

1 Dinah is ravished, 2 Hamor asketh her in marriage for his sonne, 3 The Shechemites are circumcised at the request of Jaakobs sonnes, and the persuasion of Hamor, 4 The whole doore is renewed.

1 Jaakob returned to his sonnes.

Then Dinah the daughter of Leah, which she bare unto Jaakob, went out to see the daughters of that country.

2 When Hamor the Hittite lord of that country saw, he took her, and lay with her, and conceived.

3 So his heart clave unto Dinah the daughter of Jaakob: and he loved the maid, and spake kindly unto the maid.

4 Then said Shechem to his father Hamor, saying, Get me this maid to wife.

5 (Now Jaakob heard that her had defiled Dinah his daughter, and his sonnes were with his cattle in the field: therefore Jaakob held his peace, untill they were come.)

6 Then Hamor the father of Shechem went out unto Jaakob to commune with him.

7 And when the sonnes of Jaakob were come out of the field and heard, they grieved them, and they were very angry, because he had done wrongfully with his daughter: in that he had lien with Jaakobs daughter: which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem languisheth for your daughter: give her him to wife, I pray you.

9 He saith, I will give her unto you, and take her daughter unto you.

10 And yet thou shalt dwell with us, and the land shall be before you, as well as your business will, and have your possessions therein.

11 Shechem also said unto her father and unto her brethren, Let me have favour in your eyes, and I will give you whatsoever ye shall appoint me.

12 Let he of me abundantly be my wife and gifts, and I will give as ye appoint me, so that ye give me the maid to wife.

13 Then the sonnes of Jaakob answered Shechem and Hamor his father, saying deceitfully, because he had defiled Dinah their sister.

14 And they said unto them, We cannot doe this thing, to give our sister to an uncircumcised man: for that were a reproach unto us.

15 But in this will we consent unto you, if ye will be as we are, that every manchild be among you be circumcised.

16 Then will we give our daughters to you, and we will take your daughters to us, and will dwell with you, and be one people.

17 But if ye will not hearken unto us to be circumcised, then will we take our daughters, and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the young man deferred not to doe the thing, because he loved Jaakobs daughter: he was above the most set by of all his fathers house.

20 Then Hamor and Shechem his sonne went unto the gate of their cite, and commanded with the men of their cite, saying,

21 These men are peaceable with us: and that they may dwell in the land, and do their business therein (so bebold, the land hath room enough for them) let us take their daughters to wives, and give them our daughters.

22 Quoth they in all the men content, to do so to dwell with us, and to be one people, if all the men of Canaan among us be circumcised as they are circumcised.

23 Shall not their flocks and their substance and all their cattell be ours, only let us consent herein unto them, and they will dwell with us.

24 And unto Hamor, and Shechem his sonne hearkened all that went out of the gate of his cite: and all the men of Canaan were circumcised, even all that went out of the gate of his cite.

25 And on the third day (when they were four) two of the sonnes of Jaakob, Simeon and Levi Dinahs brethren, tooke either of them his sword, and went into the cite boldly, and slew every male.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Again the other sonnes of Jaakob came upon the dead, and spoiled the cite, because they had defiled their sister.

f He promised that which (as seemeth) his minde was not to performe.

Or, hath.
Or, as a sign.
Or, lambes, or money so marked.
g He calleth the signe, the thing which it signifieth in token that God had mightily delivered him.

a This example teacheth that too much liberie is not to be given to youth, lest they be corrupted.

f Elu spake to this beere: of the maid.
b This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also observe it as a thing necessary.

Or, shall.
f Elu, and it shall be so done.

Or, marriage.
Or, great my request.
Or, multitude.
Or, greatly is done.

c They made the holy ordinance of God, a means to compass their wicked purpose.
d As it is abominable for them that are bound to ioyne with infidels.
e Their fault is the greater, in that they make religion a cloke for their craft.

Or, most honorable.

f For these people visited the Gentiles, and justice was also ministered.

g Thus many pretend to speake for a publike profite, when they only speak for their owne priuate gain and commodity.

h Thus they lacke no kinde of persuasion, which preferre their owne commodity before the common wealth.

i For they were the chief of the company.

Or, 49:6.
k The people are punished with their wicked princes.

Or, much of his sword.

28 They tooke their sheepe, and their heeues, and their asses, and whatsoeuer was in the citie, and in the fields.

29 Also they caried away captiue, and spoyled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob said to Simeon and Leui, Ye haue troubled mee, and made mee stinke among the inhabitants of the land, as well the Canaanites as the Perizzites, and I being few in number, they shall gather themselves together against me, & slay mee, and so shall I and my house be destroyed.

31 And they answered, Should he abuse our sister as a whoore?

CHAP. XXXV.

1 Iaakob at Gods commandment goeth up to Beth-el to build an altar. 2 He reformeth his household. 3 God maketh the enemies of Iaakob afraid. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Raheldieth in labour. 22 Reuben lieth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.

a God is euer at hand to succour his in their troubles. Chap. 18. 13.

Then God said to Iaakob, Arise, go vp to Beth-el, and dwell there, and make there an altar vnto God, that appeared vnto thee, when thou fleddest from Elau thy brother.

b Th. by this outward act they should shew their inward repentance.

2 Then said Iaakob vnto his household, and to all that were with him, Put away the strange gods that are among you, and cleanse your selves, and change your garments:

c For therein was some signe of superstition, as in tablets and Agnus Deis. d Thus notwithstanding the inconvenience that came before, God deliuered Iaakob. Chap. 28. 19.

3 For we will arise & goe to Beth-el, and I will make an altar there vnto God, which heard mee in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their hands, and all their earrerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their journey, and the feare of God was vpon the citie that were round about them: so that they did not follow after the sonnes of Iaakob.

6 So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an Altar, and had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

||Or, oke of lamentation.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el vnder an oke: and hee called the name of it || Allon Bachuth.

Chap. 32. 28.

9 Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

||Or, Almighty.

10 Moreover, God said vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but || Israel shall be thy name: and he called his name Israel.

11 Againe, God said vnto him, I am God || all-sufficient: grow and multiply, a nation, & a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

12 Also I will giue the land which I gaue

to Abraham and Izhak, vnto thee: and vnto thy seed after thee will I giue that land.

13 So God ascended from him in the place where he had talked with him.

14 And Iaakob set vp a pillar in the place where hee talked with him, a pillar of stone, and poured drinke offering thereon: also he poured oyle thereon.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 Then they departed from Beth-el, and when there was about halfe a dayes journey of ground to come to Ephyzath, Rahel traualled, and in traualling shee was in perill.

17 And when she was in paines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as shee was about to yelde vp the ghost (for she died) shee called his name Ben-oni, but his father called him Benjamin.

19 Thus died Rahel, and was buried in the way to Ephyzath, which is Beth-lehem.

20 And Iaakob set a pillar vpon her graue: this is the pillar of Rahels graue vnto this day.

21 Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now when Israel dwelt in that land, Reuben went, and lay with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Judah, and Issachar, and Zebulun.

24 The sonnes of Rahel, Ioseph and Benjamin.

25 And the sons of Bilhah Rahels maid: Dan, and Naphtali.

26 And the sons of Zilpah Leahs maid: Gad, and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 Then Iaakob came vnto Izhak his father to Hamre, a citie of Arabah: this is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundred and fourescore yeeres.

29 And Izhak gaue vp the ghost, and dyed, and was gathered vnto his people, being old, and full of dayes: and his sonnes Elau and Iaakob buried him.

CHAP. XXXVI.

1 The wines of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of moles.

Now these are the generations of Elau, which is Edom.

2 Elau tooke his wines of the daughters of Canaan: Adah the Daughter of Elion an Idittite, and Aholibamah the daughter of Anah, the daughter of Zibzon an Idittite.

3 And tooke Basemath Ishmaels daughter, sister of Rebaloth.

4 And Adah bare vnto Elau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Iush, and Iaa-lam, and Korah: These are the sonnes of Elau, which were borne to him in the land

As God is said to descend, when he sheweth some signe of his presence, so he is said to ascend when the vision is ended.

The Ebrew word signifies as much ground as one may goe from bait to bait, which is taken for halfe a dayes journey.

Chap. 48. 7.

The ancient fathers vied this ceremony to testify their hope of the resurrection to come, which was not generally renewed.

This teacheth that the fathers were not choosen for their merits, but by Gods only mercies, whose election by their faults was not changed.

Chap. 49. 4.

Chap. 35. 8.

This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

Besides those wines whereof is spoken, hap. 26. 34.

Gen. 1. 35.

land of Canaan.

6 So Esau took his wives, & his sonnes, and his daughters, and all the soules of his house, and his flockes, and all his cattell, and all his substance which hee had gotten in the land of Canaan, and ^c went into another countrey from his brother Iacob.

7 For their riches were so great, that they could not dwell together, and the land wherein they were strangers, could not receive them because of their flockes.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 So these are the generations of Esau father of // Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau sonne, and bare unto Eliphaz Amalek: these be the sonnes of Adah Esaus wife.

13 And these are the // sonnes of Reuel: Nabath, and Zerah, Shammah, and Othizzah: these were the sonnes of Basemath Esaus wife.

14 And these were the sonnes of Abolbamah the daughter of Anah, // daughter of Zibion Esaus wife: for he bare unto Esau, Iush, and Jaalam, and Kozah.

15 These were // Dukes of the sonnes of Esau, the sonnes of Eliphaz, the first boine of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Kozah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the // sonnes of Adah.

17 And these are the sonnes of Reuel Esau sonne: Duke Nabath, Duke Zerah, Duke Shammah, Duke Othizzah: these are the Dukes that came of Reuel in the land of Edom: these are the // sonnes of Basemath Esaus wife.

18 Likewise these were the sonnes of Abolbamah, Esau wife: Duke Iush, Duke Jaalam, Duke Kozah: these Dukes came of Abolbamah, the daughter of Anah, Esau wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 * These are the sonnes of Seir the Horite, which * inhabited the land before, Lotan, and Shobal, and Zibion, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sons of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister was Timna

23 And the sonnes of Shobal were these: Aluan, and Hanathah, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibion: both Anah, and Anah: this was Anah that found mules in the wilderness, as he fed his father Zibions asses.

25 And the children of Anah were these:

Dishon, and Abolbamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ichban, and Cheran.

27 The sons of Ezer are these: Bilhan, and Zauan, and Akan,

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibion, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan. These be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 And these are the * Kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his city was Dinhabah.

33 And when Bela died, Jobab the son of Zerah, of Bozra reigned in his stead.

34 When Jobab also was dead, Kusham of the land of Temani reigned in his stead.

35 And after the death of Kusham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his cite was Avith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achboz reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achboz, Hadad reigned in his stead, and the name of his cite was Pau: and his wives name Mehetabel the daughter of Matred, the // daughter of Mezabab.

40 Then these are the names of the Dukes of Esau according to their families, their places, and by their names: Duke Timna, Duke Aluah, Duke Jether,

41 Duke Abolbamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Dibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of ⁱ Edom.

CHAP. XXXVII.

2 Joseph accuseth his brethren, 5 Hee dreameth and is hated of his brethren. 28 They sell him to the Ishmaelites. 34 Iacob bewaileth Joseph.

Iacob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the * generations of Iacob: when Joseph was seiventeene yeere olde, hee kept sheepe with his brethren: and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah his fathers wives. And Joseph brought unto their father their // ^b c will saying.

3 Now Israel loved Joseph more then all his sonnes, because he begate him in his old age, and hee made him a coate of many // colours.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth for ever, Psal, 103, 28.

h Which cite is by the river Euphrates.

// Or, meci.

i Of Edom came the Idumeans,

c Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Iacob might enjoy Canaan, according to Gods promise, Iosb, 24. 4. // Or, the Edomites, 1. Chron, 1, 25.

// Or, nephews.

// Or, meci.

// Or, his semen, d If Gods promise be so sure towards them which are not of his household, how much more will he performe the same to vs? // Or, nephews.

// Or, nephews.

1. Chron, 1, 38.

e Before that Esau did there inhabite,

f Who not contented with those kinds of beastes which God had created, found out the monstrous generation of mules, betwene the asse and the mare.

a That is, the story of such things as came to him and his family, as Chap. 1. // Or, slander. b He complained of the euill words, and injuries which they spake and did against him. // Or, presents.

c God revealed to him by a dream, what should come to passe.

d The more that God sheweth himselfe favourable to his, the more doeth the malice of the wicked rage against them.
e Not despising the vision, but seeking to appease his brethren.

|| Or, kept diligently.

f He knew that God was author of the dream, but he understood not the meaning.

g The holy Ghost couereth not mens faults as doe vaine writers, which make vice vertue.
|| Or, master of dreames.
Chap. 42. 22.

† Ebr. let vs not smite his life.

4 So when his brethren saw that their father loved him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 And Joseph dreamed a dream, and told his brethren, who hated him so much the more.

6 For hee said vnto them, Heare, I pray you, this dream which I haue dreamed.

7 Behold now, we were binding sheaves in the mids of the field: and loe, my sheafe arose, and also stood vp right, and behold, your sheaves compassed round about, and did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, & rule vs? or shalt thou haue altogether dominion ouer vs? and they hated him so much the more for his dreames, and for his words.

9 Again he dreamed another dream, and told it his brethren, and said, Behold, I haue had one dream more, and behold, the sunne and the moone and eleuen starres did reuerence to me.

10 Then he told it vnto his father and to his brethren, and his father rebuked him, and said vnto him, What is this dream, which thou hast dreamed? shall I, and thy mother and thy brethren come indeede and fall on the ground before thee?

11 And his brethren envied him, but his father noted the saying.

12 Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said vnto Joseph, Doe not thy brethren keepe in Shechem: come, and I will send thee to them.

14 And hee answered him, I am heere. Then he said vnto him, See whether it be well with thy brethren, and how the flockes prosper, and bring mee word againe: so hee sent him from the vale of Hebron, and he came to Shechem.

15 Then a man found him: for loe, he was wandering in the field, and the man asked him, saying, What seekest thou?

16 And hee answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Joseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before he came at them, they conspired against him for to slay him.

19 For they said one to another, Behold this dreamer cometh.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see what will come of his dreames.

21 But when Reuben heard that he deliuered him out of their hands, and said, Let vs not kill him.

22 Also Reuben said vnto them, Shed not blood, but cast him into this pit that is in the wilderness, and lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, & restore him to his father again.

23 Now when Joseph was come vnto his brethren, they stript Joseph out of his coat, his particoloured coat that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes, and looked, and behold, there came a company of Ishmeelites from Seir, and their camels laden with spicerie, and balm, and myrrhe, and were going to carry it down into Egypt.

26 Then Judah said vnto his brethren, What auaileth it, if wee slay our brother, though wee keepe his blood secret?

27 Come, and let vs sell him to the Ishmeelites, and let not our hands be vpon him: for he is our brother and our flesh: and his brethren obeyed.

28 Then the Midianites merchantmen passed by, and they drew forth, and lift Joseph out of the pit, and sold Joseph vnto the Ishmeelites for twenty pieces of silver: who brought Joseph into Egypt.

29 Afterward Reuben returned to the pit, and beholde, Joseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and said, The childe is not yonder, and I, whether shall I goe?

31 And they tooke Josephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 So they sent that particoloured coat, and they brought it vnto their father, and said, His haire we found: see now, whether it be thy sonnes coat, or no.

33 Then he knew it, and said, It is my sonnes coat: a wicked beast hath deuoured him: Joseph is surely come in pieces.

34 And Iakob rent his clothes, and put sackcloth about his loynes, and sorrowed for his sonne a long season.

35 Then all his sonnes, and all his daughters rose vp to comfort him, but hee would not be comforted, but said, Surely, I will goe downe into the grave vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar an Eunuch of Pharaohs, and his chiefe steward.

CHAP. XXXVIII.

2 The marriage of Iudah, 7 9 The trespass of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah leeth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredoms. 29. 30 The birth of Pharez, and Zarah.

AND at that time Iudah went downe from his brethren, and turned into a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called Shuah a Canaanite: and he tooke her to wife, and went in vnto her.

3 So she conceived, and bare a sonne, and he called his name Er.

4 And she conceived againe, and bare a sonne, and she called his name Onan.

5 Wherefore shee bare yet a sonne whom she

h Their hypocritie appeareth in this, that they feared man more then God: and thought it was not murder, if they shed not his blood: or els had an excuse to couer their fault.
|| Or, risen, turpentine, or triacle.

Wisd. 10. 13. psal. 105. 17. i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confound their names: as also appeareth, ver. 36. and chap. 39. 1. or else he was first offered to the Midianites, but sold to the Ishmeelites. k To wit, the messengers which were sent. Chap. 44. 28. || Or, I will mourn for him so long as I live. l Which word doth not alway signifie him that is gelled, but also him that is in some hie dignity. || Or, captaine of the guard.

a Moses describeth the genealogie of Iudah, because the Messiah should come of him. 1. Chron. 2. 7. b Which affinity notwithstanding was condemned of God, Num. 26. 19.

she called Shelah: and Judah was at Chezib, when she bare him.

6 Then Judah tooke a wife to Er his first borne sonne, whose name was Tamar.

Numb. 26, 19.

7 Now Er the first borne of Judah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Judah said to Onan, Go in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise vp seed vnto thy brother.

9 And Onan knew that the seed should not be his: therefore when hee went in vnto his brothers wife, he spilled it on the ground lest he should giue seed vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then saide Judah to Tamar his daughter in law, Remaine a widow in thy fathers house, till Shelah my sonne grow vp (for he thought thus, Lest hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 And in processe of time also the daughter of Shuah Judahs wife dyed. Then Judah, when he had left mourning, went vp to his sheepehearers to Timnah, he, & his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah to sheare his sheepe.

14 Then she put her widowes garments off from her, and couered her with a vaille, and wrapped her selfe, and sate downe in Bethah-enaim, which is by way to Timnah, because she saw that Shelah was grown, and she was not giuen vnto him to wife.

15 When Judah saw her, hee iudged her a whore: for she had couered her face.

16 And he turned to the way towards her, and said, Come, I pray thee, let mee lie with thee, (for hee knew not that shee was his daughter in law.) And she answered, What wilt thou giue me for to lie with me?

17 Then said he, I will send thee a kid of the goats from the flocke: and she said, Well, if thou wilt giue me a pledge til thou send it.

18 Then he said, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then she arose, and went and put her vaille from her, and put on her widowes raiment.

20 Afterward Judah sent a kid of the goats by the hand of his neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked hee the men of that place, saying, Where is the whore that sate in Enaim by the wayes side? And they answered, There was no whore here.

22 Hee came therefore to Judah againe, and said, I cannot finde her, and also the men of that place said, There was no whore there.

23 Then Judah said, Let her take it to her, lest we be blamed, behold, I sent this kid, and thou hast not found her.

24 Now after three moneths, one tolde Judah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, she is great with child. Then Judah said, Bring ye her forth, and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man vnto whom these things pertaine, am I with childe: and said also, Looke, I pray thee, whose these are, the lease and the cloake, and the staffe.

26 Then Judah knew them, and sayde, She is more righteous then I: for the hath done it, because I gaue her not to Shelah my sonne. So he lay with her no more.

27 Now when the time was come, that she should be deliuered, behold, there were twinnes in her wombe.

28 And when shee was in trauell, she one put out his hand: and the midwife tooke and bound a red chreede about his hand, saying, This is come out first.

29 But when he plucked his hand backe againe, loe, his brother came out, and the midwife said, How hast thou broken the breach vpon thee? and his name was called Phares.

30 And afterward came out his brother that had the red chreede about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph is sold to Potiphar. 2 God prospereth him: 7 Potiphar's wife tempteth him. 13. 20 He is accused, and cast in prison. 21 God sheweth him fauour.

Now Joseph was brought downe into Egypt: and Potiphar an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had bought him thither.

2 And the Lord was with Joseph, and he was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord was with him, and that the Lord made all that he did, to prosper in his hand.

4 So Joseph found fauour in his sight, and serued him: and hee made him ruler of his house, and put all that hee had in his hand.

5 And from that time that he had made him ruler ouer his house, and ouer all that he had, the Lord blessed the Egyptians house for Josephs sake: and the blessing of the Lord was vpon all that hee had in the house, and in the field.

6 Therefore he left all that hee had, in Josephs hand, and tooke account of nothing that was with him, save onely of the bread which hee did eate. And Joseph was a faire person, and well fauoured.

7 Now therefore after these things, his masters wife cast her eyes vpon Joseph, and said, Lie with me.

8 But he refused, and said to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed all that hee hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

h We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death, albeit no law as yet was giuen. i That is, she ought rather to accuse me, then I her.

k For the horror of the sinne condemned him, l Their heinous sinne was signified by this monstrous birth.

m Or, the separation betweene thee & thy brother.

1. Chron. 2. 4. matth. 1. 3.

a Read Chap. 37. 36.

b The fauour of God is the fountaine of all prosperitie.

c Because God prospered him: and so he made religion to serue his profit. d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care. f In this word he declareth the summe whereunto all her flatteries did tend.

c This order was for the preferuation of the stocke, that the childe begotten by the second brother, should haue the name and inheritance of the first: which is in the new Testament abolished.

d For she could not marrie in any other family, so long as Judah would retaine her in his.

† Ebr. was comforted.

|| Or, in the doore of the fountains, or, where were two wayes.

e God had wonderfully blinded him, that he could not know her by her talke.

|| Or, time of shine head.

f That his wickednesse might not be knowne to others.

† Ebr. in contempt, g He feareth man more then God.

g The feare of God preserved him against her continuall tentations,

from me, but onely thee, because thou art his wife: how then can I doe this great wickednesse and so sinne against God?

10 And albeit he spake to Joseph day by day, yet hee hearkened not vnto her to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house to doe his businesse: and there was no man of the household in the house.

12 Therefore she caught him by his garment, saying, Sleepe with mee: but hee left his garment in her hand, and fled, and got him out.

13 Now when she saw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Behold, hee hath brought in an Ebrew vnto vs, to mocke vs: who came in to me for to haue slept with me, but I cryed with a loud voice.

15 And when hee heard that I left by my voice, and cryed, hee left his garment with me, and fled away, and got him out.

16 So she laid by his garment by her, vntill her Lord came home.

17 Then he told him according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came in to mee, to mocke me.

18 But as soone as I left by my voice and cryed, he left his garment with me, and fled out.

19 Then when his maister heard the words of his wife which shee tolde him, saying, After this manner did thy seruant to me, his anger was kindled.

20 And Iosephs maister tooke him and put him in prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 But the Lord was with Ioseph, and shewed him mercy, and got him fauour in the sight of the maister of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God, 12. 19 Ioseph expoundeth the dreames of the two prisoners,

23 The ingratitude of the butler.

And after these things, the butler of the king of Egypt and his baker offended their Lord the king of Egypt.

2 And Pharaoh was angry against his two officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where Ioseph was bound.

4 And the chiefe stewards gaue Ioseph charge ouer them, and he serued them: and they continued a season in ward.

5 And they both dreamed a dreame, either of them his dreame in one night, each one according to the interpretation of his dreame, both the butler and the baker of the

king of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore looke ye so sadly to day?

8 Who answered him, We haue dreamed each one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, Are not interpretations of Gods: tell them me now.

9 So the chiefe butler tolde his dreame to Ioseph, and said vnto him, In my dreame behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her floure came forth: and the clusters of the grapes waxed ripe.

11 And I had Pharaohs cup in mine hand and I tooke the grapes and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde manner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shewe mercy, I pray thee, vnto me, and make mention of mee to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee sayd vnto Ioseph, Also me thought in my dreame, that I had three white baskets on mine head.

17 And in the hyppermost basket there was of all manner baken meats for Pharaoh: and the birds did eat them out of the basket vpon mine head.

18 Then Ioseph answered, & said, This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

20 And so the third day, which was Pharaohs birth day, hee made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

22 But hee hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph, 40 He is made ruler ouer all Egypt, 43 Iosephs name is changed, 50 Hee hath two sonnes: Manasse

† Ebr. Why are your faces full?

c Cannot God raise vp such as shall interpret such things?

d Hee was assured by the Spirit of God, that his interpretation was true.

† Ebr. place.

e He refused not the means to be deliuered, which he thought God had appointed.

|| Or, in the pit,

f That is, made of white twigs, or as some read, baskets full of holes.

g He sheweth that the Ministers of God ought not to concale that which God reuealeth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

|| Or, so doe vs violence and shame.

h This declareth that where incontinencie is, thereunto is ioyne extreme impudencie and craft.

|| Or, after this manner,

† Ebr. in the prison house.

i His euill entertainment in the prison may be gathered of the Psal. 105. 18.

† Ebr. enclined mercy vnto him.

|| Or, lord.

k That is, nothing was done without his commandement.

|| Or, Eunuches: the word signifieth them that were in high estate, or them that were gelded.

a God worketh many wonderfull meanes to deliuer his.

b That is, every dreame had his interpretation, as the thing afterward declared,

naſſeth and Ephraim. 34 The famine beginneth throughout the world.

† Ebr. at the end of two yeeres of dayes.

a This dreame was not ſo much for Pharaoh, as to be a meane to deliuer Ioseph, and to prouide for Gods Church.

|| Or, faire to behold.

|| Or, flagg place. b All theſe meanes God vſed to deliuer his ſeruant, and to bring him into fauour and authority.

c This feare was enough to teach him, that this viſion was ſent of God.

d The wiſe of the world vnderſtand not Gods ſecrets, but to his ſeruants his will is reuealed.

e He confeſſeth his fault againſt the king, before he ſpeake of Ioseph.

* Reade Chap. 40. 5.

† Pſal. 105. 20. f The wicked ſeek to the Prophets of God in their neceſſitie, whom in their proſperitie they abhorre.

g As though he would ſay, If I interpret thy dreame, it cometh of God, and not of me.

† Ebr. anſwere peace.

† Ebr. nauight.

A And † two yeeres after, Pharaoh alſo dreamed, and behold, he ſtood by a riuer,

2 And loe, there came out of the riuer ſeuen || goodly kine, and fat fleſhed, and they fed in a || meadow:

3 And loe, ſeuen other kine came by after them out of the riuer, euill fauoured and leane fleſhed, and ſtood by the other kine by on the brinke of the riuer.

4 And the euill fauoured and leane fleſhed kine did eate vp the ſeuen well fauoured and fat kine: ſo Pharaoh awoke.

5 Again he ſlept, and dreamed the ſecond time: and behold, ſeuen eares of corne grew vpon one ſtalke, ranke and goodly.

6 And loe, ſeuen thin eares and blaſted with the Eaſt wind, ſprang vp after them:

7 And the thin eares deuoured the ſeuen ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his ſpirit was troubled: therefore he ſent and called all the ſoothſayers of Egypt, and all the wiſe men thereof, and Pharaoh told them his dreames: but none could interpret them to Pharaoh.

9 Then ſpake the chiefe Butler vnto Pharaoh, ſaying, I call to mind my fault this day.

10 Pharaoh being angry with his ſeruants, put me in ward in the chiefe ſtewards houſe, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and hee: wee dreamed each man according to the interpretation of his dreame.

12 And there was with vs a yong man an Ebrew, ſeruant vnto the chiefe ſteward, whome when wee told, hee declared our dreames to vs, to euery one he declared according to his dreame.

13 And as hee declared vnto vs, ſo it came to paſſe: for hee reſtored mee to mine office, and hanged him.

14 * Then ſent Pharaoh and called Ioseph, and they brought him haſtily out of priſon, and he ſhaued him, and changed his rayment, and came to Pharaoh.

15 Then Pharaoh ſaid to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard ſay of thee, that when thou heareſt a dreame, thou canſt interpret it.

16 And Ioseph answered Pharaoh, ſaying, Without me God ſhall † anſwere for the wealth of Pharaoh.

17 And Pharaoh ſaid vnto Ioseph, In my dreame, behold, I ſtood by the banke of the riuer:

18 And loe, there came by out of the riuer ſeuen fat fleſhed, and well fauoured kine, and they fed in the meadow.

19 Alſo loe, ſeuen other kine came by after them, poore and very euill fauoured, and leane fleſhed: I neuer ſaw the like in all the land of Egypt for euill fauoured.

20 And the leane and euill fauoured kine did eat vp the fat ſeuen fat kine.

21 And when † they had eaten them vp, it could not bee knowne that they had eaten them, but they were ſtill as euill fauoured as they were at the beginning: ſo diſ I awake.

22 Moreover I ſaw in my dreame, and behold, ſeuen eares ſprang out of one ſtalke, full and faire.

23 And loe, ſeuen eares, withered, thinne, and blaſted with the Eaſt winde, ſprang by after them.

24 And the thinne eares deuoured the ſeuen good eares. Now I haue told the ſoothſayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, Both Pharaohs dreames are one. God hath ſhewed Pharaoh what hee is about to doe.

26 The ſeuen good kine are ſeuen yeeres: and the leuen good eares are ſeuen yeeres: this is one dreame.

27 Likewise the ſeuen thinne and euill fauoured kine that came out after them, are ſeuen yeeres: and the ſeuen empye eares blaſted with the Eaſt wind, are ſeuen yeeres of famine.

28 This is the thing which I haue ſaide vnto Pharaoh, that God hath ſhewed vnto Pharaoh what he is about to doe.

29 Beholde, there come ſeuen yeeres of great || plentie in all the land of Egypt.

30 Again, there ſhall ariſe after them ſeuen yeeres of famine, ſo that all the plentie ſhall be forgotten in the land of Egypt, and the famine ſhall conſume the land:

31 Neither ſhall the plentie || be knowne in the land by reaſon of this famine that ſhall come after: For it ſhall bee exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the ſecond time, becauſe the thing is ſtabliſhed by God, and God haſteth to perſorme it.

33 Now therefore let Pharaoh prouide for a man of underſtanding and wiſedome, let him ſee the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fiſt part of the land of Egypt in the ſeuen plenteous yeeres.

35 Alſo let them gather all the fooode of theſe good yeeres that come, and lay by corne vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the food ſhall be for the prouiſion of the land, againſt the ſeuen yeeres of famine, which ſhall be in the land of Egypt, that the land periſh not by famine.

37 ¶ And the ſaying pleaſed Pharaoh and all his ſeruants.

38 Then ſaid Pharaoh vnto his ſeruants, Can we find ſuch a man as this, in whom is the Spirit of God?

39 Then Pharaoh ſaid to Ioseph, For as much as God hath ſhewed thee all this, there is no man of underſtanding, or of wiſedome like vnto thee.

40 ¶ Thou ſhalt be ouer mine houſe, and at thy † word ſhall all my people be armed, onely in the Kings throne will I bee about thee.

† Ebr. were gone into their ſuward parts.

h Both his dreames tend to one end.

|| Or, abundances and ſatiſſiſſie.

|| Or, they ſhall remember no more the plentie.

i The office of a true Prophet, is not onely to ſhew the euils to come, but alſo the remedies for the ſame.

k None ſhould be preferred to honor that haue not gifts of God meet for the ſame.

† Pſal. 105. 21.

1. mac. 2. 53.

act. 7. 10.

† Ebr. mouth.

l Some read, the people ſhall kiſſe thy mouth: that is, ſhall obey thee in all things.

|| Or, his signet.

† Ebr, second cha-
ret.m In signe of
honour: which
word some ex-
pound, tender
father, or father
of the King, or
kneele downe.|| Or, the expounder
of secrets.

|| Or, Priest.

n His age is
mentioned, both
to shew that his
authority came
of God, and also
that he suffered
imprisonment
and exile twelve
yeres and more.
† Ebr, made for
gatherings.Chap. 46. 30.
and 48. 5.o Notwithstan-
ding that his fa-
thers house was
the true Church
of God: yet the
company of the
wicked, and pro-
speritie caused
him to forget it.
Psal 105. 16.
|| Or, food.|| Or, came to E-
gypt to Ioseph.41 Moreover Pharaoh sayd to Ioseph,
Behold, I haue set thee ouer all the land of
Egypt.42 And Pharaoh tooke off his ring from
his hand, and put it vpon Iosephs hand, and
arrayed him in garments of fine linnen, and
put a golden chaine about his necke.43 So he set him vpon the best charet
that he had, saue one: and they cried before
him, ^m Abrech, and placed him ouer all the
land of Egypt.44 Againe Pharaoh said vnto Ioseph, I
am Pharaoh, and without thee shalt no man
lift vp his hand or his foote in all the land of
Egypt.45 And Pharaoh called Iosephs name,
Japhuath paaneah: and hee gaue him to
wife Asenath the daughter of Poti-pherah,
Prince of On. Then went Ioseph abroad
in the land of Egypt.46 And Ioseph was thirty yeere old
when he stood before Pharaoh King of E-
gypt: and Ioseph departing from the pre-
sence of Pharaoh, went throughout all the
land of Egypt.47 And in the seuen plenteous yeeres the
earth brought forth store.48 And he gathered vp all the food of the
seuen plenteous yerres which were in the land
of Egypt, and laid vp food in the cities: the
food of the field that was round about every
citie laid he vp in the same.49 So Ioseph gathered wheate, like vn-
to the land of the Sea in multitude out of
measure, vntill he left numbring: for it was
without number.50 Now vnto Ioseph were borne two
sonnes (before the yerres of famine came)
which Asenath the daughter of Poti-pherah
Prinice of On bare vnto him.51 And Ioseph called the name of the first
borne, Manasse: for God, said he, hath made
me forget all my labour, and all my fathers
household.52 Also he called the name of the second,
Ephraim: for God, said hee, hath made mee
fruitfull in the land of mine affliction.53 So the seuen yerres of the plentie
that was in the land of Egypt, were ended.54 Then began the seuen yerres of fa-
mine to come, according as Ioseph had said:
and the famine was in all lands, but in all
the land of Egypt was bread.55 At the length all the land of Egypt
was afflicted, and the people cried to
Pharaoh for bread. And Pharaoh said vnto
all the Egyptians, Goe to Ioseph: what hee
saith to you, doe ye.56 When the famine was vpon all the
land, Ioseph opened all places wherein the
store was, and sold vnto the Egyptians: for
the famine waxed sore in the land of Egypt.57 And all countreys came to Egypt to
buy corne of Ioseph, because the famine was
sore in all lands.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7
He knoweth them, and trieth them. 24 Simeon is put
in prison. 26 The other returne to their father to see
Benjamin.Then Iacob saw that there was food
in Egypt, and Iacob layd vnto his
sonnes, Why gaze yee one vpon ano-
ther?2 And hee sayd, Behold, I haue heard
that there is food in Egypt. Get you downe
thither, and buy vs food thence, that we may
liue, and not die.3 So went Iosephs ten brethren down
to buy corne of the Egyptians.4 But Benjamin Iosephs brother would
not Iacob send with his brethren: for hee
said, Lest death should befall him.5 And the sonnes of Israel came to buy
food among them that came: for there was
famine in the land of Canaan.6 Now Ioseph was gouernor of the land,
who sold to all the people of the land: then
Iosephs brethren came, and bowed their
face to the ground before him.7 And when Ioseph sawe his brethren,
he knew them, and made himselfe strange
to ward them, and spake to them roughly,
and said vnto them, Whence come ye? Who
answered, Out of the land of Canaan, to
buy victuall.8 Now Ioseph knew his brethren, but
they knew not him.9 And Ioseph remembered the dreams,
which he dreamed of them, and he said vn-
to them, Yee are spies, and are come to see the
weaknesse of the land.10 But they sayd vnto him, Nay, my
lord, but to buy victuall thy seruants are
come.11 We are all one mans sons: we meane
truely, and thy seruants are no spies.12 But he said vnto them, Nay, but ye are
come to see the weaknesse of the land.13 And they sayd, Allee thy seruants are
twelue brethren, the sonnes of one man in
the land of Canaan: and behold, the yong-
gest is this day with our father, and one is
not.14 Againe, Ioseph said vnto them, This
is it that I spake vnto you, saying, Ye are
spies.15 Whereby yee shal be proued: by the life
of Pharaoh, yee shall not goe hence, except
your yongest brother come thither.16 Send one of you which may fet your
brother, and yee shall be kept in prison, that
your words may be proued, whether there be
trueth in you: or else by the life of Pharaoh
ye are but spies.

17 So he put them in ward three daies.

18 Then Ioseph said vnto them the third
day, This doe, and liue: for I feare God.19 If yee be true men, let one of your bre-
thren be bound in your prison house, and goe
yee, carry foode for the famine, of your hou-
ses:20 But bring your yonger brother vnto
me, that your words may be tried, and that
ye die not: and they did so.21 And they said one to another, We
haue verely sinned against our brother, in
that we saw the anguish of his soule when he
besought vs, and we would not heare him: so
therefore is this trouble come vpon vs.22 And Reuben answered them, saying,
¶ Earneda This story
sheweth plainly
that all things
are governed by
Gods providence
for the benefice of
his Church.|| Or, come.
b As men desti-
tute of counsell.
Acts 7. 10.† Ebr, should meete
him.c This dissem-
bling is not to
be followed, nor
any particular
facts of the Fa-
thers not appro-
ued by Gods
word.

Chap. 37. 3.

† Ebr, nakednesse
or, filthinesse.

|| Or, is dead.

d The Egyptians
which were ido-
laters, vied to
sweare by their
kings life: but
God forbiddeth
to sweare by any
but him: yet Io-
seph dwelling a-
mong the wic-
ked, smelleth of
their corrupti-
ons.e And therefore
am true and iust.
Chap. 43. 5.f Affliction ma-
keth men to ac-
knowledge their
faults, which o-
therwise they
would dissemble.

Chap. 37. 21.

g God will take vengeance vpon vs, and measure vs with our own measure.

† Ebr, an interpreter betwene them.

h though hee shewed him selfe rigorous, yet his brotherly affection remained.

Warned I not you, saying, * Sin not against the childre, and ye would not heare? and loe, his blood is now required.

23 (And they were not aware that Joseph vnderstood them: for hee spake vnto them by an interpreter.)

24 Then hee turned from them, and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Joseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them victual for their fourney: and thus did he vnto them.

26 And they laid their victual vpon their asses, and departed thence.

27 And as one of them opened his sacke, for to giue his asse poulder in the inne, he found his money: for so it was in his sacks mouth.

† Ebr, went out.

i Because their conscience accused them of their sin, they thought God would haue brought them to trouble by this money.

28 Then he said vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart failed them, and they were astonished, and said one to another: What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father into the land of Canaan, and tolde him all that had befallen them, saying,

30 The man who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the country.

31 And we said vnto him, We are true men, and are no spies.

¶ Or cannot be found.

32 We be twelue brethren, sonnes of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33 Then the lord of the country said vnto vs, Whereby shall I knowe if ye be true men: Leau one of your brethren with me, and take food for the famine of your houses, and depart.

34 And bring your youngest brother vnto me, that I may know that ye are no spies, but true men: so wil I deliuer you your brother, and ye shall occupy in the land.

35 ¶ And as they emptied their sackes, behold, euery mans bundle of money was in his sacke: and when they and their father saw the bundles of their money, they were afraid.

36 Then Iaakob their father said to them, Pee haue robbed me of my children: Joseph is not, and Simeon is not: and ye will take Benjamin: all these things are against me.

¶ Or, light upon me.

k For they feared not to be touched with any loue toward their brethren, which increased his sorrow: and partly as appeareth, hee suspected them for Joseph,

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not vnto thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe down with you: for his brother is dead, and hee is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

13 Iaakob suffereth Benjamin to depart with his children, 23 Simeon is deliuered out of prison,

30 Joseph goeth aside, and weepeth. 32 They feast together.

Now great famine was in the land.

2 And when they had eaten by the victual, which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an oath, saying, * I neuer see my face, except your brother be with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee food:

5 But if thou wilt not send him, we will not goe downe: for the man said vnto vs,

* Looke mee not in the face, except your brother be with you.

6 And Israel said, Wherefore deale ye so euill with me, as to tell the man, whether ye had yet a brother, or no?

7 And they answered, The man asked straightly of our selues, and of our kined, saying, Is your father yet aliue? haue ye any brother? And we told him according to these wordes: could wee know certainly that hee would say, Bring your brother downe?

a This was a great temptation to Iaakob, to suffer so great famine in that land where God had promised to bless him.

Chap. 42. 20.

Chap. 42. 20.

¶ Or, of our estate and condition. † Ebr, to the mouth of these words: that is, that thing which he asked vs.

8 Then said Iudah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we and thou, and our children.

9 I wil be surety for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, then let me beare the blame for euer.

10 For except we had made this tarying, doubtlesse by this wee had returned the second time.

Chap. 44. 32. † Ebr I will signe to thee.

11 Then their father Israel said vnto them, If it must needs be so now, doe thus: take of the first fruits of the land in your vessels, and bring the man a present, a little sosen, and a little honie, spices and myrrhe, nuts and almonds:

¶ Or, sweete smells.

12 And take double money in your hand, and the money that was brought againe in your sackes in ourthes: carie it againe in your hand, lest it were some our-sight.

b When we are in necessitie, or danger, God forbiddeth not vs to vse all honest

13 Take also your brother, and arise, and goe againe to the man.

meanes to better our estate and condition.

14 And God Almighty giue you mercie in the sight of the man, that he may deliuer you your other brother, and Benjamin: but I shalbe robbed of my childre, as I haue been.

c Our chiefe trust ought to be in God, and not in worldly

15 ¶ Thus the men tooke this present, and tooke twise so much money in their hand with Benjamin, and rose vp, and went down to Egypt, and stood before Joseph.

d He speakerh these words not so much of despair, as to make his sonnes more carefull to bring againe their brother.

16 And when Joseph sawe Benjamin with them, he said to his steward, Bring these men home, and kill meate, and make ready: for the men shall eat with mee at noone.

¶ Or, to the ruler of his house.

17 And the man did as Joseph bade, and brought the men vnto Josephs house.

18 Now when the men were brought into Josephs house, they were afraid, and said, Because of the money that came in our sackes mouthes at the first time, are we

e So the iudgement of God pressed their conscience,

we

† Ebr. roll himselfe
upon vs.
† Ebr. cast himselfe
upon vs.

Chap. 43. 3.

¶ Or, you are well,
f Notwithstan-
ding the corrup-
tions of Egypt,
yet Ioseph taught
his family to
fear God.

† Ebr. peace,

g For they two
onely were borne
of Rabel.

† Ebr. bowels.

† Ebr. bread,
h To signifie his
dignitie.

i The nature of
the superstitious
isto condemne
all other in re-
spect of them-
selues.

k Sometime this
word signifieth
to be drunken,
but here it is
meant that they
had enough, and
drunke of the
best wine.

we brought, that hee may + strike a quarrel a-
gainst vs, + I lay some thing to our charge,
and bring vs in bondage, and our asses.

19 Therefore came they to Iosephs ste-
ward, and communed with him at the doore
of the house,

20 And said, Oh Sir, * wee came inderde
downe hit her at the first time to buy food,

21 And as we came to an Inne and ope-
ned our sakes, behold, every mans money
was in his sakes month, even our money in
full weight, but wee haue brought it againe
in our hands.

22 Also other money haue wee brought in
our hands to buy food, but we cannot tel who
put our money in our sakes.

23 And he said, ¶ Peace be vnto you, feare
not: f your God, and the God of your father
hath giuen you that treasure in your sakes, I
had your money: and he brought forth Si-
meon vnto them.

24 So the man ledde them into Iosephs
house, and gaue them water to wash their
feet, and gaue their asses prouender.

25 And they made ready their present a-
gainst Ioseph came at noone, (for they heard
lay, that they should eate bread there.)

26 When Ioseph came home, they
brought the present into the house to him,
which was in their hands, and bowed down
to the ground before him.

27 And he asked them of their + prosperi-
tie, and said, Is your father the olde man, of
whom yee tolde me, in good health: is he yet
allue?

28 Who answered, Thy seruant our fa-
ther is in good health, hee is yet allue: + they
bowed downe, and made obeysance.

29 And he lifting vp his eyes, beheld his
brother Benjamin his + mothers sonne, and
said, Is this your yonger brother, of whom
yee tolde mee? And he said, God bee mercifull
vnto thee, my sonne.

30 And Ioseph made haste, (for his + af-
fection was inflamed toward his brother,
and sought where to weepe) and entred into
his chamber and wept there.

31 Afterward he washed his face, + came
out, and refrained himselfe and said, Set on
+ meate.

32 And they + prepared for him by him-
selfe, and for them by themselves, and for
the Egyptians, which did eate with him,
by themselves, because the Egyptians
might not eate bread with the Chereues: for
that was an + abomination vnto the Egyp-
tians.

33 So they sate before him: the eldest ac-
cording vnto his age, and the yongest accor-
ding vnto his youth: and the men maruelled
among themselves.

34 And they tooke meales from before
him, and sent to them: but Beniamins meale
was five times so much as any of theirs: and
they drunke, * and had of the best drinke
with him.

CHAP. XLIIII.

15 Ioseph accuseth his brethren of thurst. 33 In-
dah offereth himselfe to be seruant for Beniam. m.

A fterward he commanded his steward,
saying, Fill the mens sakes with food,
as much as they can carie, and put every
mans money in his sakes month.

2 And + put my cup, I meane the silver
cup, in the sakes mouth of the yongest,
and his coine money. And he did according
to the commaundement that Ioseph gaue
him.

3 And in the + morning the men were
sent away, they, and their asses.

4 And when they went out of the citie
not farre off, Ioseph said to his steward, Ap-
p follow after the men: and when thou doest
ouer take them, say vnto them, Wherefore
haue ye rewarded euill for good?

5 Is that not the cup, wherein my lord
drinketh? + and in the which hee doeth di-
vine and prophesie: yee haue done euill in so
doing.

6 And when hee ouertooke them, hee
said those words vnto them.

7 And they answered him, Wherefore
saith my lord such words? God forbid that
thy seruants should doe such a thing.

8 Behold, the money which wee found
in our sakes monthes wee brought againe to
thee out of the land of Canaan: how then
should we steale out of thy lords house silver,
or gold?

9 Which whomsoever of thy seruants it
be found, let him die, and we also will bee my
lords bondmen.

10 And he said, Now then let it be accor-
ding vnto your words: hee with whom it is
found, shall be my seruant, and yee shall be
+ blamelesse.

11 Then at once every man tooke downe
his sacke to the ground, and every one ope-
ned his sacke.

12 And he searched, and began at the el-
dest, and left at the yongest, and the cup was
found in Beniamins sacke.

13 Then they + rent their clothes, and la-
ded every man his asse, and went againe in-
to the citie.

14 So Judah and his brethren came
to Iosephs house (for hee was yet there) and
they fell before him on the ground.

15 Then Ioseph said vnto them, What
act is this which ye haue done? know ye not
that such a man as I, can diuine and pro-
phesie?

16 Then layd Judah, What shall wee
say vnto my lord: what shall wee speake:
and how can wee iustifie our selues? + God
hath found out the wickednesse of thy ser-
uants: behold, wee are seruants to my lord,
both wee, and hee, with whom the cup is
found.

17 But he answered, God forbid, that I
should doe so, but the man with whom the
cup is found, he shall be my seruant, and goe
ye in peace vnto your father.

18 Then Judah drew neere vnto him,
and said, Oh, my lord, let thy seruant now
speake a word in my lords eares, and let not
thy wrath be kindled against thy seruants: for
thou art + euens as Pharaoh.

19 Wherfore I beseech thee, say, I praye thee,
+ haue ye a father, or a brother?

a We may not
by this example
vie any vnlawfull
practises, seeing
God hath com-
manded vs to
walke in simpli-
citie.

† Ebr. the mor-
ning show.

b Because the
people thought
he could diuine,
he attributeth
to himselfe that
knowledge: or
else hee saith
that hee consul-
ted with sooth-
sayers for it:
which simulati-
on is worthy to
be reprobated.

† Ebr. innocent.

c To signifie
how greatly the
thing displeased
them, and how
sorry they were
for it.

d If wee see noe
evident cause of
our affliction, let
vs looke to the
secret counsel of
God, who puni-
sheth vs iustly
for our sinnes.

e Equall in au-
thoritie, or next
vnto the King.
Chap. 42. 3, 16.

† Ebr. child of his
old age.

|| Or, that I may
see him.

Chap. 43. 3.

† Ebr. be wish vs.

† Rachel bare to
Iacob, Ioseph
and Benjamin.
Chap. 37. 33.

g Ye shall cause
me to die for
sorrow.

† Ebr. his soule is
bound to his soule.

Chap. 43. 9.

h Meaning, he
had rather re-
maine there pri-
soner, then to re-
turne and see his
father in beaui-
tie.

a Not that he
was ashamed of
his kindred, but
that he would
couer his bre-
threns fault.

20 And we answered my lord, Wee haue
a father that is olde, and a yong child which
hee begat in his age: and his brother is dead
and hee alone is left of his mother, and his
father loueth him.

21 Now thou saydest vnto thy seruants
Bring him vnto mee, that I may see mine
eye vpon him.

22 And we answered my lord, The childe
cannot depart from his father: for if he leaue
his father, his father would die.

23 Then saidst thou vnto thy seruants,
* Except your yongest brother come downe
with you, looke in my face no more.

24 So when wee came vnto thy seruant
our father, and shewed him what my lord
had said,

25 And our father sayd vnto vs, Goe a-
gaine, buy vs a little food,

26 Then we answered, Wee cannot goe
downe: but if our yongest brother goe with
vs, then will we goe downe: for we may not
see the mans face, except our yongest brother
be with vs.

27 Then thy seruant, my father, said vnto
vs, Ye know that my wife bare mee two
sonnes,

28 And the one went out from me, and I
said, Of a surety he is torne in * pieces, and I
saw him not since.

29 Now ye take this also away from me:
if death take him, then s ye shall bring my
gray head in sorrow to the graue.

30 Now therefore when I come to thy ser-
uant my father, and the childe be not with vs
(seeing that his life dependeth on the childe
life),

31 Then when hee shall see that the childe
is not come, hee will die, so shall thy seruants
bring the gray head of thy seruant our father
with sorrow to the graue.

32 Doubtlesse thy seruant became suretie
for the childe to my father & said, * If I bring
him not vnto thee againe, then I will beare
the blame vnto my father for euer.

33 Now therefore I pray thee, let mee thy
seruant bide for the childe, as a seruant to my
lord, and let the childe goe vp with his bre-
thren.

34 For how can I goe vp to my father,
if the childe be not with me, vntlesse I would
see the euill that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowne to his brethren.

2 Hee sheweth that all was done by Gods providence.

3 Pharaoh commandeth him to send for his father.

4 Ioseph exhorteth his brethren to concord. 27 Iacob reingyeth.

Then Ioseph could not refraine himselfe
before all that stood by him, but he cried,
* Waue forth euery man from me. And there
taried not one with him, while Ioseph recei-
ued himselfe vnto his brethren.

2 And he wept and cried, so that the E-
gyptians heard: the house of Pharaoh heard
also.

3 Then Ioseph said to his brethren, I am
Ioseph: doest my father yet liue? But his

brethren could not answer him, for they were
astonished at his presence.

4 Againe Ioseph said to his brethren,
Come neere, I pray you to mee. And they
came neere. And he said, * I am Ioseph your
brother, whom ye sold into Egypt.

5 Now therefore bee not sad, neither
griued with your selues that yee sold me hi-
ther: * for God did send mee before you for
your preservation.

6 For now two yeres of famine haue
bene thorow the land, and five yeres are be-
hind, wherein neither shall be eating nor hat-
tles.

7 Wherefore God sent me before you to
preserve your posteritie in this land, and to
save you aliuie by a great deliuerance.

8 Now then you sent not me hither, but
God, who hath made mee a father vnto
Pharaoh, and lord of all his house, and ruler
througout all the land of Egypt.

9 Haste you and go vp to my father, and
tell him, Thus saith thy sonne Ioseph, God
hath made me lord of all Egypt, come down
to me, tary not.

10 And thou shalt dwell in the land of
Goshen, and shalt be neere mee, thou and
thy childe, and thy childrens children, and
thy sheepe, and thy beastes, and all that thou
hast.

11 Also I will nourish thee there (for yee
remaine five yeres of famine) lest thou perishe
throug pouertie, thou and thy household, and
all that thou hast.

12 And behold your eyes doe see, & the eyes
of my brother Benjamin, that my mouth
spaketh to you.

13 Therefore tell my father of all mine
honour in Egypt, and of all that yee haue
seene, and make haste, and bring my father
hither.

14 Then hee fell on his brother Benja-
mins necke, and wept, and Benjamin wept
on his neck.

15 Moreover, he kissed all his brethren,
and wept vpon them: and afterward his
brethren talked with him.

16 And the tydings came vnto Pha-
raohs house, so that they sayd, Iosephs bre-
thren are come: and it pleased Pharaoh wel,
and his seruants.

17 Then Pharaoh sayd vnto Ioseph,
Say to thy brethren, This doe ye, lade your
beastes, and depart, goe to the land of Ca-
naan,

18 And take your father and your house-
holds, and come to mee, and I will giue you
the best of the land of Egypt, and ye shall
eate of the fat of the land.

19 And I command thee, Thus doe ye,
take you charets out of the land of Egypt
for your children, and for your wiues, and
bring your father, and come.

20 Also regard not your stuffe: for the
best of all the land of Egypt is yours.

21 And the children of Israel did so: and
Ioseph gaue them charets according to the
commandement of Pharaoh: he gaue them
bittaile also for the iourney.

22 He gaue them all, none except, change
of rayment: but vnto Benjamin hee gaue
three

As 7. 13.

b This example
teacheth, that
we must by all
meanes comfort
them which are
truly humbled
and wounded
for their sinnes.
Chap. 50. 20.

c Albeit God
detest sinne, yet
he turneth mans
wickednesse to
serueto his
glory.

d That is, that I
speake in your
owne language,
and haue none
interpreter.

† Ebr. voyce.

e The most plen-
tiful ground.
f The chiefest
fruits and com-
modities.

† Ebr. let not your
eye spare your
staffe.

Or, he sent as much, so wit, silver, as verse 22. and ten asses.

g Seeing he had remitted the fault done towards him, hee would not that they should accuse one another. h As one betweene hope and feare,

a Whereby he both signified that he worshipped the true God, and also that hee kept in his heart the possession of that land, from whence present necessitie droue him. b Conducting thee by my power. c In thy posteritie. d Shal shut thine eyes when thou diest, which appertained to him that was most deare or chiefe of kinred.

Josh. 24. 4. psal. 105. 23. isa. 52. 4

Exod. 1. 3. and 6. 14. num. 26. 5. 1 chron. 5. 1.

Exod. 6. 15. 1. chron. 4. 24.

1. Chron. 6. 1.

1. Chron. 2. 3. & 4. 21. chap. 38. 3.

three hundred pieces of silver, and five suits of raiment.

23 And vnto his father likewise he sent ten hee asses laden with the best things of Egypt, and ten hee asses laden with wheat, and bread and meate for his father by the way.

24 So sent hee his brethren away, and they departed: and he said vnto them, Fall not out by the way.

25 Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father:

26 And told him, saying, Joseph is yet aliue, and hee also is gouernour ouer all the land of Egypt, and Iaakobs heart failed: for he beleueed them not.

27 And they told him all the wordes of Joseph, which hee had sayd vnto them: but when hee saw the charrets which Joseph had sent to carie him, then the spirit of Iaakob their father reuiued.

28 And Israel said, I haue enought: Joseph my sonne is yet aliue: I will goe and see him, yet I die.

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Joseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

Then Israel tooke his iourney with all that hee had, and came to Beer-sheba and offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then he said, I am God the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will goe downe with thee into Egypt: and I will also bring thee vp againe, and Joseph shall put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wives in the charrets, which Pharaoh had sent to carie him.

6 And they tooke their cattell, and their goods which they had gotten in the land of Canaan, and came into Egypt, both Iaakob and all his seed with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egypt.

8 And these are the names of the children of Israel which came into Egypt, even Iaakob: and his sonnes: Reuben Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezon, and Carmi.

10 And the sonnes of Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 Also the sonnes of Leui, Gershon, Kohath, and Merari.

12 Also the sonnes of Iudah: Er and

Dnan, and Shelah, and Pharez, and Zerah: (but Er and Dnan died in the land of Canaan.) And the sonnes of Pharez were Hezon and Hamul.

13 Also the sonnes of Issachar: Tola, and Phuah, and Job, and Shimon.

14 Also the sonnes of Zebulun: Sered and Elon, and Jaheel.

15 These be the sonnes of Leah, which he bare vnto Iaakob in Padan-Aram, with his daughter Dinah. All the soules of his sonnes, and his daughters, were thirtie and three.

16 Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Arel.

17 Also the sonnes of Asher: Jimnah, and Ishuah, and Isui, and Beriab, and Serah their sister. And the sonnes of Beniamin: Heber, and Balchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these shee bare vnto Iaakob, euen seenteen soules.

19 The sonnes of Rachel Iaakobs wife, were Joseph and Benjamin.

20 And vnto Joseph in the land of Egypt were borne Manasse, and Ephraim, which Astenath, the daughter of Poti-phar prince of On bare vnto him.

21 Also the sonnes of Benjamin: Bela, and Becher, and Ashbel, Sera, and Naaman, Ehi, and Kosh, Ruppim, and Huppim, and Ard.

22 These are the sonnes of Rachel, which were borne vnto Iaakob, foureteene soules in all.

23 Also the sonnes of Dan: Hushim.

24 Also the sonnes of Naphtali: Jahziel, and Guni, and Jezer, and Shilem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rachel his daughter, and shee bare these to Iaakob, in all, seuen soules.

26 All the soules that came with Iaakob into Egypt, which came out of his loynes (beside Iaakobs sonnes wives) were in the whole, threescore and sixe soules.

27 Also the sonnes of Joseph which were borne him in Egypt, were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are seuentie.

28 Then hee sent Iudah before him vnto Joseph, to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Joseph made ready his charret, and went vp to Goshen, to meete Israel his father, and presented himselfe vnto him, and fell on his necke, and wept on his necke a good while.

30 And Israel said vnto Joseph, Now let mee die, since I haue seene thy face, and that thou art yet aliue.

31 Then Joseph said to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren, and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the men are shepheards, and because they are shepheards, they haue brought

1. Chron. 7. 1.

Or, persons.

1. Chron. 7. 30.

Chap. 41. 50.

1. Chron. 7. 6. and 8. 1.

Deut. 10. 22.

† Ebr. shighes.

† Or, to prepare them, and they came into the land of Goshen.

† Ebr. bound his charret.

† Ebr. yet or still.

He was not ashamed of his father, and kindred, though they were of base condition.

C 4 brought

f And suffereth the world to hate his, that they may forsake the filth of the world, and cleave to him,

brought their sheepe and their cattell, and all that they haue.

33 And if Pharaoh cal you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both wee and our fathers: that ye may dwell in the land of Goshen: for euery sheep keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Iaacob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous Priestes haue liuing of the King. 28 Iaacobs age when he dieth. 30 Ioseph sweareth to bury him with his fathers.

Then came Ioseph and tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren euen five men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepherds, both we and our fathers.

4 They sayd moreover vnto Pharaoh, For to louourne in the land are we come: for thy seruants haue no pasture for their sheepe, so loe is the famine in the land of Canaan. Now therfore, we pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of activitie among them, make them rulers ouer my cattell.

7 Ioseph also brought Iaacob, his father, and set him before Pharaoh: and Iaacob saluted Pharaoh.

8 Then Pharaoh sayde vnto Iaacob, How old art thou?

9 And Iaacob sayde vnto Pharaoh, The whole time of my pilgrimage is an hundred and thirty yeeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my Fathers, in the dayes of their pilgrimages.

10 And Iaacob tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of Rameses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, euen to the young children.

13 Now there was no bread in all the

land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the coine which they bought, and Ioseph layd by the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flocks of sheepe, and for the herds of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and sayd vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my Lord, but our bodies and our ground.

19 Why shall we perishe in thy sight, both we, and our land? buy vs and our land for bread, and wee and our land will bee bound to Pharaoh: therfore giue vs seed, that wee may liue and not die, and that the land get not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was sore vpon them: so the land became Pharaohs.

21 And hee remooued the people vnto the cities, from one side of Egypt euen to the other.

22 Onely the land of the priests bought hee not: for the Priestes had an ordinary of Pharaoh, and they did eate their ordinary, which Pharaoh gaue them, wherefore they sold not their ground.

23 Then Ioseph said vnto the people, Beholde, I haue bought you this day, and your land for Pharaoh, for, here is seed for you, so wherefore the ground.

24 And of the increase ye shall giue the fift part vnto Pharaoh, and foure parts shall bee yours for the seede of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saved our liues: let vs find grace in the sight of my lord, and wee will bee Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, except the land of the Priestes onely, which was not Pharaohs.

27 And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover

f Ebr. brought to an extremitie, or as their will end.

e Wherein hee both declareth his fidelitie toward the king, and his minde free from couetousnesse.

a That the king might be assured they were come, and see what manner of people they were.

b Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

f Ebr. blessed.

f Ebr. How many dayes are the yeeres of thy life. Heb. 11. 9, 13.

f Ebr. blessed.

c Which was a citie in the countrey of Goshen, Exod. 1. 11.

d Some reade that he fed them as little babes, because they could not prouide for themselves against that famine.

f For except the ground be tilled, and sown it perissheth, and is as it were dead.

g By this changing, they signified that they had nothing of their owne, but received all of the kings liberallitie. *f* Ebr. end of the border.

h Pharaohs providing for idolatrous priestes shalbe a condemnation to them which neglect the true ministers of Gods word.

Chap. 24. 2.
i Hereby he pro-
fessed that he di-
ed in the faith of
his fathers, tea-
ching his chil-
dren to hope for
the promised
land.
k He reioyced
that Ioseph had
promised him, &
setting himselfe
vp vpon his pil-
low, praised God,
reade 1. Chron.
39. 10.

28 Moreover, Jaakob lived in the land of
Egypt seventene yeeres, so that the whole
age of Jaakob was an hundred fortye and se-
ven yeeres.

29 Now when the time drew neere that
Israel must die, hee called his sonne Ioseph,
and said vnto him, If I have now found
grace in thy sight, * put thine hand now vn-
der my thigh, and deale mercifully and true-
ly with me: but if me nor, I pray thee, in E-
gypt.

30 But when I shall sleepe with my fa-
thers, thou shalt carry mee out of Egypt, and
burie me in their buriall. And he answered,
I will doe as thou hast said.

31 Then he said, Swaie vnto me. And
he swaie vnto him. And Israel worshipped
towards the besse head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father

3 Jaakob rehearseth Gods promise. 5 He receiveth

Iosephs sonnes as his. 19 Hee preferreth the younger.

21 He prophesieeth their returne to Canaan.

Asaine after this, one sayd to Ioseph,
Loe, thy father is sicke: then hee tooke
with him his two sonnes, Manasseh and
Ephraim.

2 And one told Jaakob, and said, Behold,
thy sonne Ioseph is come to thee, and Israel
tooke his strength vnto him, and late vpon
the bed.

3 Then Jaakob sayd vnto Ioseph, God
Almighty appeared vnto me at Luz in the
land of Canaan, and blessed me.

4 And hee said vnto mee, Behold, I will
make thee fruitful, and will multiply thee,
and will make a great number of people of
thee, and will giue this land vnto thy seede
after thee for an everlasting possession.

5 And now thy two sonnes, Manas-
seh and Ephraim, which are borne vnto thee
in the land of Egypt, before I came to thee
into Egypt, shall bee mine, as Reuben and
Simeon are mine.

6 But thy lineage which thou hast begot-
ten after them, shall bee thine: they shall bee
called after the names of their brethren in
their inheritance.

7 Now when I came from Padan, Ra-
chel died vpon mine hand in the land of Ca-
naan, by the way when there was but halfe a
daies journey of ground to come to Ephraim:
and I buried her there in the way to Ephraim:
the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes,
and sayd, Where are these?

9 And Ioseph said vnto his father, They
are my sonnes, which God hath giuen mee
deere. Then he said, I pray thee bring them
to me, that I may bleesse them.

10 (For the eyes of Israel were dimme
for age, so that hee could not well see.) Then
he caused them to come to him, and he kissed
them, and embraced them.

11 And Israel sayd vnto Ioseph, I had
not thought to haue seene thy face: yet loe,
God hath shewed me also thy seede.

12 And Ioseph tooke them away from
his knees, and did reverence to the
ground.

13 Then tooke Ioseph them both, Ephra-
im in his right hand toward Israels left
hand, and Manasseh in his left hand toward
Israels right hand, so he brought them vnto
him.

14 But Israel stretched out his right
hand, and layed it on Ephraims head,
which was the younger, and his left hand vpon
Manassehs head (directing his hands of
purpose) for Manasseh was the elder.

15 And hee blessed Ioseph, and sayd,
The God before whom my fathers Abra-
ham and Izhak did walke, the God which
hath fed mee all my life long vnto this day,
bless thee.

16 The Angel which hath deliuered me
from all euill, bless the children, and let my
name bee named vpon them, and the name
of my fathers Abraham and Izhak, that
they may grow as fish into a multitude in the
mids of the earth.

17 But when Ioseph saw that his father
laid his right hand vpon the head of Ephra-
im, it displeased him, and hee stayed his fa-
thers hand to remooue it from Ephraims
head to Manassehs head.

18 And Ioseph said vnto his father, Not
so, my father, for this is the eldest: put thy
right hand vpon his head.

19 But his father refused, and sayd, I
know well, my sonne, I know well: hee
shall bee also a people, and hee shall bee great
likewise: but his younger brother shall bee
greater then he, and his seede shall be full of
nations.

20 So he blessed them that day, and said,
In thee Israel shall beleeue, and say, God
make thee as Ephraim and as Manasseh,
and he set Ephraim before Manasseh.

21 Then Israel said vnto Ioseph, Behold,
I die, and God shall bee with you, and bring
you againe vnto the land of your fathers.

22 Moreover, I have giuen vnto thee one
portion aboue thy brethren, which I gate
out of the hand of the Amorite by my sword
and by my bow.

CHAP. XLIX.

1 Jaakob blesteth all his sonnes by name, and shew-
eth them what is to come. 10 Hee telleth them that
Christ shall come out of Iudah. 29 Hee will be bu-
ried with his fathers. 33 His death.

Then Jaakob called his sonnes, and said,
Gather your selues together, that I may
tell you what shall come to you in the last
dayes.

2 Gather your selues together, and heare
ye sonnes of Jaakob, and hearken vnto Isra-
el your father.

3 Reuben mine eldest sonne, thou art
my first-borne, the beginning of my strength,
the excellency of dignity, and the excellency
of power.

4 Thou wast light as water: thou shalt
not be excellent, because thou wentest vp to
thy fathers bed: then diddest thou file my
bed, thy dignitie is gone.

5 Simeon and Leui, brethren in euill,
the instruments of cruelty are in their habi-
tations.

6 Into their secret let not my soule come:

d Gods indige-
ment is oft times
contrary to
mans, and hee
preferreth that
which man de-
spiseth.
Hebr. 11. 21.
e This Angel
must be vnder-
stood of Christ,
as chap. 3. 1. 3.
and 32. 1.
f Let them be
taken as my
children.
g Ioseph faileth
in binding Gods
grace to the or-
der of nature,

h In whom
Gods graces
should manifest-
ly appeare.
i Which they
had by faith in
the promise.
k By my children
whom God spa-
red for my sake,
Chap. 34. 25.

When God shall
bring you out of
Egypt: & because
that he spake of
the Messias, hee
nameth it the
last dayes
b Begotten in
my youth.
c If thou hadst
not lost thy
birth-right by
thyne offence.
Chap. 35. 22.
1 Chron. 5. 1.
Or, it ceased to
be my bed.
Or, their swords
were instruments
of violence.

a Ioseph more
esteemeth that his
children should
bereceiued into
Jaakobs family,
which was the
Church of God,
then to enioy all
the treasures of
Egypt.
b Or, all sufficient.
Chap. 28. 13.

b Which is true
in the carnall li-
uall vnto the
comming of
Christ, and in
the spirituall for
euerr.
Chap. 41. 50.

Chap. 35. 19.

e The faithfull
acknowledge all
benefits to come
of Gods free
mercies.

f Ebr. his feet to
the ground.

d Or, tongue: meaning, that he neither consented to them in word nor thought.

e The Shechemites, chap. 34. 26.

f For Levi had no part, and Simeon was vnder Iudah, Josh. 19. 1 till God gaue them the place of the Amalekites, 1. Chron. 4. 43.

g As was verified in David and Christ.

h His enemies shal so feare him, || Or, kingdom.

i Which is Christ the Messias the giuer of all prosperitie: who shal call the Gentiles to saluation.

k A countrey most abundant with vines and pastures is promised him.

† Ebr. an asse of great bones.

l His force shall be great, but he shall want courage to resist his enemies.

m Shall haue the honour of a tribe.

n That is, full of subtiltie.

o Seeing the miseries that his posterity should fall into, he brasteth out in prayer to God, to remedie it.

p He shal abound in corne and pleasant fruits.

q Overcomming more by faire words, then by force.

† Ebr. a some of increase.

† Ebr daughters.

r As his brethren, when they were his enemies, Potiphar and other.

s That is, God.

t In as much as he was more neere to the accomplishment of the promise, and it had bene more often confirmed.

my glory, bee not thou loyned with their assembly: for in their wrath they slew a man, and in their selfe-will they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will diuide them in Isaakob, and scatter them in Israel.

8 Thou Judah, thy brethren shal praise thee: thine hand shall be in the necke of thine enemies: thy fathers sonnes shall bow downe vnto thee.

9 Judah, as a Lyons whelp shall thou come vp from the spoyles, my sonne. He shall lie downe, and couch as a Lyon, and as a Lionesse: Who shall stirre him vp?

10 The scepter shall not depart from Judah, nor a lawgiuer from betweene his feete, vntill Shiloh come, and the people shall be gathered vnto him.

11 Hee shall binde his asse foale vnto the vine, and his asses colt vnto the best vine: hee shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shall be red with wine, and his teeth white with milke.

13 Zebulun shall dwell by the sea side, and hee shall be an haven for ships: and his border shall be vnto Sidon.

14 Issachar shall bee † a strong asse, couching downe betweene two burdens:

15 And hee shall see that rest is good, and that the land is pleasant, and hee shall bow his shoulder to beare, and shall be subiect vnto tribute.

16 Dan shall iudge his people as one of the tribes of Israel.

17 Dan shall bee a Serpent by the way, an adder by the path, biting the houle heeles, so that his rider shall fall backward.

18 O Lord, I haue waited for thy saluation.

19 Gad, an hoste of men shall overcome him, but he shall overcome at the last.

20 Concerning Asher, his bread shall be fat, and he shall giue pleasures for a king.

21 Naphtali shall bee a Vinde let goe, giuing goodly words.

22 Joseph shall bee † a fruitful bough, even a fruitfull bough by the well side: the † small boughs shall run vpon the wall.

23 And the archers grieved him, and shot against him, and hated him.

24 But his bow abode strong, and the hands of his armes were strengthened, by the hands of the mighty God of Isaakob, of whom was the feeder appointed by the † stone of Israel,

25 Euen by the God of thy father, who shall helpe thee, and by the Almighty, who shal blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lieth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shall bee stronger then the blessings of mine elders: vnto the end of the billes of the world they shall bee on the head of Joseph, and on the

top of the head of him that was separate from his brethren.

27 Benjamin shall raine as a wolfe: in the morning he shall deuoure the pray, and at night he shall diuide the spoyles.

28 All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: every one of them blessed he with a severall blessing.

29 And hee charged them, and sayd vnto them, I am ready to bee gathered vnto my people: burie mee with my fathers in the caue that is in the fildes of Ephron the Hittite,

30 In the caue that is in the fildes of Machpelah besides Danie in the land of Canaan: which caue Abraham bought with the fildes of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife, and there I buried Leah.

32 The purchase of the fildes, and the caue that is therein, was bought of the children of Heth.

33 Thus Isaakob made an end of giuing charge to his sonnes, and plucked vp his feete into the bed, and gaue vp the ghost, and was gathered to his people.

CHAP. L.

13 Isaakob is buried. 19 Ioseph forgiveth his brethren. 23 Hee seeth his childrens children. 25 Hee dieth.

Then Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the Physicians to embalme his father, and the Physicians embalmed Israel.

3 So forty dayes were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him seuentie dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made mee † sweare, saying, Lor, I die, burie mee in my graue, which I haue made mee in the land of Canaan: now therefore let mee goe, I pray thee, and burie my father, and I will come againe.

6 Then Pharaoh said, Goe vp and bury thy father, as he made thee to sweare.

7 So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, both the Elders of his house, and all the Elders of the land of Egypt:

8 Likewise all the house of Joseph, and his brethren, and his fathers house: onely their children and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both charrets and horsetmen: and they were an exceeding great company.

10 And they came to H Horem Atad, which is beyond Iordan, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

11 And

u Either in dig- nrie, or when he was sold from his brethren.

Chap. 47. 30.

x Whereby is signified how quietly he died.

a He meaneth them that embalmed the dead, and buried them.

b They were more excessive in lamenting then the faithfull.

Chap. 47. 29.

c The very infidels would haue othes performed

|| Or, the corne store of Atad.

11 And when the Canaanites the inhabitants of the land saw the mourning in Goren Atad, they sayd, This is a great mourning unto the Egyptians: wherefore the name thereof was called *Abel Mizraim*, which is beyond Jordan.

12 So his sonnes did unto him according as he had commanded them.

13 * For his sonnes carryed him into the land of Canaan, and buried him in the cave of the field of *Dachpelah*, which cave *Abraham* bought with the field, to be a place to bury in, of *Ephron* the Hittite beades *Danire*.

14 Then Joseph returned into Egypt, he, and his brethren, & all that went up with him to bury his father, after that hee had buried his father.

15 And when Josephs brethren saw that their father was dead, they sayd, It may bee that Joseph will hate us, and will pay vs againe all the euill which wee did unto him.

16 Therefore they sent unto Joseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say unto Joseph, Forgive now I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, wee pray thee, forgive the trespass of the seruants of thy fathers God. And Joseph wept, when they spake

unto him.

18 Also his brethren came unto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Joseph sayd, * Feare not: for I am not a ruler: God?

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliu.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake kindly unto them.

22 So Joseph dwelt in Egypt, he, and his fathers house: and Joseph liued an hundred and ten yeere.

23 And Joseph saw *Ephraims* children, euen unto the third generation: also the sonnes of *Dachir* the sonne of *Danasseth* were brought up on Josephs knees.

24 And Joseph sayd unto his brethren, I am ready to die, and God will surely visite you, and bring you out of this land unto the land which hee sware unto *Abraham*, unto *Israhak*, and unto *Isaakob*.

25 And Joseph tooke an oath of the children of *Israhak*, saying, * God will surely visite you, and ye shall carry my bones hence.

26 So Joseph died when hee was an hundred and tenne yeere olde: and they embalmed him and put him in a chest in Egypt.

Chap. 45. 5. Or, am I in Gods stead? meaning, to take vengeance. Who by the good successfeueneth to remit it, and therefore it ought not to be reuenged by me. Ek. 10. their heart. Who notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion. Num. 32. 39. Hebr. 11. 22. Exod. 13. 19. He speaketh this by the spirit of prophesie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

Or, the lamentation of the Egyptians.

Acts 7. 16.

Chap. 23. 16. Or, a possession.

An euill conscience is neuer fully at rest.

e Meaning that they which haue one God, should be ioyned in most sure loue. Or, the messenger.

The second booke of Moses called Exodus.

THE ARGUMENT.

After that *Isaakob* by Gods commaundement, Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of 400. yeeres, and of seuentie persons grew to an infinite number, so that the king and the countrey grudged, and endeouored both by tyranny & cruel slavery to suppress them, the Lord according to his promise, Gen. 15. 14. had compassion of his Church and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked entaged against his Church, the more did his heauy iudgments increas against them, til *Pharaoh* and his army were drowned in the same sea, which gaue an entry & passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderfull benefits: and albe it he had given them the *Passouer* to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meat to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedy against his scourges, & earnestly repent them for their rebellions and wickednes. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercie, and euer with new benefits laboured to overcome their malice: for he still gouerned them, and gaue them his Word and Law, both concerning the manner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order which his heauenly wisdom had appointed.

CHAP. I.

2 The children of *Isaakob* that came into Egypt. 3 The new *Pharaoh* oppresseth them. 12 The providence of God toward them. 15 The kings commaundement to the midwives. 22 The sonnes of the *Ebrewe*s are commanded to be cast into the riuer.

Now these are the names of the children of *Israhel*, which came into Egypt (euery man and his household came thither with *Isaakob*)

2 *Reuben*, *Simeon*, *Leui*,

and *Judah*,

3 *Isachar*, *Zebulun*, and *Beniamin*,

4 *Dan*, and *Naphtali*, *Gad*, and *Asher*.

5 So all the sonles that came out of the loynes of *Isaakob*, were seuentie soules: Joseph was in Egypt alreadie.

6 Now Joseph died and all his brethren, and that whole generation.

7 And the children of *Israhel* brought forth fruit, and increased in a bundance, and were multiplied, and were exceeding

Or, persons. Gen. 46. 27. deus. 10. 23.

Acts 7. 17. Or, did grow.

Gen. 46. 8.

a Moses describeth the wonderfull order God obserueth in performing his promise to *Abraham*, Gen. 15. 14.

b Hee meaneth the country of Goshen.
c He considered not how God had preferred Egypt for Iosephs sake,

d Into Canaan, and so we shall lose our commoditie.

|| Or, goe up out of the land.

|| Or, come and promise.

e The more that God blest his the more doth the wicked enuy them.

f Ebr. wh. remith they serued themselves of them by crueltie.

g These seeme to haue bene the chiefe of the rest. Wisd. 18. 5.

h Or, seate where upon they sate in travel.

i Their disobedience herein was lawfull, but their dissembling euill.

j That is, God increased the families of the Israelites by their means.

k When tyrants cannot preuaile by craft, they braut forth into open rage.

a This Leuite was called Amram, who married Iochabed, Chap. 6. o. Num. 26. 59. 1. 2. 3. 13. after 7. 20. heb. 1. 1. 23.

exceeding mightie, so that the land was full of them.

8 Then there arose by a new king in Egypt, who knew not Ioseph.

9 And he said vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, least they multiply, and it come to passe that if there be warre, they forne themselves also vnto our enemies, and fight against vs, and we get them out of the land.

11 Therefore did they let talkemasters ouer them, to keepe them vnder with burdens, and they built the cities Pithom and Raames for the treasures of Pharaoh.

12 But the more they bred them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them wearie of their lines by sore laboz in clay and in brack, and in all worke in the field, with all manner of bondage, which they layed vpon them most cruelly.

15 Moreover, the king of Egypt commanded the midwives of the Chiew women, (of which the ones name was Shiphrah, and the name of the other Puah)

16 And said, When ye doe the office of a midwife to the women of the Chiewes, and see them on their stools, if it bee a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, and did not as the king of Egypt commanded them, but preserved aliuie the men children.

18 Then the King of Egypt called for the midwives, & said vnto them, Why haue ye done this, and haue preserved aliuie the men children?

19 And the midwives answered Pharaoh, Because the Chiew women are not as the women of Egypt: for they are liuely, and are deliuered yee the midwife come at them.

20 So therefore prospered the midwives and the people multiplied, and were very mighty.

21 And because the midwives feared God therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Every man childe that is borne, cast ye into the riuer, but reserue euery maid childe aliuie.

CHAP. II.

2 Moses is borne and cast into the flage, 5 He is taken up of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marryeth a wife. 23 The Israelites cry vnto the Lord.

Then there went a man of the house of Leui, & tooke to wife a daughter of Leui. 2 And the woman conceived and bare a sonne: and when shee saw that he was faire, shee hid him three moneths.

3 But when shee could no longer hide him, shee tooke for him an arke made of reed,

and daubed it with slime and with pitch, and laid the childe therein, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood afarre off to wit, what would come of him.

5 Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she saw the arke among the bulrushes: she sent her maid to fetch it.

6 Then shee opened it, and saw it was a childe: and behold the babe wept: so shee had compassion on it, and said, This is one of the Chiewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Chiew women to nurse thee the childe?

8 And Pharaohs daughter sayd to her, Goe. So the maid went & called the childe her mother.

9 To whom Pharaohs daughter sayd, Take this childe away, and nurse it for me, and I will reward thee. Then the woman tooke the childe and nursed him.

10 Now the childe grew, and she brought him vnto Pharaohs daughter, and hee was as her sonne, and shee called his name Moses, because said shee, I drew him out of the water.

11 And in those dayes, when Moses was grown, hee went forth vnto his brethren, and looked on their burdens: also hee saw an Egyptian smiting an Chiew, one of his brethren.

12 And he looked round about, & when hee saw no man, he slew the Egyptian, and hid him in the land.

13 Again he came forth the second day, and behold, two Chiewes stroue: and hee said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And hee answered, Who made thee a man of authority, & a iudge ouer vs? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses feared and said, Certainly this thing is knowne.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he late downe by a well.

16 And the Prince of Midian had seven daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepherds came and drew them away: but Moses rose vp, and defended them, and watered their sheepe.

18 And when they came to Reuel their father, he said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hands of the shepherds, and also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is hee? why haue ye so left the man? call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

b Committing him to the providence of God whom shee could not keepe from the rage of the tyrant,

c Mans counsel cannot hinder that which God hath determined shall come to passe.

d That is, was fortie yeere old, Acts 7. 23.

f Ebr. thus and thus.

e Being assured that God had appointed him to deliuer the Israelites, Acts 7. 25.

f Though by his feare he shewed his infirmities, yet faith couered it, Hebr. 11. 27.

|| Or, prince,

f Ebr. saved them.

|| Or, grandfather.

g Wherein he declared a thankful mind, which would recompense the benefit done vnto his,

Chap. 18. 3.

h God humbleth his by afflictions that they should cry vnto him, & receiue the fruit of his promise. i He iudged their cause, or acknowledged them to be his.

22 And she bare a sonne, * whose name he called Gershom : for hee sayd, I haue been a stranger in a strange land.

23 ¶ Then in processe of time, the king of Egypt died, and the children of Israel lighted for the bondage, and cried : and their cry for the bondage came vp vnto God.

24 ¶ Then God heard their moane, and God remembered his covenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The Name of God. 16 God teacheth him what to doe.

W Hen Moses kept the sheepe of Iethro his father in law, Priest of Midian and droue the flocke to the // backside of the desert, and came to the * mountaine of God, b Horeb,

2 ¶ Then the Angel of the Lord appeared vnto him in * a flame of fire, out of the midst of a * bush : and he looked, and beheld, the bush burned with fire, and the bush was not consumed.

3 ¶ Therefore Moses said, I will turne aside now, and see this great light, why the bush burneth not.

4 And when the d Lord saw that he turned aside to see, God called vnto him out of the midst of the bush, and said, Moses, Moses. And he answered, I am here.

5 ¶ Then he said, Come not hither, * put thy shoes off thy feet : for the place whereon thou standest, is * holy ground.

6 ¶ Moreover, he sayd, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. ¶ Then Moses hid his face : for he was * afraid to looke vpon God.

7 ¶ ¶ Then the Lord sayd, I haue surely seen the trouble of my people, which are in Egypt, and haue heard their crye, because of their * taskmasters : for I know their sorrowes.

8 ¶ Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land, and a large, into a land char * floweth with milke and hony, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 ¶ And now loe, the crye of the children of Israel is come vnto mee, and I haue also seen the oppression, wherewith the Egyptians oppresse them.

10 ¶ Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ ¶ But Moses said vnto God, ¶ Who am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, * Certainly I will be with thee : and this shall bee a token vnto thee, that I haue sent thee. After that thou

halt brought the people out of Egypt, ye shall serue God vpon this mountaine.

13 ¶ Then Moses said vnto God, Behold, when I shall come vnto the children of Israel, and shall say vnto them, ¶ The God of your fathers hath sent me vnto you, if they say vnto me, ¶ What is his name : what shall I say vnto them?

14 And God answered Moses, I * AM THAT I AM. ¶ Also hee sayd, ¶ Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, ¶ Thus shalt thou say vnto the children of Israel, ¶ The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you : this is my name for euer, and this is my memoriall vnto all ages.

16 ¶ Soe and gather the Elders of Israel together, and thou shalt say vnto them, ¶ The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto mee, and sayd, ¶ I haue surely remembered you, and that which is done vnto you in Egypt.

17 ¶ Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, vnto a land that floweth with milke and hony.

18 ¶ Then shall they obey thy voyce, and thou and the Elders of Israel shall goe vnto the king of Egypt, and say vnto him, ¶ The Lord God of the Hebrewes hath // met with vs : we pray thee now therefore, let vs go three dayes iourney in the wilderness, that we may * sacrifice vnto the Lord our God.

19 ¶ ¶ But I knowe that the king of Egypt will not let you goe, but by strong hand.

20 ¶ Therefore wilt I stretch out mine hand, and smite Egypt with all my wonders, which I will doe in the midst thereof : and after that shall he let you goe.

21 And I will make this people to be favoured of the Egyptians : so that when ye see goe, ye shall not goe empty.

22 ¶ * For every woman shall aske of her neighbour, & of her // that sojourneth in her house, Jewels of silver, and Jewels of gold, and raiment, and ye shall put them on your sons, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the river is turned into blood.

14 Aaron is ginen to helpe Moses. 21 God hardeneth Pharaoh.

25 Moses wife circumciseth her sonne.

27 Aaron meeteth with Moses, and they come to the Israelites, and are belieued.

T Hen Moses answered, and said, * But loe, they will not beleue me, nor hearken vnto my voyce : for they will say, ¶ The Lord hath not appeared vnto thee.

2 And the Lord said vnto him, ¶ What is that in thine hand ? And hee answered, A rodde.

Then

n The God which hath euer been, am, and shalbe the God Almighty, by whom all things haue their being, and the God of mercy, mindfull of my promise, Reuel. 1. 4.

† Ebr. in visiting have visited.

¶ Or, appeared vnto vs. o Because Egypt was full of idolatrie God would appoint them a place, where they should serue him purely.

p This example may not be followed generally : though at Gods commandement they did it iustly, receiuing some recompente of their labours. Chap. 11. 2. and 12. 35.

¶ Or, in whose house // he sojourneth.

a God beareth with Moses doubting, because he was not altogether without faith.

3 Then said hee, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moyses fled from it.

4 Again, the Lord saide vnto Moyses, Put forth thine hand, and take it by the taile. Then hee put forth his hand, and caught it, and it was turned into a rod in his hand.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

5 Doe this, b that they may beleue, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared vnto thee.

6 And the Lord said furthermore vnto him, Thust now thine hand into thy bosome. And he thrust his hand into his bosom, and when heeooke it out againe, behold, his hand was || leproous as snow.

|| Or, white as snow.

7 Wherefore he said, Put thine hand into thy bosome againe, and pluckt it out of his bosome, and behold, it was turned againe as his other flesh.

|| Or, the words confirmed by the first signe.

8 So shall it bee, if they will not beleue thee, neither obey || the voice of the first signe, yet shall they beleue for the voyce of the second signe.

c Because these three signes should be sufficient witness to proue that Moses should deliver Gods people.

9 But if they will not yet beleue these two signes, neither obey vnto thy voyce, then shalt thou take of the water of the river, and poure it vpon the drie land: so the water, which thou shalt take out of the river, shall bee turned to blood vpon the drie land.

† Ebr. from yesterday, and yet yesterday.
† Ebr. heavy of mouth.

10 But Moyses said vnto the Lord, Oh my Lord, I am not eloquent, neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am || slow of speech, and slow of tongue.

Matth. 10. 19. and 12. 22.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

|| Or, ministerie.
d That is, of the Messias: or some other, that is more meete then I.

12 Therefore goe now, and I will bee with thy mouth, and will teach thee what thou shalt say.

e Though we prouoke God iustly to anger, yet he will neuer reiect his.
f Thou shalt instruct him what to say.

13 But he said, Oh my Lord, send, I pray thee, by the || hand of him, whom thou shalt send.

14 Then the Lord was very angry with Moyses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake? for loe, hee commeth also forth to meet thee, and when he seeth thee, he will bee glad in his heart.

Chap. 7. v.
g Meaning, as a wise counsellor, and full of Gods Spirit.

15 Therefore thou shalt speake vnto him, and put the words in his mouth, and I will bee with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee shall bee thy spokesman vnto the people: and he shall be, euen hee shall be as thy mouth, and thou shalt bee to him as || God.

|| Or, kinsfolke and lineage.

17 Wherefore, thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18 Therefore Moyses went, and returned to Iethro his father in law, and said vnto him, I pray thee, let me go, and returne to my || brethren, which are in Egypt, and see whether they be yet aloue. Then Iethro said to Moyses, Goe in peace.

19 (For the Lord had said vnto Moyses in Midian, Goe, returne to Egypt: for they are all dead which went about to kill thee.)

† Ebr. sought thy soule.

20 Then Moyses tooke his wife, and his sonnes, and put them on an asse, and returned toward the land of Egypt, and Moyses tooke the rod of God in his hand.

† Ebr. caused them to ride.
h Whereby he wrought the miracles.

21 And the Lord said vnto Moyses, When thou art entered, come into Egypt againe, see that thou do all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and hee shall not let the people goe.

i By reteining my spirit, and delivering him vnto Satan to encrease his malice.
k Meaning, most deare vnto him.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my first borne.

23 Wherefore I say to thee, Let my sonne goe, that he may serue mee: if thou refuse to let him goe, behold, I will slay thy sonne, euen thy first borne.

l God punished him with sicknesses, for neglecting his Sacrament.

24 And as hee was by the way in the Inn, the Lord met him, and would haue killed him.

m This act was extraordinary: for Moyses was sore sicke, and God euen then required it.
|| Or, the Angel, || Or, Horeb.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskin of her sonne, and cast it at his feete, and said, Thou art indeed a bloody husband vnto me.

26 So || he departed from him. Then she said, A bloody husband (because of the circumcision.)

27 Then the Lord saide vnto Aaron, Goe meet Moyses in the wilderness. And he went and met him in the Mount of God, and kissed him.

28 Then Moyses told Aaron all the words of the Lord who had sent him, and all the signes wherewith he had charged him.

29 So went Moyses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken vnto Moyses, and he did the miracles in the sight of the people.

31 And the people beleueed, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

n So that Moyses had now experience of Gods promise: that he should haue good successe,

CHAP. V.

1 Moyses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They cry out vpon Moyses and Aaron therefore, and Moyses complaineth to God.

Then afterward Moyses & Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may celebrate a feast vnto mee in the wilderness.

a Faith overcome commeth feare, and maketh men bold in their vocation.
b And offer sacrifice.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord, neither will I let Israel goe.

|| Or, God hath met vs.

3 And they said, We worship the God of the Hebrews: we pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest the bping vpon vs the pestilence of sword.

† Ebr. lest he meet vs with pestilence.

4 Then

4 Then said the King of Egypt vnto them, Moses and Aaron, why cause yee the people to cease from their workes? get you to your burdens.

e As though ye would rebell.

5 Pharaoh said furthermore, Beholde, much people is now in the land, and ye make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the taske masters of the people, and to their officers, saying,

d Which were of the Israelites, and had charge to see them doe their worke.
† Ebr yesterday and yesterday.

7 Yee shall giue the people no more straw to make bricke († as in time past) but let them goe and gather them straw themselves.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they bee idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

e The more cruelly that tyrants rage, the neerer is Gods helpe.
f Cf Moses and Aaron.

9 Lay more worke vpon the men, and cause them to doe it, and let them not regard vaine words.

10 Then went the taske masters of the people, and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your selues, get you straw where yee can find it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

† Ebr, the worke of a day in his day.

13 And the taske masters hastened them, saying, Finish your dayes worke † euery dayes taske, as ye did when ye had straw.

14 And the officers of the children of Israel, which Pharaohs taske masters had set over them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 Then the officers of the children of Israel came, and cryed vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

|| Or, thy people the Egyptians are in the fault.

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and † thy people is blamed.

† Ebr. Jalle, ye are idle.

17 But hee said, † Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now and worke: for there shall no straw be giuen you, yet shall yee deliuer the whole tale of bricke.

|| Or, looked sad on them which said,

19 Then the officers of the children of Israel saw themselves in an euill case, because it was said, Ye shall diminish nothing of your bricke, nor of euery dayes taske.

* Rade Gene. 34. 30.

20 And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

g It is a grievous thing to the seruants of God, to be accused of euil, especially of their brethren, when they doe as their duetie requireth.

21 To whom they said, The Lord looke vpon you and iudge: for yee haue made our sauour to sinke before Pharaoh, and before his seruants, in that ye haue put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleene him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simon, and Levi, of whom came Moses and Aaron.

Then the Lord said vnto Moses, Now shalt thou see what I wil doe vnto Pharaoh: for by a strong hand shall hee let them goe, and † euen be constrained to giue them out of his land.

† Ebr. in a strong hand.

2 Moreover, God spake vnto Moses, and said vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Ishak, and to Iacob by the Name of † Almighty God: but by my Name † Iehouah was I not known vnto them.

|| Or, all sufficient.

4 Furthermore, as I made my covenant with them to giue them the land of Canaan the land of their pilgrimage, wherein they were strangers:

a Whereby hee signifieth that he will performe in deed that which he promised to their fathers: for this name declareth that he is constant, and will performe his promise.

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my covenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great iudgements.

|| Or, plagues.

7 Also I will take you from my people, and will bee your God: then yee shall know that I the Lord your God bring you out from the burdens of the Egyptians.

b He meaneth, as touching the outward vocation: the dignitie wherof they lost after ward by their rebellion: but as for election to life euertlasting, it is immutable.

8 And I will bring you into the land which I swore that I would giue to Abraham, to Ishak, and to Iacob: and I will giue it vnto you for a possession: I am the Lord.

† Ebr. lift up mine hand.

9 So Moses told the children of Israel thus: but they hearkened not vnto Moses, for anguish of spirit and for cruell bondage.

10 Then the Lord spake vnto Moses, saying,

c So hard a thing it is to shew true obedience vnder the crosse.

11 Goe, speake to Pharaoh king of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Beholde, the children of Israel hearken not vnto me, how then shall Pharaoh heare me which am of † vncircumcised lips?

d Or barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

13 Then the Lord spake vnto Moses, and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

e This genealogie sheweth of whom Moses & Aaron came.

14 These be the heads of their fathers houses: the sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Heron and Carmi: these are the families of Reuben.

Gen. 46. 9. numb. 26. 5. 1. Chron. 5. 3.

15 Also the sons of Simeon: Jemu and Jamin,

1. Chron. 4. 24.

Numb. 3. 17.
1. chron. 6. 1.
and 23. 6.

f For he was 42.
yeere old, when
hee came into
Egypt, and there
liued 94.
Numb. 26. 57.
1. chron. 6. 1.
and 23. 6.

Chap. 2. 2. numb.
26. 59.
g Which kinde
of marriage was
after in the law
forbidden, Leuit.
18. 12.
h Moses and hee
were brothers
children, whose
rebellion was
punished, Numb.
16. 1.
i Who was a
prince of Iudah,
Numb. 2. 3.

Numb. 35. 11.

k For their fa-
milies were so
great, that they
might be com-
pared to armies.

l The disobedi-
ence both of Mo-
ses, and of the
people, sheweth
that their deliue-
rance came onely
of Gods free
mercy.

|| Or, a God to
Pharaoh.
a I haue giuen
thee power and
authoritie to
speake in my
name, and to ex-
ecute my iudge-
ments vpon him
|| Or, shall speake
for thee before
Pharaoh.

Jamin, and Othad, and Iachin, & Zoar, and
Shaul the sonne of a Canaanitish woman;
these are the families of Simcon.

16 ¶ These also are the names of the
sonnes of Leui in their generations: Ger-
shon and Kohath, and Merari (and the yeeres
of the life of Leui were an hundredeth thirtie
and seven yeere)

17 The sonnes of Gershon, were Libni,
and Shimi by their families.

18 ¶ And the sonnes of Kohath, Amram
and Izhar, and Uezron, and Uzziel, (and
Kohath liued an hundredeth thirtie and three
yeere.)

19 Also the sonnes of Merari were Ma-
hall and Mushi: these are the families of
Leui by their kinreds.

20 ¶ And Amram tooke Jochebed his
s fathers sister to his wife, and hee bare him
Aaron and Moses (and Amram liued an
hundredeth thirtie and seven yeere.)

21 ¶ Also the sonnes of Izhar: ^b Kozah,
and Phepheg, and Zichri.

22 And the sonnes of Uzziel: Mishael,
and Elzaphan, and Sithi.

23 And Aaron tooke Elisheba daughter
of Aminadab, sister of Nabal to his
wife, which bare him Nadab and Abihu, E-
leazar and Ichamar.

24 Also the sonnes of Kozah: Amir, and
Elkanah, and Abiasaph: these are the fami-
lies of the Kohites.

25 And Eleazar Aarons sonne tooke him
one of the daughters of Putiel to his wife,
which bare him ^{*} Phinehas: these are the
principall fathers of the Leuites throughout
their families.

26 These are Aaron and Moses to whom
the Lord said, Bring the children of Israel
out of the Land of Egypt, according to their
^a armies.

27 These are that Moses and Aaron,
which spake to Pharaoh king of Egypt, that
they might bring the children of Israel out
of Egypt.

28 ¶ And at that time when the Lord
spake vnto Moses in the land of Egypt,

29 ¶ When the Lord, say, spake vnto Mo-
ses, saying, I am the Lord, speake thou vnto
Pharaoh the king of Egypt all that I say
vnto thee,

30 ¶ Then Moses sayd before the Lord,
Behold, I am of ⁱ vncircumcised lippes, and
how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and
Aaron doe the miracles of the Serpent, and the blood,
and Pharaohs forcerers doe the like.

¶ When the Lord said to Moses, Behold, I
haue made thee ^a || Pharaohs ^a God, and
Aaron thy brother shall ^a be thy Prophet.

2 Thou shalt speake all that I comman-
ded thee: and Aaron thy brother shall speake
vnto Pharaoh, that he suffer the children of
Israel to goe out of his land.

3 But I will harden Pharaohs heart,
and multiply my miracles and my wonders
in the land of Egypt.

4 And Pharaoh shall not hearken vnto
you, that I may lay mine hand vpon Egypt,

and bring out mine armies, even my people,
the children of Israel out of the land of E-
gypt, by great ^a iudgements.

5 ¶ Then the Egyptians shall know that
I am the Lord, when I stretch forth mine
hand vpon Egypt, and bring out the chil-
dren of Israel from among them.

6 So Moses and Aaron did as the Lord
commanded them, even so did they.

7 ¶ Now Moses was ^a fourescore yeere
old, and Aaron fourescore and three, when
they spake vnto Pharaoh.

8 ¶ And the Lord had spoken vnto Mo-
ses and Aaron, saying,

9 ¶ If Pharaoh spake vnto you, saying,
Shew a miracle for you, then thou shalt say
vnto Aaron, Take thy rod, and cast it before
Pharaoh, and it shall be turned into a ^a Ser-
pent.

10 ¶ Then went Moses and Aaron vnto
Pharaoh, and did euen as the Lord had
commanded: and Aaron cast forth his rod
before Pharaoh and before his seruants, and
it was turned into a serpent.

11 ¶ Then Pharaoh called also for the wise
men, and ^a forcerers: and those charmers
also of Egypt did in like manner with their
enchantments.

12 For they cast downe euery man his
rod, and they were turned into serpents: but
Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened,
and he hearkened not to them, as the Lord
had said.

14 ¶ The Lord then said vnto Moses,
Pharaohs heart is ^a || obstinate, he refuseth to
let the people goe.

15 ¶ Soe vnto Pharaoh in the morning (for
he will come forth vnto the water) and thou
shalt stand & meet him by ^a the riuers brinke,
and the rod which was turned into a Ser-
pent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The
Lord God of the Hebrewes hath sent me vnto
thee, saying, Let my people goe, that they
may serue me in the wilderness: and behold,
hitherto thou wouldst not heare.

17 ¶ Thus saith the Lord, In this thou
shalt know that I am the Lord: behold, I
will smite with the rod that is in mine hand,
vpon the water that is in the riuer, and it
shall be turned to blood,

18 And the fish that is in the riuer, shall
die, and the riuer shall stinke, and it shall
^a || grieue the Egyptians to drinke of the wa-
ter of the riuer.

19 ¶ The Lord then spake to Moses,
Say vnto Aaron, Take thy rod, and stretch
out thine hand ouer the waters of Egypt,
ouer their streames, ouer their riuers, and
ouer their poudes, and ouer all pooles of
their waters, and they shall be ^a blood, and
there shall bee blood throughout all the land
of Egypt, both in vessels of wood, and of
stone.

20 So Moses and Aaron did euen as the
Lord commanded: ^a and hee lift vp the rod,
and smote the water that was in the riuer in
the sight of Pharaoh, and in the sight of his
seruants: and ^a all the water that was in the
riuer was turned into blood.

21 And

b To strengthen
Moses faith, God
promiseth againe
to punish most
sharply the op-
pression of his
Church.

c Moses liued in
affliction and ba-
nishment fortie
yeere before he
enjoyed his of-
fice to deliuer
Gods people.

|| Or, dragons.

d It seemeth
that these were
Iannes and Iam-
bres, read 2. Tim.
3. 8. so euer the
wicked malici-
ously resist the
truth of God.

|| Or, heauie and
dull.

e To wit, the
riuer Nilus.

|| Or, they shall be
griued, and ab-
horre to drinke.

† The first
plague.

chap. 17. 5.

Cal. 78. 44.

f To signifie
that it was a
true miracle,
and that God
plagued them
in that which
was most ne-
cessary for the
preservation
of life.

Wisd. 17.7.

g In outward
appearance and
after that the se-
uen dayes were
ended.

† Ebr. was made
strong.

† Ebr. he set not
his heart at all therto.

|| Or, seven dayes were accomplished.

21 And the fish that was in the river, died, and the river stank: so that the Egyptians could not drinke of the water of the river: and there was blood throughout all the land of Egypt.

22 And the enchanters of Egypt did likewise with their sorceries: and the heart of Pharaoh was hardened: so that he did not hearken unto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, neither did this yet enter into his heart.

24 All the Egyptians then digged round about the river for water to drinke: for they could not drinke of the water of the river.

25 And this continued fully seven dayes after the Lord had smitten the river.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die.

17 Lice are sent, whereby the sorcerers acknowledge Gods power.

24 Egypt is plagued with noyous flies.

30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

Afterward, the Lord said unto Moses, Go vnto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serue mee:

2 And if thou wilt not let them go, behold, I will smite all thy countrey with frogs:

3 And the river shall be full of frogs, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ovens, and into thy kneading troughes.

4 Yea, the frogs shall climb vp vpon thee, and on thy people, and vpon all thy seruants.

5 Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand, with thy rod vpon the streames, vpon the rivers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp, and couered the land of Egypt.

7 And the sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 And Pharaoh called for Moses and Aaron, and said, Prayee vnto the Lord that he may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, Concerning mee, euen I command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses, that they may remaine in the river onely.

10 Then he said, To morrow. And he answered, Bee it as thou hast said, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, & from thy seruants, and from thy people: onely they shall remaine in the river.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which hee had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs died in the houses, in the townes, and in the fields.

14 And they gathered them together by heapes, and the land stank of them.

15 But when Pharaoh saw that hee had rest given him, hee hardened his heart, & hearkened not vnto them, as the Lord had said.

16 Againe the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with the rod, & smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring forth lice, but they could not. So the lice were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.

20 Moreover the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water,) and say vnto him, Thus saith the Lord, Let my people go, that they may serue mee.

21 Else if thou wilt not let my people go, behold, I will send a swarme of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen where my people are, I will not cause to be wonderful in that day, so that no swarme of flies shall be there, that thou mayest know that I am the Lord in the midst of the earth.

23 And I will make a delinrance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: for there came a great swarme of flies into the house of Pharaoh, and into his seruants houses, so that throughout all the land of Egypt the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses, and Aaron, and said, Doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meet to doe so: for then wee should offer vnto the Lord our God, that, which is an abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes journey in the desert,

|| Or, laid upon,

d In things of this life God oft times heareth the prayers of the iust for the vngodly.

|| Or, made his heart heauy.

† The third plague.

e God confounded their wisdom and authority in a thing most vile. f They acknowledged that this was done by Gods power, and not by sorcerie, Luke 11.20.

|| Or, a multitude of venomous beasts, as serpents, &c.

|| Or, I will separate.

|| Or, land of Egypt.

Wisd. 16.9.

† The fourth plague.

g For the Egyptians worshipped diuers beasts, as the ox, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

† The second plague.

b But Goshen where Gods people dwelt, were excepted.

Wisd. 17.7.

c Not loue, but feare causeth the very infidels to seeke vnto God.

† Ebr. haue this honour ouer me.

|| Or, speake plainly vnto mee.

† Ebr. according to thy word.

Chap. 3. 18.

h So the wicked
prescribe unto
God's messengers
how farre they
shall goe.

i He could not
judge his heart;
but yet he char-
ged him to doe
this vnfaiedly.

k Where God
giueth not faith,
no miracles can
preuaile.

desert, and sacrifice vnto the Lord our God
* as he hath commanded vs.

28 And Pharaoh said, I will let you go,
that ye may sacrifice vnto the Lord your God
in the wilderness, but ^b goe not farre away,
pray for me.

29 And Moses said, Behold, I will goe
out from thee, and pray vnto the Lord, that
the swarms of flies may depart from Pha-
raoh, from his seruants, and from his people
to morrow: but let Pharaoh from henceforth
^l de cease no more, in not suffering the people
to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh,
and prayed vnto the Lord.

31 And the Lord did according to the say-
ing of Moses, and the swarms of flies de-
parted from Pharaoh, from his seruants,
and from his people, and there remained not
one.

32 Yet Pharaoh ^k hardened his heart at
this time also, and did not let the people goe.

CHAP. IX.

3 The murraine of beasts. 10 The plague of bot-
ches and sores. 23 The horrible haile, thunder, and the
lightning. 26 The land of Goshen is excepted.
27 Pharaoh confesseth his wickednesse. 33 Moses
prayeth for him. 35 Yet is he obstinate.

Then the Lord said vnto Moses, Goe to
Pharaoh, and tell him, Thus saith the
Lord God of the Egyptians, Let my people
goe, that they may serue me.

2 But if thou refuse to let them goe, and
wilt yet hold them still,

3 Behold, the hand of the Lord is vpon
thy flocke which is in the field: for vpon the
horses, vpon the asses, vpon the camels, vpon
the cattell, and vpon the sheepe shall bee a
[†] mighty great murraine.

4 And the Lord shall doe [†] wonderfully
betwene the beasts of Israel, and the beasts
of Egypt: so that there shall nothing die of
all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying,
To morrow the Lord shall finish this thing
in this land.

6 So the Lord did this thing on the mor-
row: and all the cattell of Egypt died: but
of the cattell of the children of Israel died
not one.

7 Then Pharaoh ^b sent, and beholde,
there was not one of the cattell of the Israe-
lites dead: and the heart of Pharaoh was
obstinate, and he did not let the people goe.

8 And the Lord said to Moses, and to
Aaron, Take your handfull of ashes of the
foynace, and Moses shall sprinkle them to-
ward the heauen in the sight of Pharaoh:

9 And they shall bee turned to dust in all
the land of Egypt: and it shall bee as a scab
breaking out into blisters vpon man, and
vpon beast, throughout all the land of E-
gypt.

10 Then they took ashes of the foynace,
and stood before Pharaoh: and Moses
sprinkled them toward the heauen, and there
came a scab breaking out into blisters vpon
man, and vpon beast.

11 And the sojourners could not stand be-

fore Moses, because of the scab: for the scab
was vpon the enchanters, and vpon all the
Egyptians.

12 And the Lord hardened the heart of
Pharaoh, and he hearkened not vnto them,
as the Lord had said vnto Moses.

13 And the Lord said vnto Moses, Rise
up early in the morning, and stand before
Pharaoh, and tell him, Thus saith the Lord
God of the Egyptians, Let my people go, that
they may serue me.

14 For I will at this time send all my
plagues vpon ^c thine hear, and vpon thy ser-
uants, and vpon thy people, ^c hat thou mayest
know that there is none like mee in all the
earth.

15 For now I will stretch out mine hand,
that I may smite thee and thy people with
the pestilence: and thou shalt perish from the
earth.

16 And indeed, [†] for this cause haue I [†] I
appointed thee to [†] shew my power in thee,
and to declare my [†] name throughout all
the world.

17 Yet thou exaltest thy selfe against my
people, and lettest them not goe.

18 Behold, to morrow this time I will
cause to raine a mighty great haile, such as
was not in Egypt since the foundation
thereof was layd, vnto this time.

19 Send therefore now, and [†] gather thy
cattell, and all that thou hast in the field: for
vpon all the men, and the beasts, which are
found in the field, and not brought home,
the haile shall fall vpon them, and they shall
die.

20 Such then as feared the word of the
Lord among the seruants of Pharaoh, made
his seruants and his cattell flee into the
houses.

21 But such as [†] regarded not the word
of the Lord, left his seruants and his cattell
in the field.

22 And the Lord said to Moses,
Stretch forth thine hand toward heauen,
that there may bee haile in all the land of E-
gypt vpon man, and vpon beast, and vpon
all the herbes of the field in the land of E-
gypt.

23 Then Moses stretched out his rod to-
ward heauen, and the Lord sent thunder and
hail, and [†] lightning vpon the ground: and
the Lord caused haile to raine vpon the land
of Egypt.

24 So there was haile, and fire mingled
with the haile, so grievous, as there was
none throughout all the land of Egypt, since
[†] it was a nation.

25 And the haile smote throughout all the
land of Egypt all that was in the field, both
man and beast: also the haile smote all the
herbes of the field, and brake to pieces all the
trees of the field.

26 Only in the land of Goshen (where
the children of Israel were) was no haile.

27 Then Pharaoh sent and called for
Moses and Aaron, and said vnto them, I
[†] haue now sinned: the Lord is righteous,
but I and my people are wicked.

28 Pray vnto the Lord (for it is enough)
that there bee no more [†] mighty thunders
and

Chap. 4. 31.

c So that thine
owne conscience
shall condemne
thee of ingrati-
tude and malice.

Rom. 9. 17.
|| Or, set thee up.
|| Or, to shew thee,
d That is, that
all the world
may magnifie
my power in o-
uercoming
thee.

e Here wee see
though Gods
wrath be kind-
led, yet there is a
certaine mercy
shewed euen to
his enemies.

f Ebr, sit not his
heart to.
f The word of
the minister is
called the word
of God.

† The seventh
plague.
† Ebr, first walked,

|| Or, since it was
inhabited.

g The wicked
confesse their
sins to their
condemnation,
but they cannot
believe to ob-
taine remission.
† Ebr, voyces of
God.

† The first plague.

a He shall de-
clare his heauie
iudgement a-
gainst his ene-
mies, and his fa-
uour towards his
children.

b Into the land
of Goshen, where
the Israelites
dwelled.

|| Or, imbers.

† The sixth plague.

and baile, and I will let you goe, and ye shall tarry no longer.

29 Then Moses said vnto him, Askeone as I am out of the cite, I will spread mine hands vnto the Lord, and the thunder shall cease, neither shall there bee any more baile, that thou mayest know that the earth is the Lords.

30 And for thee and thy seruants. I know before I pray, yee will feare before the face of the Lord God.

31 (And the flaxe and the barley were smitten: for the barley was eared, and the flaxe was bolted.)

32 But the wheat and the rie were not smitten: for they were hsd in the ground.)

33 Then Moses went out of the city from Pharaoh, and spread his hands to the Lord, and the thunder and the baile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the baile, and the thunder were ceased, he sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened, neither would hee let the children of Israel goe, as the Lord had said by Moses.

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart, 13 Grasshoppers destroy the countrey, 16 Pharaoh confesseth his sinne, 22 Darkenesse in sinne, 28 Pharaoh forbiddeth Moses to come any more in his presence.

Asaine, the Lord said vnto Moses, Goe vnto Pharaoh: for I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles in the mids of his realme,

2 And that thou mayest declare in the eare of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles which I haue done among them: that ye may know that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they layde vnto him, Thus saith the Lord God of the Chietues, How long wilt thou refuse to humble thy selfe before mee? Let my people goe, that they may serue me.

4 But if thou refuse to let my people goe, behold, to morrow will I bring in grasshoppers into thy coasts.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the bayle: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruants sarde vnto him, How long shall he be an offence vnto vs: let the men goe, that they may serue the Lord their God: wilt thou first knowe

that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and hee said to them, Goe, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We will go with our young, and with our old, with our sonnes, and with our daughters, with our shep, and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And hee sayde vnto them, Let the Lord so bee with you, as I will let you goe and your children: behold, for euill is before your face.

11 It shall not be so: now goe yee that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 After, the Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the grasshoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the hayle hath left.

13 Then Moses stretched forth his rod vpon the lande of Egypt, and the Lord brought an East winde vpon the lande all that day, and all that night: and in the morning the East winde brought the grasshoppers.

14 So the grasshoppers went by vpon all the lande of Egypt, and remained in all quarters of Egypt: so greivous grasshoppers, like to these were neuer before, neither after them shalbe such.

15 For they couered all the face of the earth, so that the land was darke: and they did eat all the hearbs of the land, and all the frutes of the trees, which the baile had left, so that there was no greene thing left vpon the trees, nor among the hearbes of the field thowout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in hast, and said, I haue sinned against the Lord your God, and against you.

17 And now forgine mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong West winde, and tooke away the grasshoppers, and violently cast them into the Redde sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 Againe the Lord sayd vnto Moses, Stretch out thine hande toward heauen, that there may bee vpon the land of Egypt, darkenesse, euen darkenesse, that may bee felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darkenesse in all the land of Egypt three dayes.

23 No man sawe another, neither rose vp from the place where hee was for three dayes.

That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe. Punishment is prepared for you: Some read, Yee intend some mischief.

The eight plague.

Or, he caused them to remaine.

The wicked in their misery seek to Gods ministers for helpe, albeit they hate and detest them.

The water seemed red, because the sand or gravel is red: the Hebrewes call it the sea of bulrushes.

Because it was so thicke. The ninth plague. Ws 4. 17. 2.

Psal 21. 1.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises: wherein wee see the practises of the wicked, Or, late sower.

† Ebr. by the hand of Moses.

Chap. 4. 21.

Or, in his presence, or among them.

a The miracles should bee so great, that they should be spoken of for euer, where also wee see the duty of parents toward their children. b The end of afflictions is to humble our selues with true repentance vnder the hand of God.

Or, locusts. Ws 4. 16. 9.

Or, snare. c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

Wisd. 18. 1.

i The ministers of God ought not to yeeld one jot to the wicked, astouching their charge. k That is, with what beasts, or how many. l Though before he confessed Moses iult, yet against his owne conscience he threatneth to put him to death.

dares: * but all the children of Israel had light where they dwell.

24 Then Pharaoh called for Moses, and said, See, I see the Lord: onely your sheepe and your cattel shall abide, and your children shall goe with you.

25 And Moses said, Thou must giue us also sacrifices, and burnt offerings, that we may doe sacrifice vnto the Lord our God.

26 Therefore our cattel also shall go with vs: there shall not an i hoofe be left, for there of must wee take to serue the Lord our God: neither doe we know how we shall serue the Lord vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said vnto him, Get thee from me: looke thou see my face no more: for when I see thee thou commest in my sight, thou shalt die.

29 Then Moses sayde, Thou hast sayde well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promyseth their departure. 2 Hee willet them to borrow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 4 He signifieth the death of the first borne.

NOW the Lord had saide vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that he will let you goe hence: when he letteth you goe, he shall at once chase you hence.

2 Speake thou now to the people, that euerie man require of his neighbour, and euerie woman of her neighbour: iewels of siluer and iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the land of Egypt: in the sight of Pharaohs seruants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, About midnigh will I goe out into the mids of Egypt,

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh, that sitteth on his throne, vnto the first borne of the maide seruant that is at the mil, and all the first borne of beasts.

6 Then there shall be a great cry throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yee may knowe that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto mee, and fall before mee, saying, Get thee out, and all the people that are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord sayde vnto Moses, Pharaoh shall not heare you, * that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not

the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instituteth the Pasche. 26 The fathers must teach their children the mystery thereof. 29 The first borne are slaine. 31 The Israelites are driven out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

Then the Lord spake vnto Moses and to Aaron in the land of Egypt, saying,

2 This * moneth shall be vnto you the beginning of moneths: it shall be to you the first moneth of the yee.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euerie man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household be too little for the lambe, hee shall take his neighbour which is next vnto his house, according to the number of the persons: euerie one of you according to his eating, shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeeve o' de: yee shall take it of the lambs, or of the kids.

6 And yee shall keepe it vntill the fourteenth day of this moneth: then * all the multitude of the Congregation of Israel shall kill it at euen.

7 After, they shall take of the blood, and strike it on the two postes, and on the upper doore post of the houses where they shall eat it.

8 And they shall eat the flesh the same night, rost with fire, and vnto leuened bread: with slowe herbes they shall eat it.

9 Eat not thereof raw, boyled, nor sodden in water, but rost with fire, both his head, his feet, and his purtenance.

10 And yee shall reserue nothing of it vnto the morning: but that which remaineth of it vnto the morrowe, shall yee burne with fire.

11 And thus shall yee eat it, Your loynes girded, your shoes on your feete, and your staves in your handes, and yee shall eat it in haste: for it is the Lordes Pasche.

12 For I will passe through the land of Egypt the same night, & will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the gods of Egypt, I am the Lord.

13 And the blood shall be a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, & the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and yee shall keepe it an holy feast vnto the Lord throughout your generations: yee shall keepe it holy by an ordinance for euer.

15 Seuen dayes shall yee eat vnto leuened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoener eateth leuened bread from

Called Nisan, containing part of March, and part of April. b Astouching the obseruation of feasts: as for other pollicies, they reckoned from September. c As the fathers of the household had great or small families. d He shall take so many as are sufficient to eat the lambe. e Euerie one in his house. f Ebr. betwene the two evening, or twilight.

f That is, all that may be eaten.

g The lamb was not the Pascheuer, but signified it: as Sacraments are not the thing it selfe, which they doe represent, but signify it. h Or, Primis, or idoles.

h Of the benefite Received for your deliuerance.

i That is, vntill Christs coming, for then ceremonies had an end.

a Without any condition, but with hast and violence. b Or, borrow. Chap. 3. 22. and 12. 35. Eccles. 45. 1.

Chap. 12. 29.

Wisd. 18. 11.

b From the highest to the lowest.

e That is, vnder thy power and gouernment. d God hardneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9. 17.

|| Or, calling together of the people to serve God.

Leuit. 23. 5.
numb. 28. 16.
k For in olde time so they counted, beginning the day at Sunne set, till the next day at the same time.

Hebr. 11. 28.

|| Or, transome, or upper doore posts.
|| Or, two side posts.

1 The Angel sent of God to kill the first borne.

m The land of Canaan.
|| Or, ceremonie, s. b. 4. 6.

n They gaue God thanks for so great a benefite.

o p. 11. 4.
† The tenth plague.

W. s. d. 18. 5.

o Of those houses wherein any first borne was, either of men or beasts.

from the first day vntill the seventh day, that person shall be cut off from Israel.

16 And in the first day shall bee an holy assembly: also in the seventh day shall bee an holy assembly vnto you: no worke shall bee done in them, save about that which euery man must eat: and that onely may yee doe.

17 Ye shall keepe also the feast of vneleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day throughout your posteritie, by an ordinance for euer.

18 ¶ In the first moneth and the fourteenth day of the moneth, at * euen yee shall eat vneleavened bread vnto the one & twentieth day of the moneth, at euen.

19 Seven dayes shall no leauen be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eat no leavened bread: but in all your habitations shall yee eat vneleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Chuse our and take you for euer of your households a lambe, and kill the Pascheoer,

22 And take * a bunch of hyssope, and dip it in the blood that is in the bason, and strike the lintell, and the doore cheekes with the blood that is in the bason, and let none of you goe out at the doore of his house, vntill the morning.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell, and on the two doore cheekes, the Lord will passe over the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall yee obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when yee shall come into the land, which the Lord will giue you, as hee hath promised, then yee shall keepe this seruice.

26 * And when your children aske you, What seruice is this ye keepe?

27 Then yee shall say, It is the sacrifice of the Lords Pascheoer, which passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians, and preserved our houses. Then the people bowed themselves, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at * midnight the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto the first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great cry in Egypt, for there was * no house where there was not one dead.

31 And he called to Moses and to Aaron

by night, and said, Rise vp, get you out from among my people, both yee, and the children of Israel, and goe serue the Lord as yee haue sayd.

32 Take also your sheepe and your cattell as yee haue said, and depart, and be blessed me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, Alce die all.

34 Therefore the people took their dough before it was leavened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * jewels of silver, and jewels of gold, and raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: & they granted their request: so they spoiled the Egyptians.

37 Then the * children of Israel took their journey from * Rameses to Succoth, about fixe hundred thousand men of foote, beside children.

38 And * a great multitude of sundrie sorts of people went out with them, and sheepe, and beeues, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made vneleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselves victuals.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was * foure hundred and thirtie yeeres.

41 And when the * foure hundred and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keep throughout their generations.

43 And the Lord said vnto Moses and Aaron, This is the Law of the Pascheoer: * no stranger shall eat thereof.

44 But every seruant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger or an hired seruant shall not eat thereof.

46 * In one house shall it bee eaten: thou shalt carie none of the flesh out of the house, * neither shall yee breake a bone thereof.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwel with thee, and will obserue the Pascheoer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and hee shall be as one that is borne in the land: for none vncircumcised person shall eat thereof.

49 One * Law shall bee to him that is borne in the land, and to the stranger that

Chap. 3. 22.
and 11. 3.

|| Or, let them.

Num. 33. 3.
Josh. 24. 6.
q Which was a city in Goshen, Gen. 47. 11.
r Which were strangers, and not borne of the Israelites.

Gen. 15. 13. *also*
7. 6. gal. 3. 17.
f From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt, are 430. yeeres. t Except he be circumcised and onely professeth your religion.

Numb. 9. 13.
John 19. 36.

u They that are of the household of God must be all ioyned in one faith and religion.

Dweller among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passecouer. 8. 14. An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloud and of the fire.

AND the Lord spake vnto Moses, say-

ing, 2 Sanctifie vnto me all the first borne, that is, every one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 Then Moses said vnto the people, * Remember this day in the which yee came out of Egypt, out of the house of bondage: for by a mighty hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day came yee out in the month of Abib.

5 Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites (which he swore vnto thy fathers, that he would giue thee a land flowing with milke and hony) then thou shalt keepe this seruice in this month.

6 Seven dayes thou shalt eate unleavened bread, and the seventh day shall be the feast of the Lord.

7 Unleavened bread shall be eaten seven dayes, and there shall no leavened bread be seene with thee, nor yet leaven be seene with thee in all thy quarters.

8 And thou shalt shew thy sonne in that day saying, This is done, because of that which the Lord did vnto mee, when I came out of Egypt.

9 And it shall be a signe vnto thee upon thine hand, and for a remembrance betwene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yere to yere.

11 And when the Lord shall bring thee into the land of the Canaanites, as he swore vnto thee and to thy fathers, and shall giue it thee,

12 Then thou shalt set apart vnto the Lord all that first openeth the wombe: also every thing that first doeth open the wombe, and commeth forth of thy beast: the males shall be the Lords.

13 But every first foale of an ass thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou buy out.

14 And when thy sonne shall aske thee

||to morrow, saying, What is this? thou shalt then say vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt from the first borne of man, euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as || frontlets betwene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

17 Now when Pharaoh had let the people go, God caried them not by the way of the Philistines country, though it were nearer: (for God said, Lest the people repent when they see water, and turne againe to Egypt.)

18 But God made the people to go about by the way of the wilderness of the red sea: and the children of Israel went by armed out of the land of Egypt.

19 And Moses tooke the bones of Ioseph with him: for he had made the children of Israel swear, saying, * God will surely visite you, and yee shall take my bones away hence with you.)

20 So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloude, to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 Hee tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4. 8 Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites stricken with seare, murmure against Moses. 13 Moses doth encourage them. 21 He divideth the Sea. 23. 27 The Egyptians follow and are drowned.

Then the Lord spake vnto Moses, say-

ing, 2 Speake to the children of Israel, that they returne and campe before || Beth-pator betweene Migdol and the Sea, ouer against * Baal-zephon: about it shall yee campe by the sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart, that he shall follow after you: so I will get me honour vpon Pharaoh and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 Then it was tolde the King of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue we this done, and haue let Israel goe out of our seruice?

6 And hee made ready his charrets, and tooke

|| Or, herasteward.

|| Or, signs of remembrance.

|| Or, because, i Which the Philistines would haue made against them by stopping them the passage. k That is, not priuily, but openly, and as the word doth signifie, set in order, by fine and fine. Gen. 50. 22. Josh. 24. 30. Num. 33. 6. Num. 14. 14. Dent. 1. 33. Psal. 78. 14. 1. cor. 10. 1. To defend them from the heate of the sunne, Neh. 9. 19.

Chap. 12. 29. and 34. 19. leuit. 27. 26. num. 3. 13. & 8. 16. luke 2. 23. Exod. 23. 13. † Ebr. house of seruants, a Where they were in most cruell slavery. b To signifie that they had no leasure to leauen their bread. c Containing part of March & part of April, when corne began to ripe in that country. d Both the seventh and the first day were holy, as Chap. 12. 16. e When thou doest celebrate the feast of unleavened bread. f Thou shalt haue continuall remembrance thereof as thou wouldst of a thing that is in thine hand, or before thine eyes. Chap. 12. 29. and 34. 19. & 27. 44. 30. † Ebr. the first commeth forth, g This is also vnderstood of the horse and other beasts which were not offered in sacrifice h By offering a cleane beast in sacrifice, leuit. 22. 6.

a From toward the country of the Philistines, b So the sea was before them, mountaines on either side, and the enemy at their backe: yet they obeyed God and were deliuered. Num. 33. 7. c By punishing his obstinate rebellion,

d Iosephus writeth that besides these charrets, there were fifty thousand horsemen, and two hundred thousand footmen. e With great ioy and boldnesse. *Isa. 24. 6. 1. mac. 4. 9.*

f They which a little before in their deliuerance reioyced, being now in danger, are afraid and murmure.

g Such is the impatiencie of the flesh, that it cannot abide Gods appointed time. *Or, deliuerance.*

h Only put your trust in God without grudging or doubting. i Thus intencions faith fighteth against the flesh, and crieth with inward groanings to the Lord.

k The cloude sheweth light to the Israelites: but to the Egyptians it was darknesse, so that their: wo hostes could not ioyne together. *Isa. 4. 23. Psal. 114. 3. Psal. 78. 13. 1. cor. 10. 1. hebr. 11. 29.*

tooke his people with him,

7 And tooke six hundred chosen charrets, and all the charrets of Egypt, and captaines ouer every one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an high hand.)

9 And the Egyptians pursued after them, and all the hostes and charrets of Pharaoh, and his horsemen, and his hoste overtook them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: wherfore the children of Israel cried vnto the Lord.

11 And they said vnto Moses, Hast thou brought vs to die in the wilderness, because there were no graues in Egypt? wherfore hast thou serued vs thus, to carie vs out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? for it had been better for vs to serue the Egyptians, then that wee should die in the wilderness.

13 Then Moses said to the people, Feare ye not, stand still, and behold the saluation of the Lord which hee will shew to you this day. For the Egyptians, whom yee haue seene this day, ye shall neuer see them againe.

14 The Lord shall fight for you: therefore hold you your peace.

15 And the Lord said vnto Moses, Wherefore criest thou vnto me? speake vnto the children of Israel that they goe forth.

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea, and diuide it, and let the children of Israel goe on dry ground through the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow thee, and I will get me honour vpon Pharaoh, and vpon all his host, vpon his charrets, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charrets, and vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remooued, and went behinde them: also the pillar of the cloude went from before them, and stood behinde them.)

20 And came betwene the campe of the Egyptians, and the campe of Israel, it was both a cloude and darknesse, yet gaue it light by night, so that all the night long the one came not at the other.)

21 And Moses stretched forth his hand vpon the Sea, and the Lord cauled the Sea to runne backe by a strong East winde all the night, and made the Sea drie land: for the waters were diuided.

22 Then the children of Israel went through the mids of the Sea vpon the drie ground, and the waters were a wal vnto

them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the Sea, even all Pharaohs hostes, his charrets, and his horsemen.

24 Now in the morning watch, when the Lord looked vnto the hoste of the Egyptians, out of the fiery cloude and pillar, hee strooke the hoste of the Egyptians with feare.

25 For he tooke off their charret wheelles, and they draue them with much adoe: so that the Egyptians every one sayd, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charrets, and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord overthrew the Egyptians in the mids of the Sea.

28 So the water returned and covered the charrets and the horsemen, even all the host of Pharaoh that came into the sea after them: there remained not one of them.

29 But the children of Israel walked vpon dry land thorow the mids of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord saved Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the Sea banke.

31 And Israel saw the mighty power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, and blessed the Lord, and his seruant Moses.

CHAP. XV.

1. 30 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 As the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

Then sang Moses and the children of Israel this song vnto the Lord, and said in this manner. I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord is my strength and praise, and hee is become my saluation. Hee is my God, and I will prepare him a Tabernacle: he is my fathers God, and I will exalt him.

3 The Lord is a man of warre, his Name is Jehouah.

4 Pharaohs charrets and his hoste hath hee cast into the Sea, his chosen captaines also were drowned in the red Sea.

5 The depths haue covered them, they sank to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in power:

1 Which was about the three last houres of the night.

Or, heavily.

m So the Lord by the water saved his, and by the water drowned his enemies.

† Ebr. hand. That is, the doctrine which he taught them in the Name of the Lord.

a Praising God for the overthrow of his enemies, and their deliuerance. *Wisd. 10. 20.*

b Or the occasion of my song of praise.

c To worship him therein.

d In battell hee ouercometh euer.

e Euer constant in his promise.

Or, power.

c Those that are enemies to God's people, are his enemies.

Or, in the depths of the Sea.

† Ebr. my (isle) shall be filled.

f For so often times the Scripture calleth the mighty men of the world.

g Which ought to be praised with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion,

Deut. 2. 25.

Isa. 2. 9.

Or, for thy great power.

i Which was mount Zion, where afterward the Temple was built.

k Signifying their great ioy: which custome the Iewes obserued in certain solemnities, Iudg. 11. 34 & 21. 21. but it ought not to be a cloake to couer our wanton dances.

l By singing the like song of thanksgiving.

m Which was called Esham, Num. 33. 8.

Or, bitternesse.

power: thy right hand, O Lord, hath bruised the enemy.

7 And in thy great glory thou hast overthrown them that rose against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And by the blast of thy nostrils the waters were gathered, the floods stood still as an heape, the depths congealed together in the heart of the sea.

9 The enemy said, I will pursue, I will ouertake them, I will diuide the spoyle, I will lust shall be satisfied upon them, I will draw my sword, mine hand shall destroy them.

10 Thou blewest with the winds, the sea covered them, they sank as lead in the mighty waters.

11 Who is like unto thee, O Lord, among the gods! who is like thee so glorious in holiness, & fearefull in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy carie the people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afraid: sorrow shall come vpon the inhabitants of Palestine.

15 Then the dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall ware faint hearted.

16 * Feare and dread shall fall vpon them: because of the greatness of thine arme, they shall be still as a stone, till thy people passe, O Lord, till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, even the Sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for ever and euer.

19 For Pharaohs horses went with his chariots and horsemen into the sea, and the Lord brought the waters of the sea vpon them: but the children of Israel went on dry land in the mids of the sea.

20 And Miriam the Prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrells and dances.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he overthrowen in the sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cried vnto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there he proued them,

26 And sayde, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that which is right in his sight, and wilt giue care vnto his commandments, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelue fountaines of water, and seuen tie palme trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites come to the desert of Zin, and murmur against Moses and Aaron. 13 The Lord sendeth Quails and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seventh day Manna could not be found: 32 It is kept for a remembrance to the posteritie.

Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when we sate by the fleshpots, when we ate bread our bellies full: for yee haue brought vs out into this wilderness, to kill this whole company with famine.

4 Then said the Lord vnto Moses, Behold, I will cause bread to raine from heauen to you, and the people shall go out and gather: that that is sufficient for euery day, that I may proue them, whether they will walke in my Law or no.

5 But the first day they shall prepare that which they shall bring home, and it shall be twice as much as they gather dayly.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall know that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glory of the Lord: for hee hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs?

8 Again, Moses said, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure against him: for what are wee? your murmurings are not against vs, but against the Lord.

9 And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for

Eccles. 38. 5.

n That is, God, or Moles in Gods Name. o Which is to doe that onely that God commandeth.

Num. 33. 9.

Or, dayes.

This is the right place where in they had camped, there is another place called Zin, which was the 33. place wherein they camped: and is also called Kadesh, Numb. 33. 36.

b So hard a thing it is to the flesh, not to murmur against God, when the belly is pinched. † Ebr. the portion of a day in his day.

c To signifie that they should patiently depend on Gods providence from day to day.

d He gaue them not Manna, because they murmured, but for his promise sake.

e Hee that con-temneth Gods Ministers, con-temneth God himselfe.

hce

Chap. 13. 21.

Eccles. 45. 4.

|| Or, in the twilight.

Num. 11. 31.

Num. 11. 7.

p. sal. 78. 24.

wisd. 16. 20.

f Which signifieth a part, portion or gift: also meate prepared.

John 6. 31.

1. cor. 10. 3.

g Which containeth about a pottle of our measure.

† Ebr. for an head.

2. cor. 8. 15.

h God is a rich feeder of all, and none can iustly complaine.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portion should serue for the Sabbath, and the day before.

l God tooke away the occasion from their labor, to signifie how holy he would haue the Sabbath kept.

m Their infidelity was so great, that they did expressly against Gods commandement.

he hath heard your murmurings.

20 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared * in a cloud.

11 (For the Lord had spoken vnto Moses, saying,

12 * I haue heard the murmurings of the children of Israel: tell them therefore, and say, || At euen yee shall eate flesh, and in the morning yee shall be filled with bread, and yee shall know that I am the Lord your God.)

13 And so at euen the * Quailles came and covered the campe: and in the morning the dew lay round about the host.

14 * And when the dew that was fallen was ascended, behold, a small round thing was vpon the face of the wilderness, small as the hoare frost on the earth.

15 And when the children of Israel sawe it, they said one to another, It is MAN, for they wist not what it was. And Moses sayd vnto them, * This is the bread which the Lord hath giuen you to eate.

16 ¶ This is the thing which the Lord hath commanded: gather of it euery man according to his eating, * an Omer for a man, according to the number of your persons: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing ouer, and he that had gathered little, had no lacke: so euery man gathered according to his eating.

19 Moses then sayd vnto them, Let no man reuerue thercof till morning.

20 Forwithstanding they obeyed not Moses: but some of them reserved of it till morning, and it was full of wormes, and stanke: therefore Moses was angry with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the first day they gathered twice so much bread, two Omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath vnto the Lord: bake that to day which yee will bake, and seethe that which yee will seethe, and all that remaineth, lay it by to bee kept till the morning for you.

24 And they layde it by till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eate that to day: for to day is the Sabbath vnto the Lord: to day yee shall not finde it in the field.

26 Sixe dayes shall yee gather it, but in the seventh day is the Sabbath: in it there shall be none.

27 ¶ Forwithstanding, there went out some of the people in the seventh day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commandements and my lawes?

29 Behold how the Lord hath giuen you the Sabbath: therefore hee giueth you the first day bread for two dayes: tary therefore euery man in his place: let no man goe out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called y name of it MAN, and it was like * to Coriander seede, but white: and the taste of it was like vnto wafers made with honey.

32 And Moses said, This is that which the Lord hath commanded, Fill an Omer of it, to keepe it for your posterity, that they may see the bread wherewith I haue fed you in wilderness, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a pot, and put an Omer full of MAN therein, and set it before the Lord to be kept for your posterity.

34 As the Lord commanded Moses, so Aaron layd it by before the * Testimony to be kept.

35 And the children of Israel did eate MAN forty yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the Ephah.

CHAP. XVII.

1 The Israelites come into Rephidim, and grudge for water. 6 Water is giuen them out of the rocke.

11 Moses holdeth up his handes, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

¶ And all the Congregation of the children of Israel departed from the wilderness of Sin, by their iourneys † at the commandement of the Lord, and camped in Rephidim, where was no water for the people to drinke.

2 * Wherefore the people contended with Moses, and sayd, giue vs water that wee may drinke. And Moses sayd vnto them, Why contend ye with mee? Wherefore doe ye tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

4 And Moses cryed to the Lord, saying, What shall I doe to this people: for they be almost ready to stone me.

5 And the Lord answered to Moses, So befoze the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou * smorest the river, take in thine hand, and goe:

6 * Behold, I will stand there before thee, vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place

n In forme and figure, but not in colour, Numb. 11. 7.

o Of this vessell reade Heb. 9. 4

p That is, the Arke of the covenant: to wit, after that the Arke was made, Ios. 5. 12. Nehem. 9. 15.

q Which measure contained about ten pottels.

† Ebr. at the mouth.

a Moses here noteth not euery place where they camped, as Num. 33. but only those places where

some notable thing was done, Num. 20. 4.

b Why distrust you God? why looke you not for succour of him without murmuring against vs?

c How ready the people are for their owne matters to slay the true Prophets, & how slow they are to reuenge Gods cause against his enemies and false Prophets.

Chap. 7. 20.

Num. 20. 9. wisd.

11. 4. p. sal. 78. 15.

1. cor. 10. 4.

Or, semation,
Or, strife,
d When in ad-
uersity we thinke
God to be absent,
then we neglect
his promise, and
make him a liar.
Deut. 25. 17.
wisdom, 11. 3.
e Who came of
Eliphaz, sonne of
Esau, *Gen. 36. 12.*
f That is, Horeb,
which is also cal-
led Sinai.
g So that we see
how dangerous
athing it is to
faint in prayer.
h In the booke
of the Law,
† *Ebr. put it in the*
ears of Ioshua.
Numb. 24. 20.
1. Sam. 15. 3.
i That is, the
Lord is my ban-
ner, as he decla-
red by holding
vp his rod and
his hands.
† *Ebr. the hand of*
the Lord upon
the throne,

¶ *Basabab* ¶ Meribah, because of the con-
tention of the children of Israel, and because
they had tempted the Lord, saying, Is the
Lord among vs or no?
8 ¶ Then came * Amalek and fought
with Israel in Rephidim.
9 And Moses said to Ioshua, Chuse vs
out men, and go fight with Amalek: to mor-
row I will stand on the top of the hill with
the rod of God in mine hand.
10 So Ioshua did as Moses bade him,
and fought with Amalek: and Moses, Aa-
ron, and Hur, went vp to the top of the hill.
11 And when Moses held vp his hand,
Israel preuailed: but when hee let his hand
s downe, Amalek preuailed.
12 Now Moses hands were heavy: ther-
fore they tooke a stone and put it vnder him,
and hee laye vpon it: and Aaron and Hur
stayed vp by his hands, the one on the one side,
and the other on the other side: so his hands
were steady vntill the going downe of the
sunne.
13 And Ioshua discomfited Amalek and
his people with the edge of the sword.
14 ¶ And the Lord said to Moses, Write
this for a remembrance ^a in the booke, and
† rehearse it to Ioshua: for * I will utterly
put out the remembrance of Amalek from
vnder heauen.
15 ¶ And Moses built an altar, and cal-
led the name of it * Jehonah-nissi.
16 Also he said, † The Lord hath swoyne
that he will haue warre with Amalek from
generation to generation.

CHAP. XVIII.

1 Iethro cometh to see Moses his sonne in lawe.
8 Moses telleth him of the wonders of Egypt. 9 Je-
thro reioyeth, and offereth sacrifice to God. 21
What manner of men officers and Iudges ought to bee.
24 Moses obeyeth Iethros counsell in appointing
officers.

¶ **W**hen Jethro the * Priest of Midian
Moses father in lawe heard all that
God had done for Moses and for Israel his
people, and how the Lord had brought Israel
out of Egypt,
2 Then Jethro the father in law of Mo-
ses tooke Zipporah Moles wife, (after hee
had ^a sent her away)
3 And her two sonnes, (whereof the one
was called * Gershom: for hee said, I haue
been an aliant in a strange land:
4 And the name of the other was Elie-
zer: for the God of my father, said he, was my
helpe, and deliuered me from the sword of
Pharaoh.)
5 And Jethro Moles father in law came
with his two sonnes, and his wife vnto Mo-
ses into the wilderness, where he camped by
the ^b mount of God.
6 And hee ^c said to Moses, I thy father
in law Jethro am come to thee, and thy wife
and her two sonnes with her.
7 ¶ And Moses went out to meete his
father in law, and did obysance, and kissed
him, and each asked of other his ^d wellfare,
and they came into the tent.
8 Then Moles told his father in lawe
all that the Lord had done vnto Pharaoh,
and to the Egyptians for Israels sake, and

all the trauaile that had come vnto them by
the way, and how the Lord deliuered them.
9 And Jethro reioyced at all the goodnes
which the Lord had shewed to Israel, and be-
cause he had deliuered them out of the hand
of the Egyptians.
10 Therefore Jethro said, * Blessed bee
the Lord who hath deliuered you out of the
hand of the Egyptians, and out of the hand
of Pharaoh: who hath also deliuered the
people from vnder the hand of the Eryp-
tians.
11 Now I know that the Lord is grea-
ter, then all the gods: * for as they haue dealt
proudly with them, so are they ^e recompen-
sed.
12 Then Jethro Moles father in lawe
tooke burnt offerings and sacrifices to offer
vnto God. And Aaron and all the Elders of
Israel came to eat bread with Moles father
in law before God.
13 ¶ Now on the morrow, when Moles
sate to iudge the people, the people stood a-
bout Moles from morning vnto euen.
14 And when Moles father in law saw
all that hee did to the people, hee said, What
is this that thou doest to the people? Why
sittest thou thy selfe alone, and all the peo-
ple stand about thee from morning vnto
euen?
15 And Moles sayd vnto his father in
law, Because the people come vnto mee to
seeke ^f God.
16 ¶ When they haue a matter, they come
vnto mee, and I iudge betwene one and an-
other, and declare the ordinances of God,
and his Lawes.
17 But Moles father in lawe said vnto
him, The thing which thou doest, is not
well.
18 Thou both ^g weariest thy selfe great-
ly, and this people that is with thee: for the
thing is too heauy for thee: * thou art not a-
ble to doe it thy selfe alone.
19 Heare now ^h my voyce, (I will giue
thee counsell, and God shall be with thee. Be-
thou for the people to ⁱ Godward, and report
thou the causes vnto God,
20 And admonish them of the ordinan-
ces, and of the lawes, and shewe them the
way wherein they must walke, and the work
that they must doe.
21 Moreover, prouide thou among all the
people, ^j men of courage, fearing God, men
dealing truly, hating conetousnes: and ap-
pointe such ouer them to be rulers ouer thou-
sands, rulers ouer hundreds, rulers ouer fif-
ties, and rulers ouer tentes.
22 And let them iudge the people at all
seasons: but euery great matter let them
bring vnto thee, and let them iudge all small
causes: so that it be easier for thee, when they
shall beare the burden with thee.
23 If thou doe this thing, (and God so
command thee) both thou shalt bee able to
endure, and all this people shall also goe qui-
etly to their place.
24 So Moles ^k obeyed the voyce of
his father in law, and did all that hee had
sayde:
25 And Moles chose men of courage out
of

d Whereby it is
evident that hee
worshipped the
true God, and
therefore Moles
refused not to
marrie his
daughter,
Chap. 1. 10, 16, 24
and 5. 7. and 14. 8.
e For they that
drowned the
children of the
Israelites, peris-
hed themselves
by water.
f They are in
that place where
the sacrifice was
offered: for part
was burnt, and
the rest eaten,
g That is, to
know Gods will,
and to haue iu-
stice executed.
† Ebr. thou wilt
faint and fail.
Deut. 1. 9.
h Or, counsell.
h Iudge thou
in hard causes,
which cannot be
decided but by
consulting with
God.
i What manner
of men ought to
be chosen to
beare office.
k Godly counsel
oughte ever to bee
obeyed, though
it come of our
inferiours: for to
such God often-
times giueth
wisdom to
humble them
that are exalted,
and to declare
that one member
hath need of ano-
ther,

Chap. 2. 4.
a It may seeme
that he sent her
backe for a time
to her father for
her impatiencie,
lest she should be
alet to his voca-
tion, which was
so dangerous.
Chap. 4. 25.
Chap. 2. 22.
b Horeb is called
the mount of God
because God
wrought many
miracles there.
So Peter calleth
the mount where
Christ was trans-
figured, the holy
mount: for by
Christs presence
it was holy for a
time, *2. Pet. 1. 18.*
c That is, he sent
messengers to
say vnto him.
† *Ebr. of peace.*

of all Israel, and made them heads over the people, rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens.

26 And they iudged the people at all seasons: but they brought the hard causes unto Moses: for they iudged all small matters themselves.

27 Afterward Moses let his father in law depart, and he went into his country.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill, dieth. 16 God appeareth unto Moses upon the mount in thunder and lightning.

1 Read the occasion, Num. 10. 29.

a Which was in the beginning of the month Siuan containing part of May and part of Iune. b That they departed from Rephidim, Acts 7. 38.

c God called Iakob Israel, therefore the house of Iakob and the people of Israel signifie onely Gods people. Dent. 29. 2. d For the eagle by flying hie is out of danger, and in carrying her birds rather on her wings then in her talents, declareth her loue.

Dent. 5. 2. Dent. 10. 14. psal. 24. 1. 1. Pet. 2. 9. rime. 1. 6. Chap. 24. 3. dent. 5. 27. and 16. 17. 10th. 24. 16.

e Teach them to be pure in heart, as they shewe themselves outwardly cleane by washing.

Hebr. 12. 20.

|| Or, trumpet.

they shall come || into the mountaine.

14 Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he sayd vnto the people, Be ready on the third day, & come not at your wives.

16 And the third day, when it was morning, there were thunders and lightnings, and a thicke cloud vpon the mount, and the sound of the trumpet exceeding lowd, so that all the people that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meet with God, & they stood in the nether part of the mount.

18 And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornaice, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and wared louder & louder, Moses spake, and God answered him by voice.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Go downe, charge the people, that they breake not their bounds, to go vp to the Lord to gaze, lest many of them perish.

22 And let the Priests also which come to the Lord, be sanctified, lest the Lord destroy them.

23 And Moses said vnto the Lord, The people cannot come vp into the mount Sinai: for thou hast charged vs, saying, Set marks on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Go, get thee downe, and come vp, thou, and Aaron with thee: but let not the Priests and the people breake their bounds to come vp vnto the Lord, lest he destroy them.

25 So Moses went downe vnto the people, and told them.

CHAP. XX.

2 The commandments of the first table. 12 The commandments of the second. 18 The people afraid, are comforted by Moses. 23 Gods of silver and gold are againe forbidden. 24 Of what sort the altar ought to be.

When God spake all these words, saying, 2 I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of || bondage.

3 Thou shalt haue none other gods before me.

4 Thou shalt make thee no graven image, neither any similitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not bow downe to them, neither serue them: for I am the Lord thy God, a jealous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth, of them that hate me:

ward gesture all kind of seruice and worship to idoles is forbidden, d And will be reuerged of the contemners of mine honour;

6 And

|| Or, toward.

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7. 5.

Dent. 4. 1.

g God vsed these carefull signes, that his Law should be had in greater reuerence, and his Maiestie the more feared, h He gaue authority to Moses by plaine words, that the people might vnderstand him, || Or, rulers. || Or, breake on vpon them.

i Neither dignitie nor multitude haue authority to passe the bounds, that Gods word prescribeth,

a When Moses and Aaron were gone vp, or had passed the bounds of the people, God spake thus out of the mount: Horeb, that all the people heard. Dent. 5. 6. psal. 81. 10.

|| Or, seruants. b To whose eyes all things are open. Leuit. 26. 7. psal. 97. 7.

c By this our

e Soready is he rather to shew mercy then to punish.

Leu. 19. 12. deut. 5. 11. mat. 5. 33.

f Either by swearing falsely, or rashly by his Name, or by contemning it.

g Which is by meditating the spirituall rest, by hearing Gods word, & resting from worldly trauels.

Chap. 23. 12.

ezech. 20 12.

|| Or, ciue.

Genf. 2. 2.

Deut. 5. 16.

matth 15. 4.

ephes. 6. 2.

h By the parents also is meant all that haue authoritie ouer vs.

Matth. 5. 21.
i But loue and preferue thy brothers life.

k But be pure in heart, word, and dede.

l But studie to saue his goods.

m But further his good name, and speake truth.

Rom. 7. 7.

n Thou mayest not so much as with his hindrance in any thing.

|| Or, heard.

† Ebr. firebrands.

Deut. 5. 24.

and 18. 16.

hebr. 12. 18.

o Whether you will obey his precepts as you promised, Chap.

19. 8.

Chap. 27. 8.

and 38. 7.

Leuit. 3. 1.

Deut. 27. 5.

iosh. 8. 31.

† Ebr. it, that is,

the stone.

p Which might be by his stouping, or flying abroad of his clothes.

6 And shewing mercie vnto thousands to them that loue me, and keepe my commandments.

7 * Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles, that taketh his Name in vaine.

8 Remember the Sabbath day: to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke.

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is with-in thy gates.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and halowed it.

12 * Honour thy father and thy mother, that thy dayes may bee prolonged vpon the land which the Lord thy God giueth thee.

13 * Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steale.

16 Thou shalt not beare false witness against thy neighbour.

17 * Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his manservant, nor his mayde, nor his ore, nor his asse, neither any thing that is thy neighbours.

18 * And all the people || sawe the thunders, and the lightnings, and the sound of the trumpet, and the mountaine smoking: and when the people saw it, they fled, & stood afarre off.

19 And said vnto Moses, * Talke thou with vs, and we will heare, but let not God talke with vs, lest we die.

20 Then Moses saide vnto the people, Feare not: for God is come to °prooue you, and that his feare may be before you, that ye sinne not.

21 So the people stood afarre off, but Moses drew neere vnto the darknesse where God was.

22 * And the Lord sayde vnto Moses, Thus shalt thou say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Pee shall not make therefore with mee gods of siluer, nor gods of golde: you shall make you none.

24 * An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy peace offerings, thy sheepe and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an altar of stone, thou shalt not build it of hewen stones: for if thou liff vp thy tooles vpon them, thou hast polluted them.

26 Neither shalt thou goe vp by steps vnto mine altar, that thy flesh be not discovered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching seruitude, murders and wrongs: the obseruation whereof death not iustifie a man, but are giuen to bridle our corrupt nature, which else would breake out into all mischief and crueltie.

NOW these are the Lawes which thou shalt see before them.

2 * If thou buy an Ebrew servant, hee shall serue sixe yeeres, and in the seuenth hee shall goe out free for nothing.

3 If he came himselfe alone, he shall go out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shall bee her masters, but he shall goe out himselfe alone.

5 But if the servant say thus, I loue my master, my wife and my children, I will not goe out free.

6 Then his master shall bring him vnto the Iudges, and set him to the doore, or to the poste, and his master shall boze his ear thorow with an awle, and he shall serue him for ever.

7 Likewise if a man sell his daughter to be a seruant, shee shall not goe out as the men seruants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall hee cause to buy her: hee shall haue no power to sell her to a strange people, seeing he || dispi- ked her.

9 But if he hath betrothed her vnto his sonne, hee shall deale with her according to the custome of the daughters.

10 If he take another wife, hee shall not diminish her food, her raiment, and recompence of her virginity.

11 And if he doe not these three vnto her, then shall she goe out free, paying no money.

12 * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not laide wait, but God hath offered him into his hand, * then I will appoint thee a place whither hee shall flee:

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may die.

15 * Also hee that smiteth his father or his mother, shall die the death.

16 * And he that stealeth a man & selleth him, if it be found w him, shall die the death.

17 * And hee that curseth his father or mother, shall die the death.

18 * When men also strue together, and one smite another with a stone, or with the fist, and he die not, but lyeth in bed,

19 If hee rise againe, and walke without vpon his staffe, then shall hee that smote him, goe quit, saue only he shall beare his charges for his resting, and shall pay for his healing.

20 * And if a man smite his seruant, or his maide with a rod, and hee die vnder his hand, hee shall be surely punished.

21 But if he continue a day, or two dayes, hee shall not be punished: for he is his money.

22 * Also if men strue & hurt a woman with

Leuit. 25. 39.

deut. 15. 19.

iere. 34. 14.

a Paying no money for his libertie.

b Not hauing wife nor children.

c Till her time of seruitude was expired, which might be the seuenth yere, or the fiftieth.

† Ebr. gods.

d Where the Iudges sate, that is, to the yeere of Iubile, which was euery fiftieth yere.

e Constrained either by pover- tie, or els to the intent that the master should marry her.

g By giuing an other money to buy her of him.

|| Or, deflowred her.

h That is, hee shall giue her dowrie.

i For his sonne.

k Neither marry her himselfe, nor giue another money to buy her,

nor bestow her vpon his sonne.

Leuit. 24. 17.

l Though a man be killed at vn- wares, yet it is Gods providence that it should so be.

Leuit. 19. 3.

m The holinesse of place ought not to defend the murderer.

Leuit. 20. 9. pron. 20. 20. mat. 15. 4.

marke 7. 10.

n Either faire off him or neere.

o By the ciuill iustice.

|| Or, loosing of his time.

p By the ciuill Magistrate, but before God he is a murderer.

Of the mother
her child.

Or, arbiters.

Leuit. 24. 20.

deut. 19. 21.

matth. 5. 38.

The execution
of this law onely
belonged to the
Magistrate, Mat.

5. 38.

So God reuen-
geth crueltie in
most least things
Gen. 9. 5.

If the beast be
punished, much
more shall the
murderer,

Or, testified to his

By the next
of the kindred
of him that is
so laine,

Reade Gen.
23. 15.

This law for-
biddeth not on-
ly not to hurt,
but to beware
lest any be
hurt.

4. 17.

gh a man
at vn-
et it is
rouidence
should

9. 3.

holinesse
ought
defend the
rer,

0. 9. prou.

mat. 13. 4.

7. 10.

farre off
neere,
the ciuill

sing of his

he ciuill

rate, but

God heis

merer.

with child, so that her child depart from her,
and a death follow not, he shall be surely pun-
ished, according as the womans husband
shall appoint him, or he shall pay as the
Judges determine.

23 But if death follow, then thou shalt
pay life for life,

24 Eye for eye, tooth for tooth, hand for
hand, foot for foot,

25 Burning for burning, wound for
wound, stripe for stripe.

26 And if a man smite his seruant in
the eye, or his maid in the eye, and hath peri-
shed it, he shall let him goe free for his eye.

27 Also if he smite out his seruants tooth,
or his maids tooth, hee shall let him goe out
free for his tooth.

28 And if an ore gore a man, or a woman,
that he die, the ore shall be stoned to death,
and his flesh shall not be eaten, but the owner
of the ore shall goe quite.

29 If the ore were wont to push in times
past, and it hath bene told his master, and
he hath not kept him, and after he killeth a
man, or a woman, the ore shall be stoned, and
his owner shall die also.

30 If there be let to him a summe of mo-
ney, then he shall pay the ransom of his life,
whatsoever shall be laid vpon him.

31 Whether he hath gored a sonne, or go-
red a daughter, hee shall be iudged after the
same maner.

32 If the ore gore a seruant, or a maid, he
shall giue vnto their master thirty shekels
of silver, and the ore shall be stoned.

33 And when a man shall open a well, or
when hee shall dig a pit, and couer it not, and
an ore, or an asse fall therein,

34 The owner of the pit shall make it
good, and giue money to the owners thereof,
but the dead beast shall be his.

35 And if a mans ore hurt his neigh-
bours ore that he die, then they shall sell the
liue ore, and diuide the money thereof, and
the dead ore also they shall diuide.

36 And if it be known that the ore hath
bled to push in times past, and his master
hath not kept him, he shall pay ore for ore, but
the dead shall be his owner.

CHAP. XXII.

1 Of theft, 5 damage, 7 lending, 14 borrowing,
16 enticing of maids, 18 witchcrafts, 20 idolatry, 21
support of strangers, widowes and fatherlesse, 25 of su-
rry, 28 reuerence to magistrates.

If a man steale an ore, or a sheepe, and kill
it, or sell it, he shall restore foure ore for the
ore, and foure sheepe for the sheepe.

2 If a theefe be found breaking vp,
and be smitten that he dye, no blood shall be
shed for him.

3 But if it be in the day light, blood shall
be shed for him: for he should make full res-
titution: if he had not wherewith, then should
he be sold for his theft.

4 If the theft be found with him aliuie,
(whether it be ore, asse, or sheepe) he shall re-
store the double.

5 If a man doe hurt field, or vineyard,
and put in his beast to feed in another mans
field, he shall recompile of the best of his owne
field, and of the best of his owne vineyard.

6 If fire breake out, and catch in the
thornes, and the stacks of corne, or the stand-
ing corne, or the field be consumed, hee that
kindled the fire, shall make full restitution.

7 If a man deliuer his neighbour mo-
ney, or asse to keepe, and it be stolen out of
his house, if the theefe be found, hee shall pay
the double.

8 If the theefe be not found, then the ma-
ster of the house shall be brought vnto the
Judges to sweare, whether hee hath put
his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it
be for oxen, for asse, for sheepe, for raiment, or
for any manner of lost thing, which another
challengeth to be his, the cause of both par-
ties shall come before the Judges, and whom
the Judges condemne, he shall pay the dou-
ble vnto his neighbour.

10 If a man deliuer vnto his neighbour
to keepe asse, or ore, or sheepe, or any beast, and
it die, or be hurt, or taken away by enemies,
and no man see it,

11 Another of the Lord shall be betwene
them twaine, that hee hath not put his hand
vnto his neighbours good, and the owner
of it shall take the othe, and he shall not make
it good.

12 But if it be stolen from him, he shall
make restitution to the owner thereof.

13 If it be to come in pieces, hee shall bring
it record, and shall not make that good, which
is deuoured.

14 And if a man borrow ought of his
neighbour, and it be hurt, or else die, the ow-
ner thereof not being by, he shall surely make
it good.

15 If the owner thereof be by, he shall not
make it good: for if it bee an hired thing, it
is came for his hire.

16 And if a man entice a maide that
is not betrothed, and lie with her, her shall
indow her, and take her to his wife.

17 If her father refuse to giue her to him,
he shall pay money according to the dowry
of virgins.

18 Thou shalt not suffer a witch to liue.

19 Whosoever lieth with a beast, shall
die the death.

20 He that offereth vnto any gods,
saue vnto the Lord only, shall be slaine.

21 Whosoever, thou shalt not do injury
to a stranger, neither oppresse him: for ye
were strangers in the land of Egypt.

22 Ye shall not trouble any widow
nor fatherlesse child.

23 If thou verge, or trouble such, so he call
and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and
I will kill you with the sword, and your
wives shall be widowes, and your children
fatherlesse.

25 If thou lend money to my people,
that is, to the poore with thee, thou shalt not
be as an vsurer vnto him: ye shall not op-
presse him with vsury.

26 If thou take thy neighbours rayment
to pledge, thou shalt restore it vnto him be-
fore the sunne goe downe:

27 For that is his courting onely, and
this is his garment for his skin: wherein
shall

† Ebr. gods.

† That is, whe-
ther hee hath
stollen,

† Ebr. broken,

† They should
sweare by the
Name of the
Lord.

Gen. 31. 39.

† He shall shew
some part of the
beast, or bring in-
witnesses,

† He that hired
it shall be free by
paying the hire.
Deut. 22. 28.

Deut. 13. 13, 14.

13. 1. mac. 2. 24.

Leuit. 19. 3.

Ezech. 7. 10.

† The iust
plague of God
vpon the oppres-
sors.

Leuit. 25. 37.

deut. 23. 19.

psal. 15. 5.

i For cold and
necessitie.

Math. 23. 5.

k Thine abun-
dance of chy
corne, oyle, and
wine.

Chap. 13. 2, 11.

and 34. 19.

Leuit. 23. 8.

ezek. 44. 31.

l And lo haue
nothing to doe
with it.

shal be sleepe: therefore when hee resteth vnto
me, I will deare him: for I am mercifull.

28 * Thou shalt not raple vpon the
Iudges, neither speake euill of the ruler of
thy people.

29 * Thine abundance and thy liqour
shalt thou not keepe backe. The first bozne
of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine or-
en and with thy sheepe: seuen dayes it shal be
with the damme, and the eight day thou shalt
giue it me.

31 * Ye shall be an holy people vnto me,
neither shall yee eate any flesh that is corne
of beastes in the field: yee shall cast it to the
dogge.

CHAP. XXIII.

1 Not to follow the multitude. 13 Not to make
mention of the strange gods. 14 The three solemne
feastes. 20. 23 The Angel is promised to leade the
people. 25 What God promiseth, if they obey him.
29 God will cast out the Canaanites by little and lit-
tle, and why.

|| Or, report a false
sale.

|| Or, cruel.

† Ebr. answer.

a Do that which
is godly, though
few do fauour it.

b If we be bound
to doe good to
our enemies

beast, much more
to our enemy

himselfe, Mat.
5. 44.

c If God com-
mand to helpe vp
our enemies asse

vnder his bur-
den, will he suffer
vs to cast downe

our brethren
with heauy bur-
dens?

Susama 53.

d Whether thou
bee magistrate,

or art comman-
ded by the ma-
gistrate.

Deut. 16. 19.

ecclus. 20. 28.

† Ebr. seeing.

e For in that
he is a stranger,
his heart is sor-
rowfull enough.

Leuit. 25. 3, 6. 26
43. deut. 15. 1.

Chap. 20. 8.

deut. 5. 13.

f Neither by
swearing by the,
nor speaking of
them, Psal. 16. 4.

Ephel. 5. 3.

Thou shalt not receiue a false tale, nei-
ther shalt thou put thine hand with the
wicked, to be a false witnesse.

2 * Thou shalt not follow a multitude
to doe euill, neither shalt thou agree in a controuersie
to decline after many, and ouerthrowe the
truth.

3 * Thou shalt not esteeme a poore man
in his cause.

4 * If thou meete thine enemies ore, or
his asse going astray, thou shalt bring him
to him againe.

5 If thou see thine enemies asse lying
vnder his burden, wilt thou crale to helpe
him? thou shalt helpe him vp againe with it.

6 * Thou shalt not ouerthrowe the right
of thy poore in his suit.

7 * Thou shalt keepe thee far from a false
matter, and shalt not flay the innocent and
the righteous: for I will not iustifie a wic-
ked man.

8 * Thou shalt take no gift: for the gift
blindeth the wise, and peruerteth the words
of the righteous.

9 * Thou shalt not oppresse a stranger:
for ye know the heart of a stranger, seeing ye
were strangers in the land of Egypt.

10 * Moreover, sixe yeeres thou shalt sow
thy land, and gather the fruits thereof.

11 But the seuenth yeere thou shalt let it
rest, and lie still: that the poore of thy people
may eate, and what they leaue, the beastes of
the field shall eate. In like maner thou shalt
doe with thy vineyard, and with thine olive
trees.

12 * Sixe dayes thou shalt doe thy worke,
and in the seuenth day thou shalt rest, that
thine ore, and thine asse may rest, and the
sonne of thy maid, and the stranger may be
refreshed.

13 And ye shall take heed to all things that
I haue sayd vnto you: and ye shall make no
mention of the name of other gods, neither
shall it be heard out of thy mouth.

14 * Three times thou shalt keepe a feast
vnto me in the yeere.

15 * Thou shalt keepe the feast of vnleau-
ened bread: thou shalt eate vnleavened
bread seuen dayes, as I commanded thee, in
the season of the moneth of Abib: for in it
thou camest out of Egypt: and none shall
appeare before me emptye.

16 * The feast also of the baruest of the
first fruites of thy labours, which thou shalt
sowen in the field: and the feast of gather-
ing fruites in the ende of the yeere, when
thou shalt gathered in thy labours out of the
field.

17 These three times in the yeere shall all
thy men children appeare before the Lord
Jehonah.

18 * Thou shalt not offer the blood of my
sacrifice with leavened bread: neither shall
the fatte of my sacrifice remaine vntill the
morning.

19 * The first of the first fruites of thy land
thou shalt bring into the house of the Lord
thy God: yet shalt thou not teere a kid in his
mothers milke.

20 * Beholde, I send an Angel before
thee, to keepe thee in the way, and to bring
thee to the place which I haue prepared.

21 Beware of him, & heare his voyce, and
promoke him not: for he will not spare your
iniquities, because my name is in him.

22 But if thou hearken vnto his voyce,
and doe all that I speake, then I will be an
enemy vnto thine enemies, and will afflict
them that afflict thee.

23 For mine Angel shall goe before thee
and bring thee vnto the Amorites, and the
Hittites, and the Perizzites, and the Cana-
anites, the Hittites, and the Jebusites, and I
will destroy them.

24 * Thou shalt not bowe downe to their
gods, neither serue them, nor doe after the
workes of them: but utterly ouerthrowe
them, and breake in pieces their images.

25 For ye shall serue the Lord your God,
and he shall blesse thy bread and thy water,
and I will take all sicknesse away from the
mids of thee.

26 * There shall none cast their fruit nor
bee barren in thy land: the number of thy
dayes will I fulfill.

27 I will send my feare before thee, and
will destroy all the people, among whom
thou shalt goe: and I will make all thine en-
emies turne their backs vnto thee.

28 And I will send hornets before thee,
which shall drine out the Hittites, the Cana-
anites, and the Hittites from thy face.

29 I will not cast them out from thy face
in one yeere, lest the land growe to a wilde-
nesse, and the beastes of the field multiply a-
gainst thee.

30 By little and little I will drine them
out from thy face, vntill thou increase, and
inherit the land.

31 And I will make thy coastes from the
red sea vnto the sea of the Philistines, and
from the desert vnto the Euphrate: for I will
drine the inhabitants of the land into your
hand, and thou shalt drine them out from
thy face.

of Syria. 1 Of Arabia, called Deserta. 1 To
wit, Euphrates.

Chap. 13. 3,
and 34. 18.

g That is, Easter,
in remembrance
that the Angel
passed ouer, and
spared the Israe-
lites, when hee
slew the first
borne of the
Egyptians.

Deut. 16. 16.

ecclus. 35. 4.

h Which is
Whitsonde, in
token that the
Law was giuen
30. dayes after
they departed
from Egypt.

i This is the feast
of Tabernacles,
signifying that
they dwelled 40.
yeeres vnder the
tents, or the Ta-
bernacles in wil-
dernesse.

k No leavened
bread shall be
then in thine
house.

Chap. 34. 26.

deut. 14. 22.

l Meaning, that
no fruits should
be taken before
iust tines: & here,
by are bridled all
cruell and wan-
ton appetites.

Chap. 33. 2.

deut. 7. 21.

m I will giue
him mine autho-
rity, and he shall
gouerne you in
my name.

Chap. 33. 2. deut.

7. 21. Isb. 24. 11.

Dem. 7. 25.

n God comman-
deth his not only
not to worship
idols but to de-
stroy them.

o That is, all
things necessary
for this present
life.

Deut. 7. 14. 1

p I will make
them afraid at
thy comming,

and send mine
Angel to destroy
them, as Chap.

32. 2.

Isb. 34. 12.

q Calked the sea

of Syria.

1 Of Arabia, called Deserta.

1 To wit, Euphrates.

Chap. 24. 13.
 arm. 7. 2.
 † Ebr. offence, or
 fault.
 Deut. 7. 16.
 nfb. 23. 13.

22 * Thou shalt make no covenant with
 them, nor with their gods:

23 Neither shall they dwell in thy land,
 lest they make thee sinne against mee: for if
 thou serue their gods, surely it shall be thy
 † destruction.

CHAP. XXIII.

3 The people promise to obey God. 4 Moses writeth the small lawes. 9. 13 Moses returneth into the Mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourtie nights in the Mountaine.

Now hee had said vnto Moses, Come
 vp to the Lord, thou, & Aaron, Nadab,
 and Abihu, and leuenty of the Elders of Is-
 rael, and ye shall worshipping as afore off.

2 And Moses him selfe alone shall come
 neere to the Lord, but they shall not come
 neere, neither shall the people goe vp with
 him.

3 ¶ Afterward Moses came and told
 the people all the words of the Lord, and all
 the lawes: and all the people answered
 with one voyce, and said, * All the things
 which the Lord hath said, will we doe.

4 And Moses wrote all the words of the
 Lord, and roie vp earely, and set vp an altar
 vnder the Mountaine, and twelue pillars
 according to the twelue tribes of Israel.

5 And he sent young men of the children
 of Israel, which offered burnt offerings of
 beemes, and sacrificed peace offerings vnto
 the Lord.

6 Then Moses tooke halfe of the blood,
 and put it in basins, and halfe of the blood
 he sprinkled on the altar.

7 After he tooke the booke of the Coue-
 nant, and read it in the audience of the peo-
 ple: who said, All that the Lord hath said,
 we will doe, and be obedient.

8 Then Moses tooke the blood, and
 sprinkled it on the people, and said, Behold
 the blood of the Covenant, which the Lord
 hath made with you concerning all these
 things.

9 ¶ Then went vp Moses and Aaron,
 Nadab, and Abihu, and leuenty of the elders
 of Israel.

10 And they saw the God of Israel, and
 vnder his feet was as it were a worke of a
 Sapphir stone, and as the very heauen when
 it is cleare.

11 And vpon the nobles of the children of
 Israel hee layd not his hand: also they saw
 God, and he did eat and drinke.

12 ¶ And the Lord layde vnto Moses,
 Come vp to me into the Mountaine, and be
 there, and I will giue thee Tables of stone,
 and the Lawe and the Commandement
 which I haue written, for to teach them.

13 Then Moses rose vp and his minister
 Ahua, and Moses went vp into the Mount-
 aine of God.

14 And said vnto the Elders, Tarry ye
 here, vntill wee come againe vnto you: and
 behold, Aaron, and Hur are with you: who-
 soeuer hath any matters, let him come to
 them.

15 Then Moses went vnto the Mount,
 and the cloud covered the Mountaine,

16 And the glory of the Lord abode vpon

Mount Sinai, and the cloud covered it fire
 dayes: and the seventh day hee called vnto
 Moses out of the mids of the cloud.

17 And the sight of the glory of the Lord
 was like consuming fire on the toppe of the
 Mountaine, in the eyes of the children of Is-
 rael.

18 And Moses entered into the cloudes of
 the cloud, and went vp to the Mountaine:
 and Moses was in the Mount foure dayes
 and foure nights.

CHAP. XXV.

2 The voluntary gifts for the making of the Taber-
 nacle. 10 The forme of the Arke. 17 The Ma-
 se. 23 The Table. 31 The Candlestick. 40 All
 must be done according to the pattern.

¶ Then the Lord spake vnto Moses, say-
 ing,

2 * Speake vnto the children of Israel,
 that they recelue an offering for me: of eu-
 ery man, whose heart giueth it freely, ye shall
 take the offering for me.

3 And this is the offering which ye shall
 take of them, gold, and silver, and brasse,

4 And blue wolle, and purple, and scar-
 let, and fine linnen, and goats haire,

5 And rammes skins coloured red, and
 the skinned of badgers, and the wood of Shi-
 tim.

6 Oyle for the light, spices for anoynt-
 ing oyle, and for the perfume of sweet sa-
 nous.

7 Onely stones, and stones to be set in the
 Ephod, and in the breast plate.

8 Also they shall make me a Sanctua-
 rie, that I may dwell among them.

9 According to all that I shew thee,
 thus shall ye make the forme of the Ta-
 bernacle, and the fashion of all the in-
 struments thereof.

10 ¶ They shall make also an Arke of
 Shittim wood, two cubites and an halfe
 long, and a cubite and an halfe broad, and a
 cubite and an halfe high.

11 And then shalt ouerlay it with pure
 gold: within and without shalt thou ouer-
 lay it, and shalt make vpon it a crowne of
 gold round about.

12 And thou shalt cast foure rings of gold
 for it, and put them in the foure corners
 thereof: that is, two rings shall be on the one
 side of it, and two rings on the other side
 thereof.

13 And thou shalt make barres of Shi-
 tim wood, and couer them with gold.

14 Then thou shalt put the barres in the
 rings by the sides of the Arke, to beare the
 Arke with them.

15 The barres shall be in the sides of the
 Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the Te-
 stimonies which I shall giue thee.

17 Also thou shalt make a Mercy seate
 of pure gold, two cubites and an halfe long,
 and a cubite and a halfe broad.

18 And thou shalt make two Cherubims
 of gold: of worke beaten out with the ham-
 mer shalt thou make them at the two ends
 of the Mercy seate.

19 And the one Cherub shalt thou make
 at the one end, and the other Cherub at the
 other end, the

Or, him.
 The Lord ap-
 peareth like de-
 pouring fire to
 carnall men: but
 to them that he
 draweth with his
 spirit, he is like
 pleasant Saphir.
 Chap. 34. 28.
 deui. 9. 9.

a After the Mo-
 rall and iudiciall
 Law, he giueth
 them the cere-
 moniall Law, that
 nothing should
 be left to mans
 inuention.
 Chap. 35. 5.
 b For the build-
 ing and vse of
 the Tabernacle.
 Or, yellow.
 c Which is
 thought to be a
 kind of cedar
 which will not
 rot.
 d Ordained for
 the Priests.
 Chap. 28. 4.
 Chap. 28. 15.
 e A place both
 to offer sacrifice,
 and to heare the
 Law.
 Chap. 37. 8.

Or, a circle, and
 a border.

Or, feet.

f The Stone Ta-
 bles, the rod of
 Aaron and Man-
 na, which were a
 testimonie of
 Gods presence.
 Or, covering, or
 propitiatorie.
 g There God ap-
 peared merciful-
 ly vnto them:
 and this was a
 figure of Christ,
 the

a When he cal-
 led him vp to the
 mountaine to
 giue him the
 lawes, beginning
 at the 20 chap-
 ter hitherto.
 b When he had
 receiued these
 Lawes in mount
 Sinai.
 † Ebr. iudgements,
 Chap. 19. 8.
 Chap. 20. 24.
 † Or, at the foot of
 the mountaine.
 c For as yet the
 Priesthood was
 not giuen to
 Leui.

¶ Or, the booke of
 the Law.
 1. Pet. 1. 2.
 hebr. 9. 20.
 d Which blood
 signifyeth that
 the Couenant
 broken, cannot
 be satisfied with-
 out bloodshed-
 ding.

e As perfectly as
 their infirmities
 could behold his
 Maiestie,
 † Ebr. bricke-
 worke.

f He made them
 not afraid, nor
 punished them.
 g That is, reioy-
 ced.

h The second
 time.
 i Signifying, the
 hardnesse of our
 hearts, except
 God doe write
 his lawes therein
 by his Spirit,
 Iere. 31. 33. Ezek.
 11. 19. 2. cor. 3. 3
 heb. 8. 10, and 10.

k To wit, the
 people.

3. 3.
 18.
 is, Easter,
 mbrace
 Angel
 uer, and
 the Israe-
 then hee
 e first
 of the
 ins.
 6. 16.
 13. 4.
 rich is
 onside, in
 that he
 was giuen
 yes after
 eparied
 Egypt.
 is the feast
 enacles,
 ing that
 welled 40,
 vnder the
 or the Ta-
 cles in wil-
 le.
 leauened
 shall be
 n thine
 4. 26.
 4. 22.
 oning, that
 its should
 en before
 e: & here-
 bridled all
 and wan-
 petites.
 3. 3.
 21.
 will giue
 nine autho-
 and he shall
 rne you in
 me.
 33. 2. deut.
 iob. 24. 11.
 7. 5.
 d comman-
 his not only
 o worship
 s but to de-
 them.
 at is, all
 s necessary
 his present
 7. 14.
 will make
 afraid at
 comming,
 fend mine
 el to destroy
 as Chap.
 2.
 24. 12.
 alld the sea
 Euphrates.

the other end: of the matter of the mercy-seat shall yee make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, couering the Mercy-seat with their wings, and their faces one to another: to the Mercy-seatward shall the faces of the Cherubims be.

21 And thou shalt put the Mercy-seat aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee.

22 And there I will declare my selfe vnto thee, and from aboue the Mercy-seat betwene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

23 ¶ Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:

24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of a foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners, that are in the foure feet thereof.

27ouer against the border shall the rings be for places for barres to beare the Table.

28 And thou shalt make the bars of Shittim wood, and shalt overlay them with gold, that the table may be borne with them.

29 Thou shalt also make dishes for it, and incense cups for it, and couerings for it, and goblets wherewith it shall bee couered, euen of fine gold shalt thou make them.

30 And thou shalt set vpon the table shewbread before me continually.

31 ¶ Also thou shalt make a candlestick of pure gold: of worke beaten out with the hammer shall the candlestick be made, his shaft, his branches, his bowles, his knops: and his floures shall be of the same.

32 Sixe branches also shall come out of the sides of it: thre branches of the Candlestick out of the one side of it, and thre branches of the Candlestick out of the other side of it.

33 Thre bowles like vnto almonds, one knop and one floure in one branch: and thre bowles like almonds in the other branch, one knop and one floure: so throughout the sixe branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shall be foure bowles like vnto almonds, his knops and his floures.

35 And there shall bee a knop vnder two branches made thereof: and a knoppe vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches comming out of the Candlestick.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure gold.

37 And thou shalt make the seven lampes

thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffe-dishes thereof shall be of pure gold.

39 Of a talent of fine gold shalt thou make it with all these instruments.

40 Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances, 33 The place of the Arke, of the Mercy seat, of the Table, and of the Candlestick.

Afterward thou shalt make the Tabernacle with ten curtaynes of fine twined linen, and blew silke, and purple, and scarlet: and in them thou shalt make Cherubims of brodered worke.

2 The length of one curtaine shall be eight and twentie cubites, and the breadth of one curtaine, foure cubites: eueri one of the curtaynes shall haue one measure.

3 Five curtaynes shall be coupled one to another: and the other five curtaynes shall be coupled one to another.

4 And thou shalt make strings of blew silke vpon the edge of the one curtaine, which is in the seluedge of the coupling, & likewise shalt thou make in the edge of the other curtaine in the seluedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shall bee one right against another.

6 Thou shalt make also fiftie taches of gold, and couple the curtaynes one to another with the taches, and it shall be one Tabernacle.

7 ¶ Also thou shalt make curtaynes of goats haire to be a couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaynes.

8 The length of a curtaine shall be thirty cubites, and the breadth of a curtaine foure cubites: the eleuen curtaynes shall be of one measure.

9 And thou shalt couple five curtaynes by themselves, and the sixe curtaynes by themselves: but thou shalt double the sixe curtaine vpon the forefront of the conering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie taches of brass, & fasten them on the strings, and shalt couple the couering together, that it may be one.

12 And the remnant that resteth in the curtaynes of the conering, euen the halfe curtaine that resteth, shall be left at the backe side of the Tabernacle.

13 That the cubit on the one side, and the cubit on the other side of that which is left in the length of the curtaynes of the conering, may remaine on either side of the Tabernacle to couer it.

14 Moreover, for that couering thou shalt make

k This was the talent waight of the Temple, and weighed 120. pound, Hebr. 8. 5. add 7.44.

a That is, of most cunning, or fine worke.

b On the side, that the curtaynes might be tied together.

c In tying together both the sides, Or, hookes, Or, partitions.

d Left raine and weather should marre it.

e That is, five on the one side, and five on the other, & the sixe should hang ouer the doore of the Tabernacle. Or, hookes.

f For these curtaynes were two cubites longer then the curtaynes of the Tabernacle: so that they were sider by a cubite on both sides.

|| Or, will appoint with thee. Numb. 7. 89.

Chap. 37. 10.

|| Or, an band broad.

h To set the bread vpon,

Chap. 37. 17. i It shall not be molten, but beaten out of the lump of gold with the hammer.

g To bee put vp-
on the couering
that was made
of goats haire,
h This was the
third couering
for the Taber-
nacle.

make a couering of rammes skinned dyed
red, and a couering^h of badgers skinned as
before.

15 Also thou shalt make boards for the
tabernacle of Shittim wood to stand vp.

16 Ten cubites shall bee the length of a
board, and a cubite and an halfe cubite the
breadth of one board.

17 Two tenons shall be in one board set in
order as the feet of a ladder, one against ano-
ther: thus shalt thou make for all the boards
of the Tabernacle.

18 And thou shalt make boards for the ta-
bernacle, euen twenty boards on the South
side, euen full South.

19 And thou shalt make fourtiell sockets
of siluer vnder the twentie boards, two soc-
kets vnder one board for his two tenons,
and two sockets vnder another board for his
two tenons.

20 In like manner on the other side of
the Tabernacle toward the North side, shall
be twenty boards,

21 And their fourty sockets of siluer, two
sockets vnder one board, and two sockets vn-
der another board.

22 And on the side of the Tabernacle to-
ward the West, shalt thou make six boards.

23 Also two boards shalt thou make in the
corners of the Tabernacle in two sides.

24 Also they shall be ioyned beneath, and
likewise they shall be ioyned about to a ring:
thus shall it be for them two: they shall be for
the two corners.

25 So they shall be eight boards hauing
sockets of siluer, euen threene sockets, that is,
two sockets vnder one board, and two soc-
kets vnder another board.

26 Then thou shalt make five barres
of Shittim wood for the boards of one side
of the Tabernacle,

27 And five barres for the boards of the
other side of the Tabernacle: also five barres
for the boards of the side of the Tabernacle
toward the West side.

28 And the middle barre shall go thorow
the mids of the boards, from end to end.

29 And thou shalt couer the boards with
gold, and make their rings of gold, for pla-
ces for the barres, and thou shalt couer the
barres with gold.

30 So thou shalt reare by the tabernacle
according to the fashion thereof, which was
shewed thee in the mount.

31 Moreover, thou shalt make a vaille
of blew lilke and purple, and scarlet, and fine
twined linnen: thou shalt make it of broode-
red worke with Cherubims.

32 And thou shalt hang it vpon foure pil-
lars of Shittim wood couered with golde,
(whose hookes shall be of gold) standing vpon
four sockets of siluer.

33 Afterward thou shalt hang the vaille
† on the hookes, that thou mayest bring in
thither, that is, (with in the vaille) the Arke of
the Testimony: and the vaille shall make you
a separation, betwene the holy place and the
most holy place.

34 Also thou shalt put the Mercy-seate
vpon the Arke of the Testimony in the most
holy place.

35 And thou shalt set the table without
the vaille, and the candlesticke out against
the table on the South side of the Taberna-
cle, and thou shalt set the table on the North
side.

36 Also thou shalt make an hanging for
the doore of the Tabernacle of blue lilke, and
purple, and scarlet, and fine twined linnen
wrought with needele.

37 And thou shalt make for the hanging
five pillars of Shittim, and couer them with
gold: their heads shall be of gold, and thou
shalt cast five sockets of brasle for them.

CHAP. XXVII.

1 The Altar of the burnt offering. 9 The court
of the Tabernacle, 20 The lampes continually burn-
ing.

Moreover, thou shalt make the Altar of
Shittim wood, five cubites long and
five cubites broad (the Altar shall be foure-
square) and the height thereof three cubites.

2 And thou shalt make it hornes in the
four corners thereof: the hornes shall be of it
selfe: and thou shalt couer it with brasle.

3 Also thou shalt make his ashpannes for
his ashes, and his basins, and his basins,
and his fleshhookes, and his censers: thou
shalt make all the instruments thereof of
brasle.

4 And thou shalt make vnto it a grate like
the networke of brasle: also vpon that grate
thou shalt make foure brasen rings vpon the
four corners thereof.

5 And thou shalt put it vnder the com-
passe of the altar beneath, that the grate may
be in the mids of the altar.

6 Also thou shalt make barres for the al-
tar, barres, I say, of Shittim wood, and shalt
couer them with brasle.

7 And the barres thereof shall be put in
the rings, the which barres shall be vpon the
two sides of the Altar to beare it.

8 Thou shalt make the Altar hollow be-
twene the boards: as God shewed thee in the
mount, so shall they make it.

9 Also thou shalt make the court of
the Tabernacle in the South side, euen full
South: the court shall haue curtaynes of fine
twined linnen, of an hundred cubites long
for one side,

10 And it shall haue twentie pillars with
their twentie sockets of brasle: the heads of
the pillars and their fillers shall be siluer.

11 Likewise on the North side in length
there shall be hangings of an hundred cubites
long, & the twenty pillars thereof with their
twentie sockets of brasle: the heads of the
pillars and the fillers shall be siluer.

12 And the breadth of the court on the
West side shall haue curtaynes of fiftie cu-
bites, with their ten pillars, and their tenne
sockets.

13 And the breadth of the court Eastward
shall haue fiftie cubites.

14 Also hangings of fiftene cubits shall be
on the one side with their three pillars and
their three sockets.

15 Likewise on the other side shall be han-
gings of fiftene cubites, with their three
pillars

m Meaning, in
the holy place.

n This hanging
or vaille was be-
twene the holy
place, and there
where the peo-
ple were,

a For the burnt
offering.

b Of the same
wood and mar-
ter not fastened
vnto it.

h Or, five panes,

† Ebr. net.

c This was the
first entry into
the Tabernacle,
where the people
abode.

d They were cer-
taine hoopes or
circles for to
beautifie the
pillar.

e Meaning, cur-
taines of fiftie
cubites.

f Of the doore
of the court

h Or, brass pieces,
wherein were the
mortises for the
tenons.

i The Ebrew
word signifieth
twines: decla-
ring, that they
should be so per-
fect and well ioyn-
ed as were pol-
sible.

Chap. 25. 9, 40.
Ebr. 8. 5.
alt. 7. 44.

k Some reade,
heads of the
pillars.
† Ebr. vnder the
hookes: meaning,
that it should hang
downward from
the hookes.

l Whereunto the
high Priest onely
entered once a
yeare.

pillars, and their three lockets.

16 ¶ And in the gate of the court shall be a baile of twentie cubites of blue silke and purple, and scarlet, and fine twined linnen wrought with needle, with the four pillars thereof, and their four lockets.

17 All the pillars of the court shall haue fillers of siluer round about, with their heads of siluer, and their lockets of brasle.

18 ¶ The length of the court shall be an hundred cubites, and the breadth † fiftie at either end, and the height five cubites, and the hangings of fine twined linnen, and their lockets of brasle.

19 All the vessels of the Tabernacle for all manner seruicethereof, and all the pinnes thereof, and all the pialnes of the court shall be brasle.

20 ¶ And thou shalt commaund the children of Israel, that they bring vnto thee pure oile olīue^a beaten for the light, that the lampes may alway || burne.

21 In the Tabernacle of the Congregation without the baile, which is before the testimony, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12, 29 Aaron en-
treth into the Sanctuary in the name of the children of
Israel. 30 Vrim and Thummim. 38 Aaron beareth
the iniquities of the Israelites offering.

¶ And cause thou thy brother Aaron to come vnto thee, and his sons with him from among the children of Israel, that hee may serue me in the Priests office; I meane, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, ^a glorious and beautiful.

3 Therefore thou shalt speake vnto all † cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to ^b consecrate him, that hee may serue me in the Priests office.

4 Now these shall be the garments which they shall make, a breast plate, and an Ephod, and a robe, and a broydered coate, a miter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that hee may serue mee in the Priests office.

5 Therefore they shall take gold, and blue silke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broydered worke.

7 The two shoulders thereof shall be toy-
ned together by their two edges: so shall it be closed.

8 And the ^dembroydered garde of the same Ephod, which shall be vpon him, shall be of the selfe same worke and stuffe, euen of golde, blue silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two onix stones,

and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to ^c their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh and graueth in stone, and shalt make them to be set, and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold, 14 ¶ And two chaines of fine gold: at the end, of wethered worke shalt thou make them, and shalt fasten the wreathed chaines vpon the bosses.

15 ¶ Also thou shalt make the breast plate of iudgement with broydered worke: like the worke of the Ephod shalt thou make it: of gold, blue silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16 ¶ Foure square it shall be, and double, an hand breadth long, and an hand breadth broad.

17 Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shall be this, a || ruby, a topaze, and a || carbuncle in the first row.

18 And in the second row thou shalt set an || emerald, a saphir, and a || diamond.

19 And in the third row a turkis, an achate, and an hematite.

20 And in the fourth row a † chrysolite, an onix, and a iasper: and they shall be set in gold in their embossments.

21 And the stones shall be according to the names of the children of Israel, twelue according to their names, grauen as signets eueny one after his name, and they shall be for the twelue tribes.

22 ¶ Then thou shalt make vpon the breastplate, two chaines at the ends, of wethered worke of pure gold.

23 Thou shalt make also vpon the breastplate two rings of golde, and put the two rings on ^k the two ends of the breastplate.

24 And thou shalt put the two wreathed chaines of gold in the two rings in the ends of the breastplate.

25 And the other two ends of the two wreathed chaines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod on the fore side of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the two other ends of the breast plate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it, ouer against the coupling of it vpon the broydered

As they were in age, so should they be grauen in order.

That Aaron might remember the Israelites to Godward.

Of the bosses, It was so called, because the hie Priest could not giue sentence in iudgement without that on his breast. The description of the breastplate.

Or, Sardaine, Or, Emerald.

Or, Carbuncle. Or, Jasper.

Ebr. Tarshish.

k Which are vpon most toward the shoulder.

l Which are beneath.

g Or, flakes, wherewith the curtaines were fastened to the ground.

h Such as cometh from the olīue, when it is first pressed or beaten.

l Or, ascend up.

a Whereby his office may be knowne to be glorious and excellent.

† Ebr. wise in heart

b Which is to separate him from the rest.

c A short and strait coat without sleeves but vpon most vpon his garments to keep them close vnto him.

d Which went about his vpon most coate.

broyded gard of the Ephod.

28 Thus they shall binde the brestplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may bee fast vpon the broyded gard of the Ephod, and that the brestplate bee not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the brestplate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 Also thou shalt put in the brestplate of iudgement, the ^aUrim and the ^bThummim, which shall bee vpon Aarons heart, when hee goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of wouen worke round about the collar of it, so it shall bee as the collar of an habergeon that it rent not.

33 And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and scarlet, round about the skirts thereof, and bells of gold between them round about:

34 That is, ^aa golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So it shall bee vpon Aaron, when hee ministrereth, and his sound shall bee heard, when hee goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

36 Also thou shalt make a plate of pure golde, and graue thereon as signets are grauen, ^aHOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the miter: euen vpon the forefront of the miter shall it be.

38 So it shall bee vpon Aarons forehead, that Aaron may beare the iniquities of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroyder the fine linnen coate, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sons coates, and thou shalt make them girdles, and bannets shall thou make them for glory and comeliness.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fill their hands, and sanctifie them, that they may ministrer vnto me in the Priestes office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall bee for Aaron, and his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the Altar, to ministrer in the holy place,

that they commit not iniquitie, and so die. ^aIn not hiding This shall be a Law for euer vnto him, and to their nakednes, his seed after him.

CHAP. XXIX.

¹ The manner of consecrating of Priests. 38 The continual sacrifice. 45 The Lord promisseth to dwell among the children of Israel.

This thing also shalt thou doe vnto them when thou consecratest them to bee my Priestes, ^aTake a young calfe, and two rammes without blemish,

2 And unleaued bread, and cakes unleaued tempered with oil, and wafers unleaued anointed with oyle: (of fine wheat flour shalt thou make them.)

3 Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the ^brobe of the Ephod, and the Ephod, and the brestplate, and shalt close them to him with the broyded gard of the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy ^ccrowne vpon the miter.

7 And thou shalt take the annoynting oyle, and shalt powe vpon his head, and anoynt him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bannets on them, and the Priestes office shall bee theirs for a perpetuall Law: thou shalt also fill the handes of Aaron, and the handes of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, and Aaron and his sonnes shall put their hands vpon the head of the calfe.

11 So shalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powe al the rest of the blood at the foot of the Altar.

13 Also thou shalt take all the fat that cometh the inwards, and the caule that is on the liuer, and the two kidneyes, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his dung, shalt thou burne with fire without the holte: it is a sinne offering.

15 Thou shalt also take one ramme, and Aaron and his sonnes shall put their handes vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about vpon the Altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him and his legs, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon

Leuit. 9. 2.

^a To offer them in sacrifice,

^b Which was next vnder the Ephod.

Chap. 28. 36.

Chap. 30. 25.

Chap. 28. 41.
Or, consecrate them.

Leuit. 1. 4.
^c Signifying that the sacrifice was also offered for them, and that they did approve it.

Leuit. 3. 3.

† El. y. sinne.
2. cor. 5. 2. 1.

m Aaron shall not enter into the holy place in his owne name but in the name of all the children of Israel. n Urim signifies light, & Thummim perfection: declaring that the stones of the brestplate were most cleare, and of perfect beautie: by Urim also is meant knowledge, & Thummim holinesse, shewing what vertues are required in the Priests.

Ecclesi. 45. 9.

o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholie may appeare before him. p Their offerings could not be so perfect, but some fault would be therein: which sinne the high Priest bare, and pacified God.

q That is, consecrate them by giving them things to offer and thereby admit them to their office.

|| Or, of wines

ey were
ould
grauen

Aaron
remember
elites to
rd.

he bosses,
is so cal-
use the
R could
entence
ement
that on
ft.
escription
reast-

rdaine,
peranda.

rburcle.
per.

arshifh.

ch are
ward
ulder.

ch are
h.

d Or a saour of rest, which causeth the wrath of God to cease,

e Meaning, the soft and nether part of the eare.

f Wherewith the Altar must be sprinkled,

g Which is offered for the consecration of the high Priest.

h This sacrifice the Priest did mouetoward the East, West, North and South.

i So called because it was not onely shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiving to God for his benefits,

L n. 7. 8. 31. and 24. 9. mat. 12. 4.

upon the altar: for it is a burnt offering vnto the Lord for a sweet saour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ram, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lay of Aarons eare, and vpon the lay of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the Altar round about.

21 And thou shalt take of the blood that is vpon the Altar, and of the annoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall bee hallowed, and his clothes and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes, the fat, and the rumpe, euen the fat that couereth the inwards, and the caule of the liuer, and the two kidneies, and the fat that is vpon them, and the right shoulder, (for it is the ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer out of the basket of the vneleuened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Again thou shalt receive them of their handes, & burne them vpon the Altar besides the burnt offering for a sweet saour before the Lord: for this an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the heaue offering, which was shaken to and fro, and which was heaued vpon of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall bee an heaue offering of the children of Israel, of their peace offerings, euen their heaue offering to the Lord.

29 And the holy garments, which appertaine to Aaron, shall bee to his sonnes after him, to be annoynted therein, and to be consecrate therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 So thou shalt take the ramme of the consecration, and see the his flesh in the holy place.

32 And Aaron and his sonnes shall eat the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eate these things, where-
by their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not bee eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron, and vnto his sonnes, according to all things which I haue commanded thee: seven dayes shalt thou consecrate them.

36 And shalt offer euery day a calfe for a sinne offering, for reconciliation, and thou shalt cleanse the Altar when thou shalt offered vpon it for reconciliation, and shalt anoint it to sanctifie it.

37 Seven dayes shalt thou cleanse the Altar, and sanctifie it, so the Altar shall be most holy: and whatsoeuer toucheth the Altar, shall be holy.

38 Now this is that which thou shalt present vpon the Altar: euen two lambes of one yeere old, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine flowre mingled with the fourth part of an ephah of beaten oyle, and the fourth part of an ephah of wine for a drinke offering.

41 And the other lambe shalt thou present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof: to bee a burnt offering for a sweet saour vnto the Lord.

42 This shall be a continual burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make appointment with you, to speake there vnto thee.

43 There will I appoint with the children of Israel, and the place shall be sanctified by my presence.

44 And I will sanctifie the Tabernacle of the Congregation, and the Altar: I will sanctifie also Aaron and his sonnes to be my Priests.

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

1 The Altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brasen laver. 33 The annoynting oyle. 34 The making of the perfume.

Furthermore, thou shalt make an Altar for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall bee foure square) and the height thereof two cubites

That is, by the sacrifices.

Ebr. fill their hands.

m To appease Gods wrath that sinne may be pardoned,

Num. 28. 3.

n That is, an Omer, reade Chap. 16. 16.

o Which is about a pinte,

Or, declare my selfe to you.

p Because of my glorious presence.

Leuit. 26. 12. 2. cor. 6. 16.

q It is I the Lord that am their God.

Vpon the which the sweet perfume was burnt, ver. 34.

b Of the same wood and matter.

|| Or, a circle and border.

c That is, in the Sanctuary, and not in the Holiest of all.

d Meaning, when he trimmeth them, and refresheth the oyle.

e Otherwise made then this, which is described.

f But it must only serue to burne perfume.

Num. 1, 2, 5.

g Whereby he testified that he redeemed his life which hee had forfeit, as is declared by David,

2. Sam. 24. 1.

h This shekel valued two common shekels: and the gerah valued about 12 pence

after five shillings sterling the ounce of silver.

Leuit. 27. 35.

numb. 3. 47.

ezek. 45. 12.

i That God should be merciful vnto you.

k Signifying, that hee that cometh to God, must be washed from all sinne and corruption,

bites: the hornes thereof shall bee of the same.

3 And thou shalt overlay it with fine gold, both the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it || a crowne of gold round about.

4 Besides this, thou shalt make vnder this crowne two golden rings on either side: even on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of shittim wood, and shalt couer them with gold.

6 After, thou shalt set it before the vaille, that is neere the Arke of the Testimony, before the Mercie-seate that is vpon the Testimony, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when bee d dresseth the lampes, thereof, shall he burne it.

8 Likewise at euen when Aaron setteth by the lampes thereof, he shall burne incense: this perfume shall bee perpetually before the Lord throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offering thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere, with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there bee no plague among them when thou countest them.

13 This shall euery man giue that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (a shekel is twenty gerahs) the halfe shekel shall be an offering to the Lord.

14 All that are numbred from twentie yeere old and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel. when yeer shall giue an offering vnto the Lord for the redemption of your liues.

16 So thou shalt take the monie of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may bee a memoriall vnto the children of Israel before the Lord for the redemption of your liues.

17 Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a laver of brasse, and his foot of brasse to wash, and shalt put it betwene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall wash

their hands, and their feet thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash their hands and their feet that they die not: and this shall be to them an ordinance for euer, both vnto him and to his seede throughout their generations.

22 Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices: of the most pure myrrhe fine hundred shekels, of sweete cinamom halfe so much, that is, two hundred and fiftie, and of sweete calamus, two hundred and fiftie:

24 Also of Cassia fine hundred, after the shekel of the Sanctuary, and of oyle olive an hin.

25 So thou shalt make of it the oyle of holy oymntment, euen a most precious oymntment after the arte of the Apothecary: this shall be the oyle of holy oymntment.

26 And thou shalt anoint the Tabernacle of the Congregation therewith, and the Arke of the Testimony:

27 Also the table, and all the instruments thereof, and the candlesticke with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the laver and his foot.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto mee in the Priests office.

31 Moreover, thou shalt speake vnto the children of Israel, saying, This shall be an holy oymting oyle vnto me, throughout your generations.

32 None shall anoint mans flesh therewith, neither shall ye make any composition like vnto it, for it is holy, and shall bee holy vnto you.

33 Whosoever shall make the like oymntment, or whosoever shall put any of it vpon a stranger, euen he shall be cut off from his people.

34 And the Lord sayd vnto Moses, Take vnto thee these spices, pure myrrhe, and cleare gumme and galbanum, these odours with pure frankincense, of each like wright:

34 Then thou shalt make of them perfume composed after the art of the Apothecarie mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put of it, before the Arke of the Testimony in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto you most holy.

37 And you shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the Lord.

38 Whosoever shall masse like vnto that

l So long as the Priesthood shall last.

m Weighing so much.

n It is a kind of reede of a very sweet sauour within, and is vsed in powders and odours.

Chap. 29. 40.

o All things which appertaine to the Tabernacle.

p Neither at their burials, nor otherwise.

q Either a stranger, or an Israelite, saue onely the Priests.

r In Ebrew, Sheheleth: which is a sweet kind of gumme, and shineth as the naile.

s Onely dedicate to the vse of the Tabernacle.

so small thereto, such hee shall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

a I haue chosen and made meet, Chap. 35. 30.

b This sheweth that handy crafts are the gifts of Gods spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called because of the cunning and arte vied therein, or because the whole was beaten out of one piece.

e Which onely was to anoint the Priests, & the instruments of the Tabernacle, and not to burne.

f Though I command these workes, to be done, yet will I not that you breake my Sabbath dayes, Chap. 20. 8.

g God repeateth this point, because the whole keeping of the Law standeth in the true vse of the Sabbath, which is to cease from our workes, and to obey the will of God, || Or, Sabbath.

Gene. 1. 31. and 2. 2.

h From creating his creatures, but not from governing and preserving them, Deut. 9. 10.

i Whereby hee declared his will to his people.

And the Lord spake vnto Moles, saying, 2 Behold, I haue called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudab,

3 Whom I haue filled with the Spirit of God, in wisdom and in vnderstanding, and in knowledge, and in all worke of manship:

4 To finde out curious workes to worke in gold, and in silver, and in brasse,

5 Also in the arte to set stones, & to carue in timber, and to worke in all manner of workmanship.

6 And behold, I haue toynd with him Aholiab the sonne of Ahisamach of the tribe of Dan, & in the hearts of all that are wise hearted, haue I put wisdom to make all that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimony, and the Mercy seat that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candlestick, with all his instruments, and the altar of perfume:

9 Likewise the altar of burnt offering with all his instruments, & the Laver with his foot:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the anointing oyle, and sweete perfume for the Sanctuary: according to all that I haue commanded thee, shall they doe.

12 Afterward the Lord spake vnto Moles, saying,

13 Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbaths: for it is a signe betwene me and you in your generations, that ye may know that I the Lord doe sanctifie you.

14 For shall therefore keepe the Sabbath: for it is holy vnto you, he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be cut off from among his people.

15 Sixe dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doeth any worke in the Sabbath day shall die the death.

16 Therefore the children of Israel shall keepe the Sabbath, that they may obserue the rest throughout their generations for an euermaking Covenant.

17 It is a signe betwene me and the children of Israel for euer, for in sixe dayes the Lord made the heauen and the earth, and in the seventh day he ceased and rested.

18 Thus (when the Lord had made an end of communing with Moles upon mount Sinai) he gaue him two tables of the Testimonie, even tables of stone, written with the finger of God,

4 The Israelites impute their delinquency to the calfe. 14 God is appeased by Moles prayer. 19 Moles breake the Tables. 27 He flayeth the idolaters. 32 Moles zeale for the people.

At when the people saw that Moles tarried long ere hee came downe from the mountaine, the people gathered themselves together against Aaron, and said vnto him, 20 make vs gods to goe before vs: for of this Moles (the man that brought vs out of the land of Egypt) we know not what is become of him.

2 And Aaron says vnto them, b Plucke off the golden eareings, which are in the eares of your wives, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them e eares the golden eareings, which were in their eares, and they brought them vnto Aaron.

4 Who receiued them at their hands, and fashioned it with the graving tooke, and made of it a molten calfe: then they sayd, These bee thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that hee made an altar before it: And Aaron proclaimed, saying, To morrow shall bee the holy day of the Lord.

6 So they rose by the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sat them downe to eat and drinke, and rose by to play.

7 Then the Lord sayd vnto Moles, 8 Goe, get thee downe: for thy people which thou hast brought out of the land of Egypt, haue corrupted their wayes.

8 They are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, These bee thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moles, I haue sene this people, and behold, it is a stiffnecked people.

10 Now therefore let me alone, that my wrath may waxe hot against them: for I will consume them, but I will make of thee a mighty people.

11 But Moles prayed vnto the Lord his God, and said, O Lord, why doest thy wrath waxe hot against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

12 Therefore shall the Egyptians speake, and say, He hath brought them out maliciously for to slay them in the mountaine, and to consume them from the earth: turne from thy fierce wrath, and change thy mind from this euill toward thy people.

13 Remember Abraham, Izhak, and Israel thy seruants, to whome thou swearst by thine owne selfe, and saidst vnto them, I will multiplie your seede as the stars

a The root of idolatry is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that they would rather forgoe idolatry, then to reigne their most precious iewels.

c Such is the rage of idolatry, that they spare no cost to satisfie their wicked desires.

d They smelled of their leauen of Egypt, where they saw calves, oxen, and serpents worshipped.

e Whereby wee see what necessitie we haue to pray earnestly to God to keepe vs in his true obedience, and to send vs good guides.

f God sheweth that the prayers of the godly stay his punishment.

g That is, thy promise made to Abraham,

h Or, blasphemous.

i Or, repent.

j That is, thy promise made to Abraham,

k Gene. 12. 7.

l and 15. 7.

m and 48. 36.

stars of the heauen, and all the land, that I haue spoken of, wil I giue vnto your seed, and they shall inherit it for euer.

14 Then the Lord changed his minde from the euill, which he threatened to doe vnto his people.

15 So Moses returned and went down from the mountaine with the two Tables of the Testimony in his hand. The Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God, grauen in the Tables.

17 And when Joshua heard the noyse of the people, as they shouted, he said vnto Moses, There is a noyse of warre in the hoste.

18 Also answered, It is not the noyse of them that haue the victory, nor the noyse of them that are overcome: but I doe heare the noyse of singing.

19 Now, as soone as hee came neere vnto the hoste, hee sawe the calfe and the dancing: so Moses wroth wroth hot, and hee cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 After heooke the Calfe, which they had made, and burned it in the fire, & ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe fierce: Thou knowest this people, that they are euen set on mischief.

23 And they said vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I saide to them, Pee that haue gold, plucke it off: and they brought it mee: and I did cast it into the fire, and thereof came this calfe.

25 Moses therefore sawe that the people were naked: (for Aaron had made them naked vnto their shame among their enemies.)

26 And Moses stood in the gate of the campe, and said, Whopertineth to the Lord? let him come to me. And all the sonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: go to and fro, from gate to gate thorow the host, and slay euery man his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about three thousand men.

29 For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his sonne, and vpon his brother, that there may bee giuen you a blessing this day.

30 And when the morning came, Moses said vnto the people, Ye haue committed a grievous crime: but now I will goe by to

the Lord, if I may pacifie him for your sinne. 31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, rase mee out of thy booke which thou hast written.

33 Then the Lord saide to Moses, Whoforner haue I sinned against mee, I will put him out of my booke.

34 Soe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will visite their sinne vpon them.

35 So the Lord plagued the people, because they had caused Aaron to make the calfe which he made.

C H A P. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to goe up with them. 9 Moses talketh familiarly with God: 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

Afterward the Lord saide vnto Moses, Depart, & goe by from hence, thou, and the people (which thou hast brought vpon out of the land of Egypt) vnto the land which I sware vnto Abraham, to Isaac and to Jacob, saying, Unto thy seede will I giue it.

2 And I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebusites:

3 To a land, I say, that floweth with milke and honey: for I will not goe by with thee, because thou art a stiff-necked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiff-necked people. I will come suddenly vpon thee, and consume thee: therefore now put thy costly raiment from thee, that I may knowe what to doe vnto thee.)

6 So the children of Israel layde their good rayment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the hoste, farre off from the hoste, and called it *Duel-moed*. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the host.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And as soone as he was entered into the Tabernacle, the Lord descended, and stood at the doore vnto the Tabernacle, and the Lord talked with Moses.

So much hee esteemed the glory of God, that he preferred it euen to his owne saluation, I will make it knowne that he was neuer predestinate in mine eternall counsell to life everlasting. This declareth how grievous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they that entered into it, must passe by the hills. Gen. 12. 7. Chap. 23. 27. Josh. 24. 11. deut. 7. 32. Chap. 32. 9. deut. 9. 13.

b That either I may shew mercy if thou repent, or else punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

h All these repetitions shew how excellent a thing they defrauded themselves of by their idolatry.

Deut. 9. 21. k 1.

i Partly to despise them of their idolatry, and partly that they should haue none occasion to remember it afterward.

k Both desirous of Gods fauour, and an occasion to their enemies to speake euill of their God.

l This fact did so please God, that he returned the curse of Iacob against Leui, to a blessing, Deut. 33. 9.

m In reuenging Gods glory, we must haue no respect to person, but put off all carnall affection.

10 Now when all the people sawe the cloudy pillar stand at the Tabernacle doore, all the people rose vp, and worshipped euery man in his tent doore.

d Most plainly and familiarly of all others, Num. 12. 7, 8, deut. 34. 10.

11 And the Lord spake vnto Moses, ^dface to face, as a man speaketh vnto his friend: After he turned againe into the host, but his seruant Joshua the sonne of Nun a young man, departed not out of the Tabernacle.

12 ¶ Then Moses saide vnto the Lord, See, thou sayest vnto mee, Lead this people forth, and thou hast not shewed mee whom thou wilt send with me: thou hast said moreouer, I knowe thee by name, and thou hast also found grace in my sight.

e I care for thee, and will preferre thee in this thy vocation,

13 Now therefore, I pray thee, If I haue found fauour in thy sight, shewe me now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

† Ebr. face, f Signifying, that the Israelites should excell through Gods fauour all other people, verse 16.

14 And hee answered, My ^f presence shall goe with thee, and I will giue thee rest.

15 Then hee saide vnto him, If thy presence goe not with vs, carry vs not hence.

16 And wherein now shall it be knowne, that I and thy people haue found fauour in thy sight? shall it not bee when thou goest with vs? lo I, and thy people shall haue preeminence before all the people that are vpon the earth.

g Thy face, thy substance, and thy maiestie, h My mercy, and fatherly care, i Read Chap. 34 verse 6, 7.

17 And the Lord said vnto Moses, I will doe this also that thou hast saide: for thou hast found grace in my sight, and I knowe thee by name.

18 Again hee saide, I beseech thee, shewe me thy ^j glory.

k For finding nothing in man that can deserue mercy, he will freely saue his.

19 And hee answered, I will make all my ^k good goe before thee, and I will ^l proclame the Name of the Lord before thee: * for I will shew ^m mercy to whom I will shew mercy, and will haue compassion on whom I will haue compassion.

l For Moses saw not his face in full maiesty, but as mans weakness could beare, m In mount Horeb, n So much of my glory as in this mortall life thou art able to see.

20 Furthermore he saide, Thou canst not see my face, for there shall no man see me, and I will.

21 Also the Lord saide, Beholde, there is a place by ⁿ me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt see my ^o backeparts: but my face shall not be seene.

CHAP. XXXIII.

1 The Tables are renewed, 6 The description of God, 12 All fellowship with idolatry is forbidden, 18 The three feasts, 28 Moses is forty dayes in the mount: 30 His face shineth, and he couereth it with a vail.

Deut. 10 7.

¶ And the Lord said vnto Moses, * Hew thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.

† Ebr. stand to me.

2 And be ready in the morning, that thou mayest come vp early vnto the Mount of Sinai, and ^p wait there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man be seene thou about all

the mount, neither let the sheepe nor cattell feed ^q before this mount.

Or, about. Or, polished.

4 ¶ Then Moses ^r betwixt two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloude, and stood with him there, and proclaimed the Name of the Lord.

6 So the Lord passed before his face, and ^s cried, The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and trueness,

a This ought to be referred to the Lord, and not to Moses proclaiming, as Chap. 3. 19.

7 Remembering mercy for thousands, forgiving iniquitie and transgression, and sinne, and not ^t making the wicked innocent, ^u visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

† Ebr. not making innocent, Deut. 5. 9. iere. 32. 18.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped.

9 And saide, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs: ^v for it is a stiffnecked people: and pardon our iniquitie and our sinne, and take vs for thine inheritance.

b Seeing the people are thus of nature, they haue need to call vpon God, that he would alwaies be present with his Spirit, Deut. 5. 2.

10 And hee answered, Beholde, ^w I will make a covenant before all thy people, and will doe marvelles, such as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Iuites, and the Jebusites.

Deut. 7. 2.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of ^x ruine among you:

c If thou follow their wickednes, and pollute thy selfe with their idolatry.

13 But yee shall ouerthrow their Altars, and brake their images in pieces, and cut downe their ^y groues;

d Which pleasant places they chuse for their idoles.

14 (For thou shalt bowe downe to none other god, because the Lord whose name is ^z Jealous, is a jealous God.)

15 Lest thou make a ^{aa} compact with the inhabitants of the land, and when they goe a whooring after their gods, and doe sacrifice vnto their gods, some man call thee, and thou ^{ab} eate of his sacrifice:

Chap. 20. 5. Chap. 23. 32. deut. 7. 2. 1. Cor. 8. 10. 1. King. 11. 2.

16 And lest thou take of their ^{ac} daughters vnto thy sonnes, and their daughters goe a whooring after their gods, and make thy sonnes goe a whooring after their gods.

e As gold, silver, brasse, or any thing is molten: And herein is condemned all manner of idoles whatsoever they be made of.

17 Thou shalt make thee no gods of ^{ad} metall.

18 ¶ The feast of ^{ae} vnleavened bread shalt thou keepe: seuen dayes shalt thou eate vnleavened bread, as I commanded thee, in the time of the ^{af} month of Abib: for in the month of Abib thou camest out of Egypt.

Chap. 23. 51. Chap. 13. 4. Chap. 13. 2. and 23. 29. iere. 44. 30.

19 * Every male, that first openeth the wombe, shall be mine: also all the first borne of thy flocke shall bee reckoned mine, both of beemes and sheepe.

20 But the first of the ass thou shalt buy out

Chap. 23. 15.

eccles. 3. 5. 4.

f With out offering something.

Chap. 23. 12.

Chap. 23. 16.

g Which was in September, when the Sunne declined, which in the count of politick things, they called the end of the yeere.

Dent. 16. 16.

chap. 23. 14. 17.

h God promi-

seth to defend

them and theirs

which obey his

commandement.

Chap. 23. 18.

i Read Chap. 23.

19. deut. 14. 23.

Chap. 24. 13.

deut. 9. 9.

k This miracle

wasto confirme

the authority of

the Law, and

ought no more

to be followed

then other mira-

cles.

Dent. 4. 13.

|| Or, words.

7. 2.

1 Reade 2. Cor.

3. 7.

2. Cor. 3. 13.

m Which was in

the Tabernacle

of the Congre-

gation.

20. 5.

23. 33.

7. 2.

8. 10.

8. 11. 2.

gold, silver,

or any

y is mol-

and herein

demned all

r of idoles

foeuer they

de of.

25. 51.

13. 4.

13. 2.

2. 29.

44. 30.

out with a lambe: and if thou redeeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me: ^a emptye.

21 * Sixe dayes shalt thou worke, and in the seventh day thou shalt rest: both in eareing time, and in the haruest thou shalt rest.

22 * Thou shalt also obserue the feast of weekes in the time of the first fruits of wheat haruest, and the feast of gathering fruits in the end of the yeere.

23 * Thrice in a yeere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall ^b delire thy land, when thou shalt come vp to appeare before the Lord thy God thrice in the yeere.

25 * Thou shalt not offer the blood of my sacrifice with leaven, neither shall ought of the sacrifice of the feast of Passouer be left vnto the morning.

26 The first ripe fruites of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not ^c see the a kid in his mothers milke.

27 And the Lord said vnto Moyses, Write thou these words: for after the tenour of these words I haue made a couenant with thee and with Israel.

28 So he was there with the Lord ^d forty dayes and forty nights, and did neither eate bread nor drinke water: and hee wrote in the Tables the words of the Couenant, even the ten || Commandements.

29 * So when Moyses came downe from mount Sinai, the two Tables of the Testimony were in Moyses hand, as hee descended from the mount: (Now Moyses wist not that the skinne of his face shone bright, after that God had talked with him.)

30 And Aaron and all the children of Israel looked vpon Moyses, and beheld, the skin of his face shone bright, and they were ^e afraid to come neere him.

31 But Moyses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moyses talked with them.

32 And afterward all the children of Israel came neere, and hee charged them with al that the Lord had said vnto him in mount Sinai.

33 So Moyses made an ende of communing with them, and had put a covering vpon his face.

34 But when Moyses came ^f before the Lord to speake with him, he tooke off the covering untill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moyses, how the skinne of Moyses face shone bright: therefore Moyses put the covering vpon his face untill hee went to speake with God.

C H A P. XXXV.

2 The Sabbath. 5 The free gifts are required. 23 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praised of Moyses.

Then Moyses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded that yee should doe them:

2 * Sixe dayes thou shalt worke, but the seventh day shalt thou vnto you the holy ^a Sabbath of rest vnto the Lord: whosoever doth any worke therein, shall die.

3 Yee shall kindle no fire thorowout all your habitations vpon the Sabbath day.

4 * Againe, Moyses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto y Lord, whosoever is of a ^b willing heart, let him bring this offering to the Lord, namely, gold, and silver, and brasse:

6 Also blew lilke, and purple, and scarlet, and fine linnen, and goats haire,

7 And rams skinned dyed red, and badgers skinned with Shittim wood,

8 Also oyle for light, and spices for the anoynting oyle, and for the sweet incense,

9 And onix stones, and stones to beset in the Ephod, and in the breast plate.

10 And all the wise ^c hearted among you shall come and make all that the Lord hath commanded:

11 That is, the ^d Tabernacle, the paullion thereof, and his covering, and his tables, and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof: the Mercle seat, and the vail that ^e covereth it,

13 The Table and the bars of it, and all the instruments thereof, and the shewbread:

14 Also the candlesticke of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anoynting oyle, and the sweete incense, and the vail of the Dooze at the entring in of the Tabernacle,

16 The ^f Altar of burnt offering with his brassen grate, his barres, and all his instruments, the Lauer and his foot,

17 The hangings of the court, his pillars and his sockets, and the vail of the gate of the court,

18 The pins of the Tabernacle, and the pins of the court with their boards,

19 The ^g ministering garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Tabernacle.

20 * Then all the Congregation of the children of Israel departed from the presence of Moyses.

21 And every one whose heart ^h encouraged him, and every one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vles, and for the holy garments.

22 Both men and women, as many as were free hearted, came & brought || tables, and rare rings, and rings, and bracelets, all were Jewels of gold: and every one that offered

Chap. 20. 9.

a Wherein ye shall rest from all bodily worke.

Chap. 15. 2.

b Reade Chap. 28. 3.

Chap. 16. 31.

c Which hanged before the mercy seat, that it could not be seene,

Chap. 30. 1.

Chap. 27. 1.

d Such as appertaine to the service of the Tabernacle.

† Ebr. lifted him up.

|| Or, hooks.

offered an offering of gold vnto the Lord: 23 Euery man also, which had blew silke, and purple, and scarlet, and fine linnen, and goats haire, and rammes skinned red, and badgers skinned, brought them.

† Ebr. with whom was found.

e Which were witty & expert.

f That is, which were good spinners.

Chap. 30. 23.

g Vnto Moses as a minister thereof. Chap. 31. 2.

|| Or, with the spirit of God.

h Pertaining to grauing, or carving, or such like. Chap. 26. 1.

† Ebr. wife in heart.

a By the Sanctuary he meaneth here all the Tabernacle.

24 All that offered an oblation of silver and of brass, brought the offering vnto the Lord: and euery one that had shittim wood for any manner worke of the ministrations, brought it.

25 And all the women that were wise hearted, did spinne with their hands, and brought the spun worke, even the blew silke, and the purple, the scarlet, & the fine linnen.

26 Likewise all the women, whose hearts were moued with knowledge, spun goats haire.

27 And the rulers brought onir stones, and stones to be set in the Ephod, and in the breastplate:

28 Also spice, and oyle for light, and for the anoynting oyle, and for the sweete perfume.

29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had commanded them to make by the hand of Moses, brought a free offering to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Behold, the Lord hath called by name Bezaleel the sonne of Ahi, the sonne of Hur, of the tribe of Iudah,

31 And hath filled him with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in al manner worke.

32 To find out curious workes, to worke in gold, and in silver, and in brass,

33 And in grauing stones to set them, and in caruing of wood, euen to make any manner of fine worke.

34 And hee hath put in his heart that hee may teach other: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdom of heart to worke all manner of cunning, and bropdered, and neede worke: in blew silke, and in purple, in scarlet, and in fine linnen, and weauing, euen to doe all manner of worke and subtil inuentions.

CHAP. XXXVI.

5 The great readinesse of the people, in so much that hee commanded them to cease. 8 The curtaines made.

19 The coverings, 20 The boordes, 31 The barres, 35 And the vaile.

¶ Then wrought Bezaleel, and Aholiab, and all cunning men to whom the Lord gaue wisdom and vnderstanding to know how to worke all manner work: for the seruice of the Sanctuary, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the

Sanctuary, to make it: also they brought still vnto him free gifts euery morning.

b Meaning, the Israelites.

4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke which the Lord hath commanded to be made.

c A rare example and notable, to see the people so ready to serue God with their goods.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the holte, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 ¶ All the cunning men therefore among the workmen, made for the Tabernacle tenne curtaines of fine twined linnen, and of blew silke, and purple, and scarlet: Cherubims of bropdered worke made they vpon them.

Chap. 26. 3, 4.

9 The length of one curtaine was twentie and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one esse.

d Which were little pictures with wings in the forme of children.

10 And he coupled fise curtaines together, and other fise coupled he together.

11 And hee made strings of blew silke by the edge of one curtaine in the seluedge of the coupling: likewise hee made on the side of the other curtaine, in the seluedge in the second coupling.

12 ¶ Fiftie strings made he in the one curtaine, and fiftie strings made hee in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

Chap. 26. 10.

13 After hee made fiftie taches of goats haire, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

|| Or, bookes.

14 ¶ Also hee made curtaines of goats haire for the couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.

|| Or, paulion.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one esse.

16 And he coupled fise curtaines by themselves, and fise curtaines by themselves.

17 Also hee made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the other curtaine in the second coupling.

18 He made also fiftie taches of brass to couple the couering that it might be one.

19 And he made a couering vpon the paulion of rammes skinned red, and a couering of badgers skinned aboue.

e These two were aboue the couering of goats haire.

20 ¶ Likewise he made the boordes for the Tabernacle of shittim wood to stand by.

f And to beare vp the curtaines of the Tabernacle.

21 The length of a boord was ten cubits, and the breadth of a boord was a cubite and an halfe.

22 One boord had two tenons, set in order as the fette of a ladder, one against another: thus made he for all the boordes of the Tabernacle.

22 So hee made twenty boards for the Southside of the Tabernacle, even full South.

24 And fourtie sockets of siluer made hee vnder the twenty boards, two sockets vnder one board for his two tenons. & two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, hee made twentie boards.

26 And their fourty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the West side of the Tabernacle hee made fixe boards.

28 And two boards made hee in the corners of the Tabernacle, for either side.

29 And they were *topned beneath, and likewise were made sure about with a ring: thus hee did to both in both corners.

30 So there were eight boards, and their fixtene sockets of siluer, vnder euery board two sockets.

31 After, hee made *barres of Shittim wood, fixe for the boards in the one side of the Tabernacle.

32 And fixe barres for the boards in the other side of the Tabernacle, and fixe barres for the boards of the Tabernacle on the side toward the West.

33 And hee made the middest barre to shoot through the boards, from the one end to the other.

34 He overlaid also the boards with gold, and made the rings of gold for places for the barres, and couered the barres with gold.

35 Moreover, hee made a vaile of blue silke and purple, and of scarlet, and of fine twined linnen: with Cherubims of golde-wooke made he it:

36 And made thereunto foure pillars of Shittim, and overlaid them with gold, whole || hookes were also of gold, and hee cast for them foure sockets of siluer.

37 And hee made an hanging for the Tabernacle doore of blue silke, and purple, and scarlet, and fine twined linnen, and neede-wooke.

38 And the fixe pillars of it with their hookes, and overlaid their chapters & their || stiles with gold, but their fixe sockets were of brasse.

CHAP. XXXVII.

1 The Arke. 6 The Mercy seat. 10 The Table.

17 The Candlestickes. 25 The Altar of incense.

After this Bezaleel made the * Arke of Shittim wood, two cubits and an halfe long, and a cubite and a halfe broad, and a cubite and a halfe high:

2 And overlaid it with fine gold within and without, and made a * crowne of gold to it round about.

3 And cast for it foure rings of gold for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also hee made barres of Shittim wood, and couered them with gold,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 And hee made the * Mercy seat of pure

gold: two cubits and an halfe was the length thereof, and one cubit and an halfe the breadth thereof.

7 And hee made two cherubims of gold, vpon the two ends of the Mercy seat: euery of worke beaten with the hammer made hee them.

8 One Cherub on the one end, and another Cherub on the other end: of the Mercy seat made hee the Cherubims at the two ends thereof.

9 And the Cherubims spread out their wings on high, and couered the Mercy seat with their wings, and their faces were one towards another: towards the Mercy seat were the faces of the Cherubims.

10 Also hee made the Table of Shittim wood, two cubits was the length thereof, and a cubite the breadth thereof, and an cubit and an halfe the height of it.

11 And hee overlaid it with fine gold, and made thereto a crowne of gold round about.

12 Also hee made thereto a border of an || hand breadth round about, and made vpon the border a crowne of gold round about.

13 And hee cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and couered them with gold to beare the Table.

16 * Also hee made the instruments for the Table of pure gold: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should bee couered.

17 Likewise hee made the Candlestick of pure gold: of worke beaten out with the hammer made hee the Candlestick: and his shaft, and his branch, his bowles, his knops, and his flowers, were of one piece.

18 And fixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it:

19 In one branch three bowles made like almonds, a knop and a flower: and in another branch three bowles made like almonds a knop and a flower: and so throughout the fixe branches that proceeded out of the Candlestick.

20 And vpon the Candlestick were foure bowles after the fashion of almonds: the knops thereof, and the flowers thereof:

21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the fixe branches coming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure gold.

23 And hee made for it seuen lamps with the snuffers, and snuffedishes thereof of pure gold.

24 Of a talent of pure gold made hee it, with all the instruments thereof.

25 Furthermore hee made the * perfume altar

b Of the selfe-
same matter
that the mercy-
seat was.

|| Or, foure fingers.

Chap. 25, 19.

g Or, toward the Sea, which was the Sea called Mediterranean Westward from Ierusalem, Chap. 26, 24.

Chap. 26, 28. and 30, 4, 5.

h Which was betweene the Sanctuary and the holiest of all,

|| Or, heads,

i Which was betweene the Court and the Sanctuary.

|| Or, graven borders,

Chap. 25, 10.

a Like battle-ments,

Chap. 25, 17.

c Read, Chap. 25, 39. Chap. 30, 1, 2, 3, 4.

altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit, (it was square) and two cubits high, and the hornes thereof were of the same.

26 And he covered it with pure gold, both the tops and the sides thereof round about, and the hornes of it, & made unto it a crowne of gold round about.

27 And he made two rings of gold for it, under the crowne thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and overlaid them with gold.

29 And he made the holy anointing oyle and the sweet pence incense after the Apothe-caries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings. 8 The brasen Laver. 9 The Court. 24 The summe of that the people offered.

Also he made the altar of the burnt offering of Shittim wood: five cubits was the length thereof, and five cubits the breadth thereof: it was square, and three cubits high.

2 And he made unto it hornes in the four corners thereof: the hornes thereof were of the same, and he overlaid it with brasie.

3 Also he made all the instruments of the altar, the ashy pans, and the beloms, and the basins, the fleshhookes, and the censers: all the instruments thereof made he of brasie.

4 Moreover, hee made a brasen grate, wrought like a net to the altar, under the compasse of it beneath in the mids of it,

5 And cast foure rings of brasie for the four ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and covered them with brasie.

7 The which barres he put into the rings on the sides of the altar to beare it with ball, and made it hollow within the boards.

8 Also he made the Laver of brasie, and the foote of it of brasie of the glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 Finally hee made the Court on the Southside full South: the hangings of the court were of fine twined linnen, hanging an hundred cubits.

10 Their pillars were twenty: and their brasen lockets twenty: the hookes of the pillars, and their fillets were of silver.

11 And on the Northside the hangings were an hundred cubits, their pillars twenty, and their lockets of brasie twenty, the hookes of the pillars & their fillets of silver.

12 On the Westside also were hangings of fiftie cubits, their tenn pillars with their ten lockets: the hookes of the pillars & their fillets of silver.

13 And toward the Eastside, full East, were hangings of fiftie cubits.

14 The hangings of the one side were fiftie cubits, their three pillars, & their three lockets:

15 And of the other side of the court gate on both sides were hangings of fiftie cubits, with their three pillars and their three lockets.

16 All the hangings of the court round about were of fine twined linnen:

17 But the lockets of the pillars were of brasie: the hookes of the pillars and their fillets of silver: and the covering of their chapters of silver: and all the pillars of the court were hooped about with silver.

18 Hee made also the hanging of the gate of the court of needle worke, blew silke and purple, and scarlet, and fine twined linnen, even twenty cubits long, and five cubits in height and breadth, like the hangings of the court.

19 And their pillars were foure with their foure lockets of brasie: their hookes of silver, and the covering of their chapters, & their fillets of silver.

20 But all the pins of the Tabernacle and of the court round about were of brasie.

21 These are the parts of the Tabernacle, I meane, of the Tabernacle of the testimony, which was appointed by the commandement of Moses for the office of the Levites by the hand of Itamar sonne to Aaron the Priest.

22 So Bezaleel the son of Uri the sonne of Hur of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workman, and an embroiderer, and a worker of needle worke in blew silke, and in purple, and in scarlet, and in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twenty talents, and seven hundred and thirtie shekels, according to the shekel of the Sanctuary.

25 But the silver of them that were numbred in the Congregation, was an hundred talents, & a thousand seven hundred twenty and five shekels after the shekel of the Sanctuary.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twenty yeere old and above, among five hundred thousand, and three thousand, and five hundred and fiftie men.

27 Moreover, there were an hundred talents of silver, to cast the lockets of the sanctuary, and the lockets of the vasse, an hundred lockets of an hundred talents, a talent for a locket.

28 But he made the hookes for the pillars of a thousand seven hundred and thientie and five shekels, and overlaid their chapters, and made fillets about them.

29 Also the brasie of the offering was thientie talents, and two thousand, and four hundred shekels.

30 Whereof hee made the lockets to the doore of the Tabernacle of the Congregation, and the brasen altar, & the brasen grate which was for it, with all the instruments of the altar:

31 And the lockets of the court round about, and the lockets for the court gate, and all the pins of the Tabernacle, and all the pinnes of the court round about.

CHAP.

Chap. 30. 23, 35.

Chap. 27. 1.

Chap. 27. 3.
|| Or, fire pans.

a So that the gridiron or grate was halfe so high as the Altar, and stood within it.

Chap. 27. 8.

b R. Kimhi saith, that the women brought their looking glasses which were of brasie, or fine mettall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.

Chap. 27. 14.

† Ebr. once againe.

Chap. 27. 19.

c That the Levites might have the charge thereof, and minister in the same, as did Eleazar and Itamar, Numb. 3. 4.
d As a grauer or carpenter, Chap. 31. 4.

|| Or, halfe a shekel.

e Read the weight of a talent, chap 25. 39

Chap. 27. 19.

CHAP. XXXIX.

1 The apparel of Aaron and his sonnes. 32 All that the Lord commanded, was made and finished. 43 Moses blessed the people.

a As coverings for the Arke, the Candlestick, the Altars, and such like.

Chap. 31. 10, and 35. 19.

Moreover they made garments of ministration to minister in the Sanctuary, of blue silke, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So hee made the Ephod of golde, blue silke, and purple, and scarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates, and cut it into wyers, to worke it in the blue silke, and in the purple, and in the scarlet, and in the fine linnen with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broidered gird of his Ephod that was upon him, was of the same stuffe, and of like worke: even of golde, of blue silke, and purple, and scarlet, and fine twined linnen, as the Lord had commanded Moses.

Chap. 28. 9.

b That is, of very fine and curious workmanship.

Chap. 28. 12.

6 And they wrought two Onix stones closed in ouches of gold, and graued as signets are grauen, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8 Also hee made the breastplate of broidered worke like the worke of the Ephod: of gold, blue silke, and purple, and scarlet, and fine twined linnen.

9 They made the breastplate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first row:

11 And in the second row an Emeraude, a Saphire, and a Diamond:

12 Also in the third row, a Turkeis, an Achate, and an Hemarite:

13 Likewise in the fourth row, a Chrysolite, an Onix, and a Jasper: closed and set in ouches of gold.

14 So the stones were according to the names of the children of Israel, even twelue after their names, grauen like signets, eueny one after his name according to the twelue tribes.

15 After, they made vpon the breastplate, chaines at the endes of wetheren worke, and pure gold.

16 They made also two bosses of golde, and two golde rings, and put the two rings in the two corners of the breastplate.

17 And they put the two wetheren chaines of gold in the two rings, in the corners of the breastplate.

18 Also the two other endes of the two wetheren chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold and put them in the two other corners of the

breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the foreside of it, and ouer against his coupling about the broidered gird of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod with a lace of blue silke, that it might be fast vpon the broidered gird of the Ephod, and that the breastplate should not bee loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, hee made the robe of the Ephod of wouen worke, altogether of blue silke.

e Which was next vnder the Ephod.

23 And the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar that it should not rent.

f Where hee should put the row his head.

24 And they made vpon the skirts of the robe, pomegranates of blue silke, and purple, and scarlet, and fine linnen twined.

Chap. 28. 33.

25 They made also belles of pure gold, and put the belles betwene the pomegranates vpon the skirts of the robe round about betwene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After, they made coates of fine linnen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen breeches of fine twined linnen.

Chap. 28. 41.

29 And the girdle of fine twined linnen, and of blue silke, and purple, and scarlet, euen of needle worke, as the Lord had commanded Moses.

30 Finally they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription like to the grauing of a signet, HOLINES TO THE LORD.

Chap. 28. 36.

31 And they tyed vnto it a lace of blue silke to fasten it on his vpon the miter, as the Lord had commanded Moses.

32 Thus was all the worke of the Tabernacle, euen of the Tabernacle of the congregation finished, and the children of Israel did according to all that the Lord had commanded Moses, so did they.

Chap. 27. 18.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the covering of rammes skines, dyed red, and the coverings of badgers skines, and the covering baile,

35 The Arke of the Testimony, and the barres thereof, and the Mercy seate,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlestick, the lampes thereof, euen the lampes set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar, and the anoynting oyle, and the sweete incense, and the hanging

g So called, because it hanged before the Mercy seate, and covered it from sight, chap. 35. 12. Or, when Aaron dressed and refreshed with oyle eueny morning, chap. 30. 7.

hanging of the Tabernacle dooze,

39 The brazen Altar with his grate of braſſe, his barres, and all his instruments, the lauer and his foote,

40 The curtaines of the Court with his pillars, and his ſockets, and the hanging to the Court gate, and his cordes, and his pins, and all the instruments of the ſeruice of the Tabernacle, called the Tabernacle of the Congregation:

41 Finally, the miniſtring garments to ſerue in the Sanctuary, and the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

42 According to euery point that the Lord had commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and behold, they had done it as the Lord had commanded, ſo had they done: and Moſes bleſſed them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloud, couering the Tabernacle.

Then the Lord ſpake vnto Moſes, ſaying,

2 In the first day of the first moneth, in the very first of the same moneth shalt thou set up the Tabernacle, called the Tabernacle of the Congregation.

3 And thou shalt put therein the Arke of the Teſtimony, and couer the Arke with the vaille.

4 Also thou shalt bring in the Table, and ſet it in order as it doeth require: thou shalt also bring in the candleſticke, and light his lampes,

5 And thou shalt ſet the incenſe Altar of golde before the Arke of the Teſtimony, and put the hanging at the dooze of the Tabernacle.

6 Moreover, thou shalt ſet the burnt offering Altar before the dooze of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt ſet the lauer betweene the Tabernacle of the congregation and the Altar, and put water therein.

8 Then thou shalt appoint the Court round about, and hang by the hanging at the Court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt ſanctifie the Altar, that it may be an Altar moſt holy.

11 Also thou shalt anoint the Lauer and his foote, and shalt ſanctifie it.

12 Then thou shalt bring Aaron and his ſonnes vnto the dooze of the Tabernacle of the Congregation, and waſh them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and ſanctifie him, that hee may miniſter vnto mee in the Prieſts office.

14 Thou shalt also bring his ſonnes, and clothe them with garments,

15 And shalt anoint them as thou diddeſt anoint their father, that they may miniſter vnto mee in the Prieſts office: for their anoynting ſhall be a ſigne, that the Prieſthood ſhall be euerlaſting vnto them throughout their generations.

16 So Moſes did according to all that the Lord had commanded him: ſo did hee.

17 Thus was the Tabernacle reared vp by the first day of the first moneth in the ſecond yeere.

18 Then Moſes reared vp the Tabernacle, and ſtandeth his ſockets, and ſet by the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee ſpread the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lord had commanded Moſes.

20 And hee tooke, and put the Teſtimony in the Arke, and put the barres in the rings of the Arke, and ſet the Mercy ſeate on hie vpon the Arke.

21 He brought also the Arke into the Tabernacle, and hanged by the couering vaille, and couered the Arke of the Teſtimony, as the Lord had commanded Moſes.

22 Furthermore, hee put the Table in the Tabernacle of the Congregation, in the North ſide of the Tabernacle without the vaille,

23 And ſet the bread in order before the Lord, as the Lord had commanded Moſes.

24 Also hee put the Candleſticke in the Tabernacle of the Congregation, ouer againſt the Table toward the South ſide of the Tabernacle.

25 And hee lighted the lampes before the Lord, as the Lord had commanded Moſes.

26 Moreover, he ſet the golden Altar in the Tabernacle of the Congregation before the vaille,

27 And burnt ſweete incenſe thereon, as the Lord had commanded Moſes.

28 Also hee hanged by the vaille at the dooze of the Tabernacle.

29 After, hee ſet the burnt offering Altar without the dooze of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the ſacrifice thereon, as the Lord had commanded Moſes.

30 Likewise hee ſet the lauer betweene the Tabernacle of the Congregation and the altar, and powdered water therein to waſh with.

31 So Moſes and Aaron, and his ſonnes waſhed their hands and their feet hereat.

32 Then they went into the Tabernacle of the Congregation, and when they approached to the Altar, they waſhed, as the Lord had commanded Moſes.

33 Finally, hee reared vp the court round about the Tabernacle and the Altar, and hanged by the vaille at the Court gate: ſo Moſes finiſhed the worke.

34 Then the cloude couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moſes could not enter into the Tabernacle

i Signifying, that in Gods matters man may neither adde nor diminiſh. k Praiſed God for the peoples diligence, and prayed for them.

a After that Moſes had bene forty dayes, and forty nights in the mount, that is, from the beginning of Auguſt to the tenth of September, hee came downe, and cauſed this worke to be done, which being finiſhed, was ſet vp in Abib, which Moneth conteineth halfe March and halfe April. *Reade Chap. 26. 35.

b That is, the altar of perfume, or to burne incenſe on.

c This hanging or vaille was betweene the Sanctuary and the Court,

d Till both the Prieſthood and the ceremonies ſhould ende, which was at Chriſts coming. Numb. 7. 1. e After they came out of Egypt, Num. 7. 1.

f That is, the tables of the law, chap. 31. 18. and 34. 29.

Chap. 35. 12.

|| Or, ſet vp.

g Betweene the Sanctuary and the Court,

Numb. 9. 15. 1. Kings 8. 10.

bername of the Congregation, because the cloud abode thereon, and the glorie of the Lord filled the Tabernacle.
36 Now when the cloud ascended by from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.
38 For the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their iourneys.

h Thus the presence of God preserved and guided them night and day till they came to the land promised.

The third booke of Moses, called *Leuiticus.

THE ARGUMENT.

AS God daily by most singular benefits declared himselfe to be mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and religion. Therefore he ordeined diuers kinds of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also hee appointed their Priests and Leuites, their apparel, offices, conuersation and portion: hee shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can bee no forgiveness of finnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) hee prescribed euen to the least things, what they should doe, as what beastes they should offer, and eare: what diseases were contagious ad to be auoided: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike Lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his lawes, and threatened his curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3. 10
and 14 The maner to offer burnt offerings as well of bullockes, as of sheepe and birds.

a Hereby Moses declareth that he taught nothing to the people, but that which hee receiued of God. b So they could offer of none other sort, but of those which were commanded. Exod. 29. 10. c Meaning, within the court of the Tabernacle. d The Priest or Leuite. e Of the burnt offering, Exod. 27. 1.

NOW the Lord called Moses and spake vnto him out of the tabernacle of y congregation, saying, 2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of cattell, as of beemes and of the sheepe.

3 If his sacrifice bee a burnt offering of the heerd, hee shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offering, and it shall bee accepted to the Lord, to be his atonement.

5 And hee shall kill the bullocke before the Lord, and the Priests Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the tabernacle of the Congregation.

6 Then shall hee slay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the Altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the shall vpon the wood that is in the fire which is vpon the Altar.

9 But the inwards thereof, and the legs thereof he shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete saour vnto the Lord.

10 And if his sacrifice for the burnt offering be of the flocke (as of the sheepe or of the goates) he shall offer a male without blemish.

11 And hee shall kill it on the north side

of the Altar before the Lord, & the Priests Aarons sonnes shall sprinkle the blood there: of round about vpon the Altar.

12 And he shall cut it in pieces, separating his head, and his shall, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the Altar:

13 But he shall wash the inwards, and the legs with water, and the Priest shall offer the whole, and burne it vpon the Altar: for it is a burnt offering, an oblation made by fire for a sweete saour vnto the Lord.

14 And if his sacrifice bee a burnt offering to the Lord, of the fowles, then hee shall offer his sacrifice of the turtle doves, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and wing the necke of it a sinder, and burne it on the Altar: and the blood thereof shall be shed vpon the side of the Altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the Altar on the East part in the place of the ashes.

17 And he shall cleaue it with his wings, but not diuide it a sinder: and the Priest shall burne it vpon the Altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete saour vnto the Lord.

CHAP. II.

1 The meate offering is after three sorts: of fine flour vnbroken, 4 of bread broken, 14 & of corn in the eare.

And when any wil offer a meate offering vnto the Lord, his offering shall bee of fine flour, and hee shall powze oyle vpon it, and put incense thereon,

2 And shall bring it vnto Aarons sonnes the Priests, and hee shall take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shall burne it for a memoriall vpon the Altar: for it is an offering made by fire for a sweete saour vnto the Lord.

h Before the Altar of the Lord,

† Ebr. into his pieces. † Or, fat.

i The Ebrew word signifieth, to pinch off with the nail.

‡ Or, strained or pressed.

k On the side of the court gate in the pans, which stood with ashes, Exod. 27. 3.

a Because the burnt offering could not bee without the meate offering. b The Priest. c To signifie that God remembreth him that offereth.

Eccles. 7. 31.

d Therefore none could eat of it, but the Priest.

e Which is a gift offered to God to pacifie him.

Verse 2.
Exod. 29. 18.

f That is, fruits which are sweet as hony, ye may offer.

g But referred for the Priests.
Marke. 9. 49.
h Which they were bound (as by a covenant) to vse in all sacrifices, Num. 18. 29. 2. Chro. 13. 5
Ezek. 43. 24.
or, it meaneth a sure and pure couenant.

Chap. 23. 14
|| Or, full eares for the word signifieth a fruitful field, read 2. Chro. 26. 10. in the note g.

a A sacrifice of Thankesgiuing offered for peace and prosperitie, either generally or particularly.

b One part was burnt, another was to the priests and the third to him that offered.
Exod. 29. 22.

3 * But the remnant of the meate offering shall be Aarons and his sonnes: for it is most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the oven, it shall bee an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anointed with oyle.

5 ¶ But if thy meate offering be an oblation of the frying pan, it shall be of fine flour unleavened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meate offering.

7 ¶ And if thy meate offering be an oblation made in the caldron, it shall be made of fine flour with oyle.

8 After thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and hee shall bring it to the altar.

9 And the Priest shall take from the meate offering a * memo: of it, and shall burne it vpon the altar: for it is an oblation * made by fire for a sweete saour vnto the Lord.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye shall offer vnto the Lord, shall bee made without leauen: for ye shall neither burne leauen nor honte in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruits ye shall offer * them vnto the Lord, but they shall not bee burnt vpon the altar for a sweete saour.

13 (All the meate offerings also shalt thou season with salt, neither shalt thou suffer the salt of the * couenant of thy God to bee lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt.)

14 If then thou offer a meate offering of thy first fruits vnto the Lord, thou shalt offer for thy meate offering of thy first fruits * eares of come dreyed by the fire, and wheat beaten out of the * greene eares.

15 After thou shalt put oyle vpon it, & lay incense thereon: for it is a meate offering.

16 And the Priest shall burne the memoriall of it, even of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The manner of peace offerings, and beasts for the same

17 The Israelites may neither eat fat nor blood.

A Lso if his oblation bee a * peace offering if he will offer of the droue (whether it be male or female) hee shall offer such as is without blemish before the Lord.

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priestes, shall sprinkle the blood vpon the Altar round about.

3 So he shall offer * part of the peace offerings as a sacrifice made by fire vnto the Lord, even the * fat that couereth the inwards and all the fat that is vpon the inwards.

4 Hee shall also take away the two kid-

neyes, and the fat that is on them, and vpon the flanks, and the kail on the liuer with the kidneyes.

5 And Aarons sonnes shall burne it on the Altar: with the burnt offering which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweete saour vnto the Lord.

6 ¶ Also if this oblation bee a peace offering vnto the Lord out of the flock, whether it be * male or female, hee shall offer it without blemish.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord.

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the Altar.

9 After, of the peace offerings, he shall offer * an offering made by fire vnto the Lord: hee shall take away the fat thereof, and the rumpe altogether, hard by the backbone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

10 Also hee shall take away the two kidneys, with the fat that is vpon them, and vpon the * flanks, and the kail vpon the liuer with the kidneys.

11 Then the Priest shall burne it vpon the Altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering bee a goat, then shall he offer it before the Lord.

13 And shall put his hand vpon the head of it, and kill it before the * Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then he shall offer thereof his offering, even an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneys, and the fat that is vpon them, and vpon the flanks, and the kail vpon the liuer with the kidneys.

16 So the Priest shall burne them vpon the Altar, as the meate of an offering made by fire for a sweete saour: * all the fat is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that ye shall eat neither * fat nor * blood.

CHAP. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the private man.

Mo:rouer, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If any shall sinne through * ignorance in any of the Commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

3 If the * Priest that is anointed doe sinne (according to the sinne of the people) then shall he offer for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

4 And

|| Or, the which kidneys are vnto the flanks.

b In the peace offering it was different to offer either male or female, but in the burnt offering onely the male: so here can be offered no birds but in the burnt offerings they might: all there was consumed with fire, and in the peace offering but a part.

d The burnt offering was wholly consumed, and of the offering made by fire, onely the inwards &c. were burnt: the shoulder & breast with the two chawes, and the maw were the Priests, and the rest his that offered.

Verse 4.
e Meaning, at the Northside of the Altar, Chap. 1. 1.
Chap. 7. 25.

f By eating fat, was meant to be carnall, and by blood eating, was signified cruelty.
Gene. 9. 4.
chap. 17. 1.

† Ehr. a soule.
a That is, of negligence or ignorance, especially of the ceremonial law: for otherwise the punishments for crimes are appointed according to the transgression, Numb. 15. 22.

b Meaning the high Priest

e Hereby confessing that he deserued the same punishment which the beast suffered.

d Which was betweene the holiest of all and the Sanctuary.

e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court.

Chap. 5. 9.

Exod. 19. 14.
numb. 19. 5.

Hebr. 13. 11.

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished.

Chap. 5. 3. 4.

g For all the peop'e could not lay on their hands: therefore it was sufficient that the ancients of the people did it in the name of all the congregation.

|| Or, the Priest.

|| Or, make a prayer with it.

4 And he shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and kill the bullocke before the Lord.

5 And the Priest that is anoynted, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vail of the Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood of the bullock at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that covereth the inwards, and all the fat that is about the inwards.

9 Hee shall take away also the two kidneys, and the fat that is vpon them, and vpon the flanks, and the kail vpon the liuer, with the kidneys,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legs, and his inwards, and his dung shall hee beare out.

12 So hee shall carie the whole bullocke out of the hoste, vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 And if the whole congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done against any of the commandments of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed, shall be knowne, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and he shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, euen before the vail.

18 Also he shall put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood at the foote of the altar of burnt offering which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and burne it vpon the altar.

20 And the Priest shall doe with this bullocke as he did with the bullocke for his sinne: so shall hee doe with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall carie the bullocke without the host, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 When a ruler shall sinne, and doe through ignorance against any of the Commandments of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne which he hath committed, then shall he bring for his offering an hee goat without blemish,

24 And shall lay his hand vpon the head of the hee goat, and kill it in the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shall be forgiven him.

27 Likewise if any of the people of the land shall sinne through ignorance, in doing against any of the Commandments of the Lord, which should not be done, and shall offend,

28 If one shew him his sinne which he hath committed, then hee shall bring for his offering a hee goat without blemish for his sinne which he hath committed,

29 And hee shall lay his hand vpon the head of the sinne offering, and lay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, and powre all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweet savour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if hee bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, and he shall lay it for a sinne offering in the place where he should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the rest of the blood thereof at the foote of the altar.

35 And hee shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar with the oblations of the Lord made by fire, and the Priest

|| Or, the male goat of the fold.
h That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

i Wherein he represented Iesus Christ.
|| Or, private person.

|| Or, the female of the goats.
k Reade verse 24.

Exod. 29. 18.

l Meaning, that the punishment of his sin should be laid vpon that beast, or that he had receiued all things of God, and offered this willingly.
m Or, besides the burnt offerings, which were daily offered to the Lord.

Priest shall make an atonement for him concerning his sinne that hee hath committed, and it shall be forgiven him.

CHAP. V.

1 Of him that testifieth not the truth, if hee heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

Also if any haue sinned, that is, if hee haue heard the voyce of an oath, and hee can bee a witness whether hee hath seene or knowne of it, if he doe not utter it, hee shall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it be a carion of any vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if hee touch any vncleane of man (whatsoeuer vncleane it be, that hee is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if any sweare, and pronounce with his lips to do euill, or to do good (whatsoeuer it be that a man shall pronounce with an oath) and if he beid from him, and after knoweth that hee hath offended in one of these points,

5 When hee hath sinned in any of these things, then hee shall confesse that hee hath sinned therein.

6 Therefore shall hee bring his trespass offering vnto the Lord for his sinne which he hath committed, even a female from the flocke, be it a lambe, or a shee goat for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

7 But if hee bee not able to bring a sheepe, he shall bring for his trespass which hee hath committed, two turtle doves, or two young pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So hee shall bring them vnto the Priest, who shall offer the sinne offering first, and wryng the necke of it asunder, but not plucke it cleane off.

9 After, he shall sprinkle of the blood of the sinne offering vpon the side of the Altar, and the rest of the blood shall bee shed at the foote of the Altar: for it is a sinne offering.

10 Also hee shall offer the second for a burnt offering as the manner is: so shall the Priest make an atonement for him, (for his sinne which he hath committed) and it shall be forgiven him.

11 But if hee be not able to bring two turtle doves, or two young pigeons, then hee that hath sinned, shall bring for his offering the tenth part of an ephah of fine flour for a sinne offering, he shall put none oyle thereon, neither put any incense thereon: for it is a sinne offering.

12 Then shall hee bring it to the Priest, and the Priest shall take his handfull of it, for the remembrance thereof, and burne it vpon the Altar with the offerings of the Lord made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these points, and it shall be forgiven him: and the remnant shall be the Priests, as the meat offering.

14 And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance & by taking away things consecrated vnto the Lord, hee shall then bring for his trespass offering vnto the Lord a ram without blemish, out of the flocke, worth two shekels of silver by thy estimation after the shekel of the Sanctuary, for a trespass offering.

16 So hee shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 Also if any sin and doe against any of the Commandements of the Lord, which ought not to be done, & know not, and sinne and beare his iniquitie,

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth two shekels, for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein hee erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The law of the burnt offerings. 13 The five must abide euermore vpon the altar. 14 The law of the meat offering. 20 The offering of Aaron and his sons.

And the Lord spake vnto Moses, saying, 2 If any sinne, and commit a trespass against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him of trust, or doth by robbery or by violence oppresse his neighbour,

3 Hee shall found that which was lost, and denyethe it, and sweareth falsely, for any of these things that a man doth, wherein hee sinneth:

4 Then, I say, he thus sinneth and trespasseth, he shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was defrauded him to keepe, or the lost thing which hee found.

5 Hee shall restore it to the whole summe, and shall adde the fift part more thereto, and giue it vnto him to whom it pertained, the same day that he offereth for his trespass.

6 Also hee shall bring for his trespass vnto the Lord, a ram without blemish out of the flocke, in thy estimation worth two shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven

g As touching the first fruits or tithes due to the Priests and Leuites.

h By the estimation of the Priest, Chap. 27. 12.

Chap. 4. 2. i That is, afterward remembreth that he hath sinned, when his conscience doth accuse him, Exod. 30. 17. k Els if his sinne against God come of malice, he must die, Num. 15. 30.

a To bestow and occupie for the vse of him that gaue it.

b By any guile or vnlawfull meanes.

Numb. 5. 6.

c Wherein he cannot but sinne, or wherein a man accustometh to sinne, by perjury or such like thing.

Numb. 5. 7. Chap. 5. 2. 5.

† Ebr. a soule, || Or, if the iudge hath taken an oath of any other, a Whereby it is commanded to beare witness to the truth, and disclose the iniquitie of the vngodly.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same. c Which haue bene mentioned before in this Chapter.

† Ebr. if his hand cannot touch, meaning for his penurie.

Chap. 1. 15.

|| Or, poured,

|| Or, according to the law, d Or, declare him to be purged of that sinne, Verse 7. e Which is about a pottle, f As in the meat offering, Chap. 2. 1.

Chap. 2. 2.

Chap. 4. 35.

for given him, whatsoeuer thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

d That is, the ceremonies which ought to be observed therein.

9 Command Aaron and his sonnes, saying, This is the law of the burnt offering. (It is the burnt offering, because it burneth vpon the Altar all the night vnto the morning, and the fire burneth on the Altar.)

e Vpon his secret parts, Exod. 28. 43.

f In the ashpans appointed for that vse,

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the Altar, and he shall put them beside the altar.

11 After, he shall put off his garments, and put on other raiment, and carry the ashes forth without the holte vnto a cleane place.

12 But the fire vpon the Altar shall burne thereon, and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euery burne vpon the altar, and neuer goe out.

Chap. 3. 1.
 Num. 15. 4.

14 ¶ Also this is the law of the meat offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall euen take thence his handfull of fine flowre of the meat offering, and of the oyle, and all the incense which is vpon the meat offering, and shall burne it vpon the altar for a sweet savour, as a *memoriall thereof vnto the Lord:

Chap. 2. 9.

16 But the rest thereof shall Aaron and his sonnes eat: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eat it.

g Or kned with leauen, and after baken,

17 It shall not be baken with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it: It shall be a statute for euery in your generations concerning the offerings of the Lord made by fire: whatsoeuer toucheth them, shall be holy.

Exod. 29. 37.

19 ¶ Again the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an Ephah of fine flowre, for a meat offering perpetual: halfe of it in the morning, and halfe thereof at night.

Exod. 16. 36.
 b So oft as the hie Priest shall be elected and anointed.
 || Or, fried.

21 In the frying pan it shall be made with oyle: thou shalt bying it fried, and shalt offer the baken pieces of the meat offering for a sweete savour vnto the Lord.

22 And the Priest that is anointed in his stead, among his sonnes, shall offer it, it is the Lords ordinance for euery, it shall be burnt altogether:

23 For euery meat offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, & vnto his sons, and say, This is the law of the sinne offering, In the place where the burnt offering is killed,

shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth his sinne offering, shall eat it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touch the flesh thereof, shall be holy: and when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth in the holy place.

k Meaning, the garment of the Priest.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brazen pot, it shall both be scowred and washed with water.

l Which was in the laver, Exod. 30. 18.
 Chap. 4. 5.
 m Out of the campe, chap. 4. 12.

29 All the males among the Priests shall eat thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place shall be eaten, but shall be burnt in the fire.

CHAP. VII.

1 The laws of the trespass offering, 11 Also of peace offerings. 23 The fat and the blood may not be eaten.

Likewise this is the law of the trespass offering, it is most holy.

a Which is for the smaller sins, and such as are committed by ignorance.
 b At the Court gate.
 c The Priest,

2 In the place where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall be sprinkled round about vpon the altar.

3 All the fat thereof also shall he offer, the rump and the fat that conereth the inward.

4 After, he shall take away the two kidneys, with the fat that is on them, and vpon the flaukes, and the caule on the liuer, with the kidneys.

5 Then the Priest shall burne them vpon the altar for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shall eat thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sin offering is, so is the trespass offering, one law serueth for both: that wherewith the Priest shall make atonement, shall be his.

d The same ceremonies: notwithstanding that this word Trespasse signifieth lesse then sinne.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering, which he hath offered.

9 And all the meat offering that is baken in the oven, and that is dressed in the panne, and in the frying panne, shall be the Priests that offereth it.

e Meaning, the rest that is left and not burnt.

10 And euery meat offering mingled with oyle, and that is dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

f Because it had no oyle nor liquor.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to giue thanks, then he shall offer for his thankes offering, unleaued cakes mingled with oyle, and unleaued wafers anointed with oyle, and fine flowre fried with the cakes, mingled with oyle.

g Peace offerings containe a confession & thanksgiving for a benefite receiued, and also a vow, and free offering to receiue a benefite.

13 Hee shall offer also his offering with cakes of leaued bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shall offer one

cake for an heave offering unto the Lord, and it shall bee the Priests that sprinkle the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: hee shall leaue nothing thereof untill the morning.

h If he make a vow to offer: for else the flesh of the peace offerings must be eaten the same day.

16 But if the sacrifice of his offering be a ^b bow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth unto the third day shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned unto him, but shall be an abomination: therefore the person that eateth of it, shall beare his iniquity.

i The sin wherefore he offered, shall remaine.

k After it be sacrificed.

l Of the peace offering that is cleane.

Chap. 15. 3.

19 The flesh also that toucheth any unclean thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eate thereof.

20 But if any eat of the flesh of the peace offerings, that pertaineth to the Lord, having his ^a uncleanness upon him, even the same person shall be cut off from his people.

21 Moreover, when any toucheth any unclean thing, as the uncleanness of man, or of an unclean beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth unto the Lord, even that person shall be cut off from his people.

22 Again the Lord spake unto Moses, saying,

Chap. 3. 17.

23 Speake unto the children of Israel, and say, Ye shall eat no fat of beasts, nor of sheepe, nor of goats:

24 For the fat of the dead beast, and the fat of that which is torne with beasts, shall be occupied to any use, but yee shall not eate of it.

25 For whosoever eateth the fatte of the beast, of the which he shall offer an offering, made by fire to the Lord, even the person that eateth, shall be cut off from his people.

Gen. 9. 4. chap. 17. 14.

26 Neither shall yee eate any blood, either of foule, or of beasts in all your dwellings.

27 Every person that eateth any blood, even the same person shall be cut off from his people.

28 And the Lord talked with Moses, saying,

29 Speake unto the children of Israel, and say, He that offereth his peace offerings unto the Lord, shall bring his gift unto the Lord of his peace offerings:

m And should not lend it by another.

Exod. 29. 24.

30 His ⁿ hands shall bring the offerings of the Lord made by fire: even the fat with the breast shall he bring, that the breast may be shaken to and fro before the Lord.

31 Then the Priest shall burne the fat upon the Altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee give unto the Priest for an heave offering, of

your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall haue the right shoulder for his part.

44 For the breast shaken to and fro, and the shoulder lifted up, haue I taken of the children of Israel, even of their peace offerings, and haue giuen them unto Aaron the Priest and unto his sonnes by a statute for ever, from among the children of Israel.

35 This is the ^a anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when hee presented them to serue in the Priests office unto the Lord.

n That is, his priuiledge, reward and portion.

36 The which portions the Lord commanded to giue them in the day that hee anointed them from among the children of Israel, by a statute for ever in their generations.

37 This is also the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the peace offerings.

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts unto the Lord in the wilderness of Sinai.

o Which sacrifice was offered when the Priests were consecrated, Exod. 29. 22.

CHAP. VIII.

1 The anointing of Aaron and his sonnes, with the sacrifice concerning the same.

Afterward the Lord spake unto Moses, saying,

2 Take Aaron and his sonnes with him, and the garments, and the ^a anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of unleavened bread.

Exod. 28. 1, 4. Exod. 30. 24.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said unto the company, This is the thing which the Lord hath commanded to doe.

Exod. 29. 4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put upon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broadsword garde of the Ephod, and bound it unto him therewith.

8 After, he put the breast-plate thereon, and put in the breast-plate the Urim and the Thummin.

Exod. 28. 30.

9 Also hee put the miter upon his head, and put upon the miter, on the forefront the golden plate, and the ^b holy crowne, as the Lord had commanded Moses.

10 Now Moses had taken the anointing oyle, and anointed the ^c Tabernacle, and all that was therein, and sanctified them,

a So called because this super-scription, Holiness to the Lord, was grauen in it. b That is, the Holiest of all, the Sanctuary, and the court.

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar, and all his instruments, and the lauer, and his foote, to sanctifie them.

Exod. 43. 15.
p. 133. 2.

12 And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coats vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

Exod. 29. 1.
chap. 9. 2.

14 Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

c Of the burnt offering.

15 And Moses slew him, and tooke the blood, which hee put vpon the hornes of the altar round about with his finger, and purged the altar, and powred the rest of the blood at the foote of the altar: so he sanctified it, to make reconciliation vpon it.

d To offer for the finnes of the people.

16 Then he tooke all the fat that was vpon the inwards, and the caule of the liuer, and the two kidneis with their fat, which Moses burned vpon the altar.

e In other burnt offerings which are not of consecration, or offering for himselfe the Priest hath the skin, Cha. 7. 8

17 But the bullocke and his hide, and his flesh, and his dung, he burnt with fire without the holle, as the Lord had commanded Moses.

18 Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about.

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat.

21 And washed the inwards and the legs in water: so Moses burnt the ramme euerie whit vpon the Altar: for it was a burnt offering for a sweet sauiour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

Exod. 29. 31.

22 After, hee brought the other ram, the ramme of consecrations, and Aaron and his sonnes laid their hands vpon the head of the ramme.

f Moses did this because that the Priests were not yet established in their office.

23 Which Moses slew, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the altar round about.

25 And he tooke the fatte and the rumpe, and all the fat that was vpon the inwards, and the caule of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also hee tooke of the basket of the unleaued bread that was before the Lord, one unleaued cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

Exod. 29. 34.

27 So he put all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweet sauiour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses portion, as the Lord had commanded Moses.

Exod. 29. 1.

30 Also Moses tooke of the anointing oyle, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so hee sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 Afterward, Moses said vnto Aaron and his sonnes, Seeth the flesh at the doore of the Tabernacle of the Congregation, and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eat it.

g At the doore of the court. Exod. 29. 32. chap. 24. 9.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations be at an end: for seuen dayes, said the Lord, shall he consecrate you.

Exod. 29. 35. + Ebr fill your hands. Or, as I haue done.

34 As he hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses.

h By commission given to Moses.

CHAP. IX.

¶ 8 The first offering of Aaron. 22 Aaron blest the people. 23 The glory of the Lord is shewed. 24 The fire cometh from the Lord.

And in the eight day Moses called Aaron and his sonnes, and the Elders of Israel:

a After their consecration: for the seuen dayes before, the Priests were consecrate. Exod. 29. 1.

2 Then he said vnto Aaron, Take thee a yong calfe for a sinne offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

b Aaron entred into the possession of the Priesthood, and offereth the foure principall sacrifices: the burnt offering, the sin offering, the peace offerings, and the meate offering.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an he goat for a sinne offering, and a calfe and a lambe both of a yere old, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord will appeare vnto you.

5 Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew nere and stood before the Lord.

c Before the altar, where his glory appeared.

6 For Moses had said, This is the thing which the Lord commanded that ye should

CHAP. X.

1 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

d Reade for the vnde standing of this place, Hebr. 5.3, and 7.27.

should doe, and the glory of the Lord shall appear vnto you.)

7 Then Moses said vnto Aaron, Draw neere to the altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee, and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foote of the altar.

10 But the fat and the kidnies, and the caule of the liver, of the sinne offering, hee burnt vpon the altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the host.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise he did with the inwards and the legs, and burnt them vpon the burnt offering on the altar.

15 Then he offered the peoples offering, and tooke a goat, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offering, and prepared it according to the manner.

17 Hee presented also the meate offering, and sliced his hand thereof, and besides the burnt sacrifice of the morning, hee burnt this vpon the altar.

18 He slew also the bullocke, & the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which hee sprinkled vpon the altar round about.

19 With the fat of the bullocke, and of the ramme, the rumpe and that which couereth the inwards and the kidnies, and the caule of the liver.

20 So they layd the fat vpon the breasts, and he burnt the fat vpon the altar.

21 But the breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, and the glory of the Lord appeared to all the people.

24 And there came a fire out from the Lord, and consumed vpon the altar the burnt offering and the fat: which when all the people saw, they gaue thanks, and fell on their faces.

But Nadab and Abihu, the sonnes of Aaron, tooke either of them his censur, and put fire therein, and put incense thereupon, and offered strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will bee sanctified in them that come neere me, and before all the people I will bee glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Uzziel the vncle of Aaron, and said vnto them, Come neere, carie your brethren from before the Sanctuary out of the host.

5 Then they went and caried them in their coates out of the host, as Moses had commanded.

6 After, Moses said vnto Aaron, and vnto Eleazar and Ithamar his sonnes, Couer not your heads, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel, bewaile the burning which the Lord hath kindled.

7 And goe not yee out from the doore of the Tabernacle of the Congregation, lest ye die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandment.

8 And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest ye die: this is an ordinance for euer througout your generations.

10 That ye may put difference betwene the holy and the vnholý, and betwene the cleane and the vnclane.

11 And that yee may teach the children of Israel all the statutes, which the Lord hath commanded them by the hand of Moses.

12 Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the offerings of the Lord, made by fire, and eat it without leauen beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy duty, and thy sonnes duty of the offerings of the Lord made by fire: for so I am commanded.

14 Also the shaken breast, and the heauie shoulder shall ye eat in a cleane place: thou and thy sonnes, and thy daughters with thee: for they are giuen as thy duty, and thy sonnes duty, of the peace offerings of the children of Israel.

15 The heauie shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake to and fro before

Numb. 3.4. and 26.61. 1. chron. 24.2. a Not taken of the altar, which was sent from heaven, and endured till the captiuitie of Babylon. b I will punish them that serue me otherwise then I have commanded, not sparing the chiefe, that the people may feare and praise my iudgements. || Or, cousins.

c As though lamented for them, preferring your carnall affection to Gods iudgement, Chap. 19.28. Deut. 14.1. and 33.9. d In destroying Nadab and Abihu the chiefe, and menacing the rest except they repent.

|| Or, drinke that maketh drunke.

|| Or, commission, Exod. 29.24.

|| Or, where is no vnclennesse.

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruits, the first borne, and the Easter lambe, Reade Chap. 22.13.13.

|| Or, right portion.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire,

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

Exod. 29.38.

g Of the bullock and the ramme. h Because the altar was neere the Sanctuary which was the vpper end, therefore he is said to come downe.

i Or prayed for the people.

2. Mac. 2.8.

Gene. 4.4.

1. king. 18.38.

2. chron. 7.1.

2. Mac. 2.10.11.

|| Or, gaue a shout for ioy.

3. Ma. 2. 3. 1.

f And not consumed, as Nadab and Abihu.

Chap. 6. 26.

g That is, Nadab and Abihu.
h Moses bare with his infirmitie, considering his great sorrow, but doeth not leaue an example to forgive them that maliciously transgresse the commandement of God.

Gen. 7. 2.
dnt. 14. 4.

gill. 10. 1. 4.
a Or, whereof ye may eate.

b He noteth foure sorts of beastes: some chew the cud onely, and some haue onely the foot cleft: others neither chew the cud, nor haue the hoofe cleft. the fourth both chew the cud, and haue the hoofe diuided, which may be eaten.

2. Ma. 6. 18.

c God wou'd that hereby for a time they should be discerned as his people from the Gentiles.

d As little fish ingendered of the same.

e As they which come of generation,

before the Lord, and it shall be thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.

16 ¶ And Moses sought the goat that was offered for sinne, and loe it was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy: and God hath giuen it you, to beate the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, as I commanded.

19 And Aaron said vnto Moses, Behold this day: haue they offered their sinne offering, and their burnt offering before the Lord, and such things, as thou knowest are come vnto me: If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard it, hee was content.

CHAP. XI.

1 Of beastes, fishes, and birdes, which be cleane, and which be vncleane.

After, the Lord spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, These are the beastes which yee shall eat, among all the beastes that are on the earth.

3 Whatsoeuer parteth the hoofe, and is clouen footed, and cheweth the cud among the beastes, that shall ye eat:

4 But of them that chew the cud, or diuide the hoofe onely, of them ye shall not eat: as the camel, because he cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

5 Likewise the coney, because he cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

6 Also the hare, because he cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

7 And the swine because he parteth the hoofe, and is clouen footed, but cheweth not the cud, hee shall be vncleane to you.

8 Of their flesh shall yee not eate, and their carkeis shall ye not touch: for they shall be vncleane to you.

9 These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and scales in the waters, in the seas, or in the riuers, them shall ye eate.

10 But all that haue not finnes nor scales in the seas, or in the riuers, of all that moueth in the waters, and of all liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to you: ye shall not eat of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales in the waters, that shall be abomination vnto you.

13 These shall ye haue also in abomi-

nation among the fowles, they shall not be eaten: for they are an abomination, the eagle and the gooshaunce, and the osprey,

14 Also the vulture, and the kite after his kinde,

15 And all rauen after their kinde:

16 The ostrich also, and the night crow, and the scamew, and the hantke after his kinde:

17 The little owle also, and the common rane, and the great owle.

18 Also the red hantke, and the pellicane, and the swanne:

19 The stoike also, the heron after his kinde, and the lapwing, and the battre:

20 Also euery fowle that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall ye eat: of euery fowle that creepeth and goeth vpon all foure, which haue their feete and legs all of one to leape withall vpon the earth,

22 Of them yee shall eat these, the grasshopper after his kind, and the locust after his kind, the hargol after his kinde, and the bagab after his kinde.

23 But all other fowles, that creepe and haue foure feet, they shall be abomination vnto you.

24 For by such ye shall be polluted: whosoever toucheth their carkeis, shall be vncleane vnto the euen.

25 Whatsoeuer also beareth of their carkeis, shall wash his clothes, and be vncleane vntill euen.

26 Euery beast that hath clawes diuided, and is not clouen footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shall be vncleane.

27 And whatsoeuer goeth vpon his pawes among all manner beastes that goeth on all foure, such shall be vncleane vnto you: who so doth touch their carkeis, shall be vncleane vntill the euen.

28 And he that beareth their carkeis shall wash his clothes, and be vncleane vntill the euen for such shall be vncleane vnto you.

29 Also these shall be vncleane to you among the thing which creepe and mooue vpon the earth, the weasel, and the mouse, and the frog, after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the scellio, and the molle.

31 These shall be vncleane to you among all that creepe: whosoever doth touch them when they be dead, shall be vncleane vntill the euen.

32 Also whatsoeuer any of the dead carkeis of them doth fall vpon, shall be vncleane, whether it be vessell of wood, or rayment, or skin, or sacke: whatsoeuer vessell it be that is occupied, it shall be put in the water as vncleane vntill the euen, and so be purified.

33 But euery earthen vessell wherinto any of them falleth, whatsoeuer is within it, shall be vncleane, and ye shall brake it.

34 All meat also that shall be eaten, if any such water come vpon it, shall be vncleane: and all drinke that shall be drunke in all

Or, Gryphon, as in the Grecks.

Or, Cuckew.

Or, Porphyry.

Or, haue no wings on their feet.

f These were certaine kinds of grasshoppers, which are now properly known.

g Out of the campe.

h Or, hath not his foot clouen in two.

h The greene frog that sitteth on the bushes.

Or, Crocodile.

i As a bottle or bagge.

Chap. 6. 28.

such vessels shalbe vncleane.

35 And euery thing that their carkeles rest vpon, shall bee vncleane: the fornace of the pot shall be broken: for they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines and welles where there is plenty of water shall be cleane: but that which toucheth their carkeles shall be vncleane.

37 And if there fall of their dead carkeles vpon any seeds, which vsheth to be sown, it shall be vncleane.

38 But if any water bee powred vpon the seeds, and there fall of their dead carkeles thereon, it shall be vncleane to you.

39 If alsony beast whereof ye may eat, die, he that toucheth the carkeles thereof, shall be vncleane until the evening.

40 And he that eateth of the carkeles of it shall wash his clothes, and be vncleane vntill the euen: he also that beareth the carkeles of it, shall wash his clothes, and be vncleane vntill euen.

41 Euery creeping thing therefore, that creepeth vpon the earth, shall be an abomination, and nor be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all four, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eat of them, for they shall be abomination.

43 Pee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them:

44 For I am the Lord your God, he sanctified therefore, and be holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts and of fowles, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betwene the vncleane & cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

3 *Alas how women should be purged after their deliuerance.*

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say, When a woman hath brought forth seed, and borne a man child, shee shall be vncleane seven dayes, like as she is vncleane when shee is put apart for her ¹ discharge.

3 (And in the eighth day, the foreskinne of the childes flesh shall be circumcised.)

4 And shee shall continue in the blood of her purifying three and thirey dayes: shee shall touch no hallowed thing, nor come into the Sanctuary, vntill the time of her purifying be out.

5 But if she beare a male child, then she

shall be vncleane two weekes, as when she hath her discale: and she shall continue in the blood of her purifying threescore and sixe dayes.

6 Now when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yere old for a burnt offering, and a yong pigeon or a turtle dove for a sinne offering vnto the doore of the Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so shee shall be purged of the issue of her blood. This is the law for her that hath borne a male or female.

8 But if shee be not able to bring a lambe, she shall bring two turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering, and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

2 *What considerations the Priest ought to obserue in iudging the leprosie, 29 the blacke spot or scab, 47 and the leproie of the garments.*

Mozouer the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to bee lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and pronounce him vncleane.

4 But if the white spot bee in the skinne of his flesh, and seeme not to bee lower then the skinne, nor the haire thereof be turned vnto white, then the Priest shall shut vp him that hath the plague seven dayes.

5 After, the Priest shall looke vpon him the seventh day: and if the plague seeme to him to abide still, and the plague grow not in the skinne, the Priest shall shut him vp yet seven dayes more.

6 Then the Priest shall looke on him againe the seventh day, and if the plague be darke, and the sore grow not in the skinne, then the Priest shall pronounce him cleane, for it is a scab: therefore he shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest, for to be purged, hee shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab grow in the skinne, then the Priest shall pronounce him vncleane: for it is leprosie.

9 When the plague of leprosie is in a man, he shall be brought vnto the Priest.

10 And the Priest shall see him: and if the swelling bee white in the skinne, and haue made the haire white, and there bee raw flesh in the swelling,

Twife so long as if she bare a man child,

Where the burnt offering were wont to be offered.

Ebr. if her hand find not the worth of a lambe. Luke 2. 24.

That it may be suspected to be the leproie.

That is, shewen in, and be lower then the rest of the skin. Ebr. shall pollute him.

Ebr. in his eyes.

As hawing the skin drawn together, or blackish. Ebr. shall cleanse him.

Or, he spread abroad. As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sinne.

k So much of the water as toucheth it.

l He speaketh of seed, that is laide to sleepe before it be sown.

m He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

a So that her husband for that time could not resort to her. Or, flowres. Chap. 15. 19. Luke 2. 21. 1ohn 7. 32. b Besides the first seven dayes. c A sacrifice or such like. d That is, into the Court gate, till after fourtie dayes.

11 **I**f it is an old leprosie in the skinn of his flesh, and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 **A**lso if the leprosie shall breake out in the skinn, and the leprosie couer all the skinn of the plague, from his head, euen to his feete, wheresoeuer the Priest looketh,

13 **T**hen the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to be cleane, because it is all turned into whitenesse, so hee shall be cleane.

14 **B**ut if there be raw flesh on him when he is seene, he shall be vncleane.

15 **F**or the Priest shall see the raw flesh, and declare him to be vncleane: for the raw flesh is vncleane, therefore it is the leprosie.

16 **A**nd if the raw flesh change, and be turned into white, then hee shall come to the Priest,

17 **A**nd the Priest shall behold him: and if the soze bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 **T**he flesh also in whose skinn there is a bile, and is healed,

19 **A**nd in the place of the bile there bee a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 **A**nd when the Priest seeth it, if it appeare lower then the skinn, and the haire thereof bee changed into white, the Priest then shall pronounce him vncleane: for it is a plague of leprosie, broken out in the bile.

21 **B**ut if the Priest looke on it, and there bee no white haire therein, and if it bee not lower then the skinn, but be darker, then the Priest shall shut him vp seuen dayes.

22 **A**nd if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a soze.

23 **B**ut if the spot continue in his place and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 **I**f there be any flesh, in whose skinn there is an hot burning, and the quicke fleshy of the burning haue a white spot somewhat reddish or pale,

25 **T**hen the Priest shall looke vpon it: and if the haire in that spot bee changed into white, and it appeare lower then the skinn, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 **B**ut if the Priest looke on it, and there bee no white haire in the spot, and bee no lower then the other skinn, but bee darker, then the Priest shall shut him vp seuen dayes.

27 **A**fter, the Priest shall looke on him the seuenth day: if it bee grown abroad in the skinn, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 **A**nd if the spot abide in his place, not growing in the skinn, but is darke, it is a rising of the burning: the Priest shall therefore declare him cleane, for it is the drying up of the burning.

29 **I**f also a man or woman haue a soze

on the head, or in the beard,

30 **T**hen the Priest shall see the soze: and if it appeare lower then the skinn, and there be in it a small yellow haire, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head and of the beard.

31 **A**nd if the Priest looke on the soze of the blacke spotte, and it seeme not lower then the skinn, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the soze of the blacke spots, seuen dayes.

32 **A**fter, in the seuenth day the Priest shall looke on the soze: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skinn,

33 **T**hen hee shall be shauen, but the place of the blacke spot shall he not shau: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 **A**nd the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinn, nor seeme lower then the other skinn, then the Priest shall cleanse him, and he shall wash his clothes, and be cleane.

35 **B**ut if the blacke spot grow abroad in the flesh after his cleansing,

36 **T**hen the Priest shall looke on it: and if the blacke spot grow in the skinn, the Priest shall not seeke for the yellow haire: for he is vncleane.

37 **B**ut if the blacke spot seeme to him to abide, and that blacke haire grow therein, the blacke spotte is healed, hee is cleane, and the Priest shall declare him to be cleane.

38 **F**urthermore if there bee any white spots in the skinn of the flesh of man or woman,

39 **T**hen the Priest shall consider: and if the spots in the skinn of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinn: therefore he is cleane.

40 **A**nd the man whose haire is fallen off his head, and is bald, is cleane.

41 **A**nd if his head looke the haire on the forehead, and bee balde before, hee is cleane.

42 **B**ut if there bee in the bald head, or in the bald forehead a white reddish soze, it is a leprosie springing in his balde head, or in his bald forehead.

43 **T**herefore the Priest shall looke vpon it, and if the rising of the soze bee white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinn of the flesh,

44 **H**e is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the soze is in his head.

45 **T**he leper also in whom the plague is, shall haue his clothes rent, and his head bare, and shall put a couering vpon his eyes, and shall cry, I am vncleane, I am vncleane.

46 **A**s long as the disease shall be vpon him, he shall bee polluted, for hee is vncleane: hee shall

i Which was not wont to be there, or else smaller then in any other part of the body.

k He shall not care whether the yellow haire be there or no.

l By sickenesse or any other inconuenience.

m In signe of sorrow and lamentation. n Either in token of mourning, or for feare of infecting others.

[Or, had.

e For it is not that contagious leprosie that infecteth, but a kinde of skirfe, which hath not the flesh raw as the leprosie. f That is, declareth that the flesh is not sound, but is in danger to be leprous.

[Or, impositions.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people, as appeareth by Mary the Prophetesse, Numb. 12. 14. and by king Vzziah, 1. Chro. 26. 30. h If he haue a white spot in that place where the burning was, and was after healed.

[Or, swelling.

Numb. 5. 2.
2. King. 15 5.

shall dwell alone, * without the campe shall his habitation be.

47 Also the garment that the plague of leprosie is in, whether it bee a woollen garment, or a linnen garment,

48 Whether it bee in the warpe or in the woofe of linnen or of woollen, either in a skin or in any thing made of skin,

49 And if the soze be greene, or somewhat reddish in the garment, or in the skin, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shall be shewed unto the Priest.

50 Then the Priest shall see the plague, and shut vp it that hath the plague seven dayes,

51 And shall looke on the plague the seventh day: if the plague grow in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprosie, and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a frette inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skin it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane, or vncleane.

CHAP. XIII.

3 The cleansing of the leper, 34 and of the house that he is in.

AND the Lord spake vnto Moses, saying,

2 * This is the law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest.

3 And the Priest shall goe out of the

campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for him that is cleaied, two sparrows aliae and cleane, and cedar wood, & a scarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds ouer pure water in an earthen vessel.

6 After, hee shall take the liue sparrow with the cedar wood, and the scarlet lace, and the hyssope, and shall dip them and the liue sparrow in the blood of the sparrow slaine, ouer the pure water,

7 And hee shall sprinkle vpon him that must be cleaied of his leprosie, seven times, and cleaie him, and shall let goe the liue sparrow into the broad field.

8 Then hee that shall be cleaied, shall wash his clothes, and shau off all his haire, and wash himselfe in water, so hee shall be cleane: after that shall hee come into the hoste, but shall tary without his tent seven dayes.

9 So in the seventh day hee shall shau off all his haire, both his head and his beard, and his eye browes: euen all his haire shall hee shau, and shall wash his clothes, and shall wash his fleshy in water: so hee shall be cleane.

10 Then in the eight day hee shall take two hee lambs without blemish, and an ewe lambe of a yere olde without blemish, and three tenth deales of fine flower for a meate offering mingled with oyle, and a pint of oyle.

11 And the Priest that maketh him cleane, shall bring the man which is to be made cleane, and those things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pint of oyle, and shall make them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the sinne offering is the Priests, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lay of the right eare of him that shall be cleaied, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pint of oyle, and poure it into the palm of his left hand:

16 And the Priest shall dip his right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seven times before the Lord.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lay of the right eare of him that is to be cleaied, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, where the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the

Or, little birds, Of birds which were permitted to be eaten, Running water, or of the founaines,

d Signifying that he that was made cleane, was set at liberty, and restored to the company of others.

e Which hath no imperfection in any member, f This measure in Ebrew is called Log, and containeth sixe egges in measure,

Exod. 29. 34.

Chap 7. 1, 7.

† Ebr. the finger of his right hand.

† Ebr. vpon the blood of the trespass offering.

o Whether it be garment, vessell, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde,

s To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Math. 8. 2.
marke 1. 40.
Iake 5. 12.

a Or the ceremonie which shall be vnto his purgation.

the Priest's hand, hee shall powre upon the head of him that is to bee cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his uncleannesse: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering, and the meat offering upon the altar: and the Priest shall make an atonement for him: so he shall be cleane.

21 But if he be poore, and not able, then hee shall bring one lambe for a trespass offering to bee shaken, for his reconciliation, and a tenth deale of fine flowre mingled with oyle, for a meat offering, with a pint of oyle.

22 Also two turtle doves, or two young pigeons, as he is able, whereof the one shall bee a sinne offering, and the other a burnt offering.

23 And hee shall bring them the right day for his cleansing unto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespass offering, and the pint of oyle, and the Priest shall shake them to and fro before the Lord.

25 And hee shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it upon the lappe of his right eare that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foot.

26 Also the Priest shall powre of the oyle into the palme of his owne left hand.

27 So the Priest shall with his right finger, sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, upon the lappe of the right eare of him that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foot: upon the place of the blood of the trespass offering.

29 But the rest of the oyle that is in the Priest's hand hee shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doves, or of the young pigeons, as he is able:

31 Such, I say, as he is able, the one for a sinne offering and the other for a burnt offering with the meat offering: so the Priest shall make an atonement for him that is to be cleansed, before the Lord.

32 This is the Law of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 The Lord also spake unto Moses, and to Aaron, saying,

34 When ye come unto the land of Canaan, which I give you in possession, if I send the plague of leprosie in an house of the land of your possession:

35 Then hee that oweth the house, shall come and tell the Priest, saying, See

thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to empty the house before the Priest goe into it to see the plague, that all that is in the house be not made unclean, and then shall the Priest goe in to see the house.

37 And he shall marke the plague: and if the plague bee in the walles of the house, and that there bee deepe spots, greenish or reddish, which seeme to bee lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut up the house seven dayes.

39 So the Priest shall come againe the seventh day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into all foule place without the citie.

41 Also he shall cause to scrape the house with his round about, and powre the dust, that they haue pared off, without the citie in an unclean place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other morter to plaister the house with.

43 But if the plague come againe, and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosie in the house: it is therefore unclean.

45 And he shall breake downe the house, with the stones of it, and the timber thereof, and all the morter of the house, and he shall carry them out of the citie vnto an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up, he shall bee unclean vntill the euen.

47 He also that sleepeth in the house, shall wash his clothes: hee likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see that the plague hath spread no further in the house after the house be plaistered, the Priest shall pronounce that house cleane: for the plague is healed.

49 Then shall he take to purifie the house two sparrows, and cedar wood, and scarlet lace, and hyssope.

50 And he shall kill one sparrow ouer pure water in an earthen vessel.

51 And shall take the cedar wood, and the hyssope, & the scarlet lace with the liue sparrow, and dip them in the blood of the slain sparrow, and in the pure water, and sprinkle the house seven times:

52 So shall hee cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the scarlet lace.

53 Afterward he shall let goe the liue sparrow out of the towne into the fields:

Or, blacknesse, or hollow strokes.

Or, polluted.

Where carions were cast, and other filth, that the people might not therewith be infected.

That is, hee shall command it to be pulled down, as vs. 40. Or, dust.

It seemeth that this was a lace of string to binde the hyssope to the wood, and so was made a sprinkle, the Apposite to the Hebrewes calleth is scarlet wool, Hebr. 9. 19.

Ebr. sitie. Ebr. on the fane of the field.

Ebr. his hand cannot take it.

g Which is an Omer, reade Exod. 16. 16.

h Or, shall offer them as the offering that is shaken to and fro.

i Ebr. into the palme of the Priest's left hand.

Or, where the blood of the trespass offering was put, as vs. 17.

i Whether of them he can ge.

Or, besides the meat offering.

k This order is appointed for the poore man.

l This declareth that no plague nor punishment cometh to man without Gods prouidence and sending.

fields: so shall hee make atonement for the house, and it shall be cleane.

54 This is the law for every plague of leprosie, and blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the scab, any of the white spot.

57 This is the law of the leprosie to reach vnto when a thing is vncleane, and when it is cleane.

CHAP. XV.

2. 19 The manner of purging the vncleane issues, both of men and women. 31 The children of Israel must be separated from all vncleannesse.

1. **M**and to Aaron, saying,

2. **S**peake vnto the children of Israel, and say vnto them, Whosoever hath an issue from his flesh, is vncleane, because of his issue.

3. **A**nd this shall be his vncleannesse in his issue: when his flesh auoideth his issue, or if his flesh be spotted from his issue, this is his vncleannesse.

4. **E**very bed whereon he lieth that hath the issue, shall be vncleane, and every thing whereon he sitteth, shall be vncleane.

5. **W**hosoever also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

6. **A**nd he that sitteth on any thing whereon hee late that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7. **A**lso hee that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

8. **I**f he also that hath the issue, spit vpon him that is cleane, he shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

9. **A**nd what soeuer he rideth vpon, that hath the issue, shall be vncleane.

10. **A**nd whosoever toucheth any thing that was vnder him shall be vncleane vnto the euen: and he that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11. **L**ikewise, whomsoever he toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

12. **A**nd the vessell of earth that he toucheth, which hath the issue, shall be broken: and every vessell of wood shall be rinsed in water.

13. **B**ut if he that hath an issue, be cleansed of his issue, then shall he count him seven dayes for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14. **T**hen the eighth day he shall take vnto him two turtle doves, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15. **A**nd the Priest shall make of the one

of them a smoke offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16. **A**lso if any mans issue of seede depart from him, he shall wash all his flesh in water, and be vncleane vntill the euen.

17. **A**nd every garment and every skinne whereupon shall be issue of seed, shall be euen washed with water, and be vncleane vnto the euen.

18. **I**f he that hath an issue of seede do lie with a woman, they shall both wash themselves with water, and be vncleane vntill the euen.

19. **A**lso when a woman shall haue an issue, and her issue in her flesh shall be blood, she shall be put apart seven dayes: and whosoever toucheth her, shall be vncleane vnto the euen.

20. **A**nd whatsoever she lieth vpon in her separation, shall be vncleane, and every thing that she sitteth vpon, shall be vncleane.

21. **W**hosoever also toucheth her bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

22. **W**hosoever toucheth any thing that she late vpon, shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

23. **S**o that whether he touch her bed, or any thing whereon she hath sit, he shall be vncleane vnto the euen.

24. **A**nd if a man lie with her, and the flowers of her separation touch him, he shall be vncleane seven dayes: and all the whole bed whereon he lieth, shall be vncleane.

25. **A**lso when a womans issue of blood runneth long time besides the time of her flowers, or when shee hath an issue longer then her flowers, all the dayes of the issue of her vncleannesse, shee shall be vncleane as in the time of her flowers.

26. **E**very bed whereon she lieth (as long as her issue lasteth) shall be to her as her bed of her separation: and whatsoever she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27. **A**nd whosoever toucheth these things, shall be vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28. **B**ut if she be cleansed of her issue, then she shall count her seven dayes, and after she shall be cleane.

29. **A**nd the eighth day shee shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30. **A**nd the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31. **T**hus shall ye separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32. **T**his is the law of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled:

f Meaning, of his body.

|| Or, secret part.

g That is, when she hath her flowers, whereby she is separate, from her husband, from the Tabernacle, and from touching of any holy thing.

h If any other vncleannesse did onely touch him in the bed: for else the man that companied with such a woman, should die, Chap. 20. 18.

i Ebr. separation. I shall be vncleane, as the bed whereon she lay when she had her naturall discaise.

k After the time that she is recovered.

l Seeing that God requirerth of his purity and cleanness: wee cannot be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

33 Also

Chap. 13. 30.

|| Or, rising.

† Ebr. in the day of the vncleane, and in the day of the cleane.

a Whose seed either in sleeping, or else of weakness of nature issueth at his secret part.
b Or, the thing, wherefore he shall be vncleane.

c On whom the vncleane man did spit.
d The word signifieth every thing whereon a man rideth.

Chap. 6. 28.

e That is, be restored to his old state, and be healed thereof.

33 Also of her that is sicke of her flowes, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is uncleane.

CHAP. XVI

1 The Priest might not at all times come into the most holy place. 2 The scape goate. 3 The purging of the Sanctuary. 4 The cleansing of the Tabernacle. 5 The Priest confesseth the finnes of the people. 6 The scape of cleansing finnes.

Furthermore the Lord spake vnto Moses, after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord said vnto Moses, Speak vnto Aaron thy brother, that he come not at all times into the holy place within the vail, before the mercieseat, which is vpon the Arke, that he die not, for I will appeare in the cloud vpon the Mercieseat.

3 After this sort shall Aaron come into the holy place: even with a pong bullocke for a sinne offering, and a ramme for a burnt offering.

4 Hee shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall bee girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall hee wash his flesh in water, when hee doeth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goats for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, and make an atonement for himselfe, and for his house.

7 And he shall take the two hee goats, and present them before the Lord, at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall caite lots ouer the two hee goats: one lot for the Lord, and the other for the scape goate.

9 And Aaron shall offer the goate, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goat on which the lot shall fall to be the scape goat, shall be presented alive before the Lord, to make reconciliation by him, and to let him goe (as a scape goate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coales from off the Altar before the Lord, and his hand full of sweet incense beaten small, and bring it within the vail,

13 And shall put the incense vpon the fire before the Lord, that the cloud of the incense may couer the Mercieseat that is vpon the Testimony: so he shall not die.

14 And he shall take of the blood of the bullocke, and sprinkle it with his finger vpon the Mercieseat Eastward: and before the Mercieseat shall he sprinkle of the blood with his finger seuen times.

15 Then shall he kill the goate that is

the peoples sinne offering, and bring his blood within the vail, and doe with that blood, as hee did with the blood of the bullocke, and sprinkle it vpon the Mercieseat, and before the Mercieseat.

16 So he shall purge the holy place from the uncleannes of the children of Israel, and from their trespasses of all their finnes: so shall hee do also for the Tabernacle of the Congregation placed with them in the mids of their uncleannes.

17 And there shall be no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After he shall goe out vnto the Altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the altar round about:

19 So shall hee sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and hallow it from the uncleannes of the children of Israel.

20 When he hath made an end of purging the holy place, and the Tabernacle of the Congregation, and the Altar, then hee shall bring the live goate:

21 And Aaron shall put both his hands vpon the head of the live goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their finnes, putting them vpon the head of the goate: and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goate shall beare vpon him all their iniquities into the land that is not inhabited, and he shall let the goat goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the holy place, and leaue them there.

24 He shall wash also his flesh with water in the Holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall he burne vpon the Altar.

26 And he that carried forth the goat, called the scape goat, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the burnt offering, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shall one carry out without the hoste, to be burnt in the fire, with their finnes, and with their flesh, and with their dung.

28 And he that burneth them, shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 So

e Placed among them which are uncleane. Luke. 11. 10.

f Whereupon the sweet incense and perfume was offered.

g Herein this goat is a true figure of Iesus Christ, who beareth the finnes of the people, Isa. 53. 4.
† Ebr. the land of separation.

h In the Court where was the laver, Exod. 30. 18

Chap 6 30.
Lev. 13. 11.

Chap. 10. 1, 2.

Exod. 30. 10.
Lev. 9. 7.

a The hie Priest entred into the Holiest of all but once a yere, even in the moneth of September.

|| Or, primitiues.

Hebr. 9. 7.

b In Ebrew it is called Azazel, which some say, is a mountaine neere Sinai, whether this goate was sent: but rather it is called the scape goate, because he was not offered, but sent into the desert, as verse 21.

c The Holiest of all.
|| Or, the smoke.
|| Or, Arke.

Hebr. 9. 13.
and 10. 4.
Chap 4. 6.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

i Which was
Tisri, and answere-
th to part of
September, and
part of October,
k Meaning, by
abstinence and
fasting, Numb.
29.7.

chap. 23.7.

l Or, a rest, which
ye shall keepe
most diligently.
m Whom the
Priest shall anoint
by Gods com-
mandement to
succeed in his
fathers roume.

Exod. 30.10.
leuit. 9.7.

29 **¶** So this shall be an ordinance for euer vnto you, the tenth day of the seventh moneth, yee shall ^k humble your soules, and doe no worke at all, whether it bee one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shall bee cleane from all your sinnes before the Lord.

31 This shall be a ^l Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

32 And the Priest ^m whom he shall anoint, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the sinnen clothes, and holy vestments,

33 And shall purge the holy Sanctuary, and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests, and for all the people of the congregation.

34 And this shall be an euermlasting ordinance vnto you, to make an atonement for the children of Israel for all their sins * once a yeere: and as the Lord commanded Moses, he did.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle, 7 To deuiils they may not offer, 10 They may eat no blood.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sons, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath ^a commanded, saying,

3 Whosoever he be of the house of Israel, that ^b killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, ^c blood shall be imputed vnto that man: hee hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer ^d abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the congregation, and burne the fat for a ^e sweete sauour vnto the Lord.

7 And they shall no more offer their offerings vnto ^f deuiils, after whom they haue gone a ^g whooring: this shall be an ordinance for euer vnto them in their generations.

8 Also thou shalt say vnto them, Whosoever hee bee of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of

the Tabernacle of the Congregation, to offer it vnto the Lord, euen that man shall be cut off from his people.

10 Likewise, whosoever hee bee of the house of Israel, or of the strangers that sojourn among them that eateth any blood, I will euen ^h set my face against that person that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood, and I haue giuen it vnto you, to offer vpon the Altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood, neither the stranger that sojourneth among you, shall eat blood.

13 Moreover, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or foule that may bee ⁱ eaten, he shall poure out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, ^j Ye shall eat the blood of no ^k flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

15 And every person that eateth it which dieth alone, or that which is torne with beastes, whether it be one of the same countrey, or a stranger, hee shall both wash his clothes, and wash himselfe in water, and beuncleane vnto the euen: after, he shall be ^l cleane.

16 But if he wash them not, nor wash his ^m flesh, then he shall beare ⁿ his iniquity.

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians and Canaanites, 6 The marriages that are unlawfull.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the ^a doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the land of Canaan, whether I will bring you, shall ye not do, neither walke in their ordinances,

4 But do after my iudgements, and keepe mine ordinances to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, ^b which if a man do, he shall then live in them: ^c I am the Lord.

6 None shall come neere to any of the kindred of his flesh to ^d vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for he is thy mother, thou shalt not discouer her shame.

8 ^e The shame of thy fathers ^f wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy

g I will declare
my wrath by ta-
king vengeance
on him, as chap.
30.3.

h Which the
law permitteth
to be eaten, be-
cause it is cleane.

Gen. 9.4.
Or, living crea-
ture.

Or, counted cleane.
Or, himselfe.
Or, the punish-
ment of his sinne.

a Ye shall pre-
serue your selues
from these a'o-
minations fol-
lowing, which
the Egyptians,
and Canaanites
vfe.

Ex. 20.11. rom.
10.5. gal. 3.12.
b And therefore
ye ought to serue
me alone as my
people.

c That is, to lie
with her, though
it be vnder title
of marriage.
chap. 20.11.
d Which is thy
stepmother,

a Left they
should practise
that idolatry,
which they had
learned among
the Egyptians.
b To make a sa-
crifice or offering
thereof.
c I doe as much
abhorre it, as
though he had
killed a man, as
Isa. 66.3.
d Wherefoerer
they were moued
with foolish de-
uotion to offer it.

Exod. 29.18.

chap. 4.31.

e Meaning,
whatsoever is
not the true God
1. Cor. 10.20,
psal. 95.5.

f For idolatry is
spirituall whore-
dome, because
saith towards
God is broken.

e Either by father or mother, borne in marriage or otherwise.

f They are her children, whose shame thou hast vncouered.

Chap. 20. 19.

|| Or, seuesth.

Chap. 20. 20.

g Which thine vncle doth discouer.

† Ebr. thy fathers brothers wife.

Chap. 20. 12.

Chap. 20. 31.

h Because the idolaters, among who Gods people had dwelt and should dwell, were given to these horrible incests, God chargeth his to beware of the same.

i By seeing thine affection more bent to her sister then to her.

Chap. 20. 18.

k Or, while she hath her flowers.

Chap. 20. 2.

2. King. 23. 10.

† Ebr. of thy seed.

|| Or, to make them pass.

l Which was an idole of the Ammonites, vnto whom they burned & sacrificed their children.

2. King. 23. 10.

m This seemed to be the chiefe and principall of all idols: and as the Jewes write, was of a great stature & hollow within, hauing seven places or chambers within him.

n one was to receiue meate that was offered: another to the doves: the third a sheep: the fourth a ramme: the fifth a calfe: the sixth an ox: the seventh a child. This Idols face was like a calfe, his hands were ever stretched out to receiue gifts: his Priestes were called Chemarim: Read 2. King. 23. 5. hese 10. 5. Zeph. 1. 4. Chap. 20. 15. || Or, confusion.

o I will punish the land where such incestuous mariages & pollutions are suffered. n Hee compareth the wicked to euill humours and surfeiting: which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit,

thy sister the daughter of thy father, or the daughter of thy mother, whether she be born at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the // shame of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy fathers brother: that is, thou shalt not goe in to his wife, for she is thine aunt.

15 * Thou shalt not discouer the shame of thy daughter in lawe: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter to vncouer her shame: for they are thy kinsfolkes, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life to breake her, in vncouering her shame vpon her.

19 * Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put apart for her disease.

20 Moreover, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation to be defiled with her.

21 * Also thou shalt not giue thy children to // offer them vnto Molech, neither shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with the male, as one lyeth with a woman: for it is abomination.

23 * Thou shalt not also lie with any beast, to be defiled therewith, neither shall any woman stand before a beast, to lie down thereto: for it is // abomination.

24 * Thou shalt not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you.

25 And the land is defiled: therefore I will visit the wickednesse thereof vpon it, and the land shall vomite out her inhabitants.

26 * Thou shalt keepe therefore mine ordinance. The fourth a ramme: the fifth a calfe: the sixth an ox: the seventh a child. This Idols face was like a calfe, his hands were ever stretched out to receiue gifts: his Priestes were called Chemarim: Read 2. King. 23. 5. hese 10. 5. Zeph. 1. 4. Chap. 20. 15. || Or, confusion. m I will punish the land where such incestuous mariages & pollutions are suffered. n Hee compareth the wicked to euill humours and surfeiting: which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit,

ces and my iudgements, and commit none of these abominations: as welke that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled.

28 And shall not the land spue you out if ye defile it, as it is spued out the people that were before you?)

29 For whosoever shall commit any of these abominations, the persons that do so, shall be cut off from among their people.

30 Therefore shall ye keepe mine ordinance, that ye doe not any of the abominable customes, which haue been done before you, and that ye defile not your selues therein, for I am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, Ye shall be holy, for I the Lord your God am holy.

3 Ye shall feare every man his mother and his father, & shall keepe my Sabbaths: for I am the Lord your God.

4 Ye shall not come vnto idoles, nor make you molten gods: I am the Lord your God.

5 And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely.

6 It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

9 * When ye reape the harvest of your land, ye shall not reape every corner of your fildes, neither shalt thou gather the gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather every grape of the vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 * Thou shalt not steale, neither deale falsely, neither lie one to another.

12 * Also ye shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lord.

13 Thou shalt not doe thy neighbour wrong, neither rob him. * The workmans hire shalt not abide with thee vntill the morning.

14 Thou shalt not curse the deafe, neither put a stumbling block before the blind, but shalt feare thy God: I am the Lord.

15 * Thou shalt not doe vniufully in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 Thou shalt not walke about with tales among thy people. Thou shalt

o Both for their wicked mariages vnnaturall copulations, idolatry, or spirituall whoredom with Molech, and such like abominations.

p Either by the ciuill sword, or by some plague that God will send vpon such.

Chap. 11. 44. and 20. 7. 1. pet. 1. 16

a That is, voyd of all pollution, idolatry, and superstition both of soule and body.

b Of your owne accord.

Chap. 7. 16.

c To wit, of God.

Chap. 23. 23.

|| Or, gatherings and leanings.

d In that which is committed to your credit.

Exod. 20. 7. deut.

5. 11. matth. 5. 34

|| Or, apprehensions by violence.

Deut. 24. 14. 15.

10. 4. 14.

Deut. 27. 18.

Exod. 23. 3. deut.

17. and 16. 19.

1. 17. 24. 23. 1. 17.

2. 23.

e As a slanderer

backbiter, or

quarrel-piker,

f By consenting to his death, or conspiring with the wicked.
† Ebr. suffer not some upon him.

Mat. 5. a 3. rom. 13. 9. gal. 5. 14. Iames 2. 8.

g As an horse to leape an asse, or a mule a mare.

† Ebr. a beating shall be: some read, they shall be beaten.

h It shall be vncleane, as that thing, which is not circumcised.

|| Or, that God may multiplie.

|| Or, whether it be strangled, or otherwise.

i To measure lucky or vnlucky dayes.

Chap. 21. 5.

k As did the Gentiles in signe of mourning.

|| Or, cut or teare, Deut. 14. 1.

† Ebr. soule, or person.

l By whipping your bodies, or burning markes therein.

m As did the Cyprians and Locrenses.

1. Sam. 28. 8.

n In token of reuerence.

|| Or, doe him wrong.

Exod. 22. 31.

not stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

18 ¶ Thou shalt not avenge, nor be minded full of wrong against the children of thy people, * but shalt love thy neighbor as thy selfe: I am the Lord.

19 ¶ Vee shall keepe mine ordinances, Thou shalt not let thy cattell gender with others of diuers kinds. Thou shalt not sow thy field with mingled seede, neither shall a garment of diuers things, as of linnen, and woollen, come vpon thee.

20 ¶ ¶ Whosoever also lieth and medleth with a woman that is a bondmaide, affianced to a husband, and not redeemed, nor freedome giuen her, † they shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord concerning his sinne which he hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meat, ye shall count the fruit thereof as vncircumcised: thre yeeres shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruit thereof shall be holy to the praise of the Lord.

25 And in the fifth yeere shall ye eat of the fruit of it, that it may yield to you the increase thereof: I am the Lord your God.

26 ¶ Vee shall not eat the flesh with the blood, ye shall not vse witchcraft, nor obserue times.

27 ¶ Vee shall not cut round the corners of your heads, neither shalt thou marre the tufts of thy beard.

28 ¶ Vee shall not cut your flesh for the dead, nor make any print of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Vee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Vee shall not regard them that worke with spirits, neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hothead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourneth with thee in your land, ye shall not vex him.

34 ¶ But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt love him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Vee shall not doe vnjustly in iudge-

ment, in line, in weight, or in measure.

36 ¶ ¶ You shall haue iust balances, true weights, a true ephah, & a true hin. I am the Lord your God, which haue brought you out of the land of Egypt:

37 ¶ Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX

2 They that give of their seed to Molech, must die. 6 They that haue recourse to forcerers, 10 The man that committeth adultery, 11 incest, or fornication with the kered or affinis. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, saying,

2 ¶ Thou shalt say also to the children of Israel, ¶ Whosoever hee be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, hee shall die the death, the people of the land shall stone him to death.

3 And I will set my face against that man, and cut him off from among his people, because hee hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and wink at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his family, & will cut him off, and all that goe a whooring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a whooring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, and be holy, for I am the Lord your God.

8 Keepe yee therefore mine ordinances, and doe them. I am the Lord which doeth sanctifie you.

9 ¶ If there be any that curseth his father or his mother, he shall die the death, seeing hee hath cursed his father, and his mother, his blood shall be vpon him.

10 ¶ And the man that committeth adultery with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lyeth with his fathers wife, because he hath vncouered his fathers Name, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought abomination, their blood shall be vpon them.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination, they shall die the death, their blood shall be vpon them.

14 Likewise, hee that taketh a wife, and her mother, committeth wickednesse: they shall burne him and them with fire, that there

o As in measuring the ground Pro. 11. 1. & 16. 11. and 20. 10. p By these two measures he measureth al other. Of ephah, read Exo. 16. 36. & of hin, Exod. 29. 40.

Chap. 18. 22.

a By Molech, he meaneth any kinde of idole, Chap. 18. 21. b Reade chap. 17. 10. and 18. 21.

c Though the people be negligent to doe their duty, and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.

d To esteeme forcerers or conuersers, is spiritual whoredome or adolary. Chap. 11. 44. 1. Pet. 1. 16.

Exod. 21. 17. prou. 20. 10. matth. 15. 4.

e He is worthy to die.

Deut. 22. 22. iohn 8. 4, 5.

Chap. 18. 8. deut. 22. 30.

|| Or, confusion,

Chap. 18. 22.

f It is an execrable and detestable thing.

a By the death of their

Chap. 18, 23.

there be no wickednesse among you.

15 * Also the man that lyeth with a beast, shall die the death, and ye shall slay the beast,

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast, they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and she seeth his shame, it is villenie: therefore they shall be cut off in the sight of their people, because hee hath vncouered his sisters shame, hee shall beare his iniquitie.

18 * The man also that lyeth with a woman, hauing her // disease, and vncouereth her shame, and openeth her fountaine, and shee open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreover, thou shalt not vncouer the shame of thy mothers sister, nor of thy fathers sister: because hee hath vncouered his kinne, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his uncles shame: they shall beare their iniquitie, and shall die s childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because hee hath vncouered his brothers shame: they shall be childlesse.

22 * Pee shall keepe therefore all mine ordinances and all my iudgements, and doe them, that the land, which I bring you to dwell therein, spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, therefore I abhorred them.

24 But I haue said vnto you, Pee shall inherite their land, and I will giue it vnto you to possesse it, euen a land that floweth with milke and hony: I am the Lord your God, which hath separated you from other people.

25 * Therefore shall ye put difference betweene cleane beasts and vncleane, and betweene vncleane foules and cleane: neither shall ye defile your selues with beasts and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be * holy vnto mee: for I the Lord am holy, and I haue separated you from other people, that ye should be mine.

27 * And if a man or woman haue a spirit of diuination or soothsaying in them, they shall die the death, they shall none of them to death, their blood shall be vpon them.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to be, both in themselves, and in their familie.

And the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be defiled by the dead among his people.

2 But by his kinsman that is neere vnto him, to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a maide, that is neere vnto him, which hath not had a husband: for her he may lament.

4 He shall not lament for the Prince among his people, to pollute himselfe.

5 They shall not make bald parts vpon their head, nor shau off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or one polluted, neither shall they marrie a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

9 If a Priests daughter fall to play the whore, we pollute her father: therefore shall she be burnt with fire.

10 Also the hie Priest among his brethren, (vpon whose head the anoynting oyle was powred, and hath consecrated his hand to put on the garments) shall not vncouer his head nor rent his clothes.

11 Neither shall hee goe to any dead body, nor make himselfe vncleane by his father, or by his mother,

12 Neither shall he go out of the Sanctuary, nor pollute the holy place of his God: for the crowne of the anoynting oyle of his God is vpon him: I am the Lord.

13 Also he shall take a maide vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall hee not marrie, but shall take a maide of his owne people to wife:

15 Neither shall he defile his seed among his people: for I am the Lord which sanctifie him.

16 And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoever of thy seede in their generations hath any blemishes, shall not preasse to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lame, or that hath a flat nose, or that hath any misshapen member,

19 Or a man that hath a broken foot, or a broken hand,

20 Or is crooke-backed, or bleare eyed, or hath a blemish in his eye, or be scuruite, or stabbed, or hath his stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish, hee shall not preasse to offer the bread of his God.

22 The bread of his God, euen of the most holy, and of the holy shall hee eat:

b For being married the seemed to be cut off from his family.

† Ebr. he may be defiled.

c The Priest was permitted to mourne for his next kinred onely.

Chap. 19, 29.

d Which hath an euill name, or is defamed,

e Thou shalt count them holy, and reuerence them,

f The shewbread.

g Hee shall vse no such ceremonies as the mourners obserued.

|| Or, as the houses of the dead.

h To goe to the dead,

i For by his anointing, he was preferred to the other Priests, and therefore could

not lament the dead, lest hee should haue polluted his holy

oynting.

k Not only of his tribe, but of all Israel.

l By marrying a by vnchast or defamed woman,

m Which is deformed or blemished.

n As not of equall proportion, or hauing in number more or lesse.

o Or, that hath a web, or pearly,

p As the shewbread, and meate offerings.

q As of sacrifice for sinne.

r As of the tenth and first fruits,

f Into the sanctuary.

23 But he shall not goe in vnto the^a baile, nor come neere the Altar, because he hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should be offered.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they bee^a separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things which they hallow vnto mee: I am the Lord.

3 Say vnto them, Whosoever hee be of all your seed among your generations after you, that^b toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his uncleanness vpon him, euen that person shall bee cut off from my sight: I am the Lord.

4 Whosoever also of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things until he be cleane, and whoso toucheth any that is^c uncleane by reason of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man by whom hee may take vncleanness, or whoso toucheth vncleanness he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the euen, and shall not eat of the holy things: except hee haue washed his flesh with water.

7 But when the sunne is downe, hee shall be cleane, and shall afterward eat of the holy things: for it is his^d food.

8 Wha beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, lest they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no^e stranger also eat of the holy thing, neither^f the guest of the Priest, neither shall an hired seruant eat of the holy thing:

11 But if the Priest buy any^g with money, he shall eat of it, also hee that is borne in his house: they shall eat of his meat.

12 If the Priest's daughter also bee married vnto a^h stranger, shee may not eat of the holy offerings.

13 Notwithstanding if the priests daughter be a widow or diuorced, & haue no child, but is returned vnto her fathers house, shee shall eat of her fathers bread, as she did in herⁱ youth: but there shall no stranger eat thereof.

14 If a man eat of the holy thing unwittingly, he shall put the^j fifth part thereunto, and give it vnto the Priest with the hallowed thing.

15 So they shall not defile the holy things

of the children of Israel, which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of their^k trespasses, while they eat their holy thing: for I the Lord doe hallow them.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free mind; a male without blemish of the beemes, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beemes, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blind, or broken, or maimed, or hauing a^l worme, or scurfe, or scabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the Altar of the Lord.

23 Yet a bullocke or a sheepe that hath any^m member superfluous, or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised, or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neitherⁿ of the hand of a stranger shall ye offer the bread of your God, of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not bee accepted for you.

26 And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be euen seuen dayes vnder his damme: and from the eighth day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye shall not^o kill her, and her yong both in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shall leaue^p none of it vntill the morrow: I am the Lord.

31 Therefore shall ye keepe my commandments and doe them: for I am the Lord.

32 Neither shall ye^q pollute mine holy Name, but I will bee hallowed among the children of Israel: I the Lord sanctifie you.

33 Which haue brought you out of the land of Egypt, to bee your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passouer. 6 The feast of vntaken bread. 10 The feast of first fruits. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

And

h For if they did not offer for their error, the people by their example might commit the like offence,

Deut. 15. 21. ecclui. 35. 13.

Or, war,

Chap. 21. 18.

i Ye shall not receive any vnperfect thing of a stranger, to make it the Lords offering: which he calleth the bread of the Lord.

Deut. 22. 6.

Chap. 7. 15.

k For whosoever doeth other wise then God commandeth, polluteth his Name.

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To eat thereof.

Chap. 15. 2.

c By touching any dead thing, or being at buriall of the dead.

† Ebr. according to all his uncleanness.

h Or, untill.

|| Or, bread. Exod. 22. 31. Ezek. 44. 31.

d Which is not of the tribe of Levi.

e Some reade the seruant, which had his eare bored, and would not goe free, Exod. 21. 6. f Who is not of the Priests kindred.

Chap. 10. 14.

g He shall giue that, and a fifth part out,

h Be Priest them, 13. and should be offered vpon

Or, conuocation.

Exod. 10. 9, 10

Or, ye may worke.

Or, assembly.

a For the Sabbath was kept e-
uery weeke, and
these other were
kept but once e-
uery yeere.
Exod. 12. 15.
numb. 28. 17.

b Or, bodily la-
bour, saue about
that which one
must eat, Exod.
12. 16.

c The first day of
the feast & the se-
uenth were kept
holy: in the rest
they might worke
except any feast
were intermed-
led, as the feast
of vneleuened
bread, the fif-
teenth day, and
the feast of
sheaues the six-
teenth day.

Or, an omer, reade
dent. 24. 19. ynth.

2. 15. ysal. 129. 7

d That is, the se-
cond Sabbath of
the Pasche.

e Which is the
fift part of an E-
phah, or two O-
mers: reade
Exod. 16. 16.

f Reade Exod.
29. 40.

Or, full eares.

g That is, the se-
uenth day after
the first Sabbath
of the Pasche.

Or, weekes.

h Because the
Priest should eat
them, as Chap. 7.

13. and they
should not be of-
fered to the Lord
vpon the Altar.

And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel,
and say vnto them, The feasts of the Lord
which ye shall call the holy assemblies, euen
these are my feasts.

3 * Sixe dayes shall worke be done, but
in the seuenth day shall be the Sabbath of
rest, an holy conuocation: yee shall doe no
worke therein, it is the Sabbath of the Lord
in all your dwellings.

4 These are the feasts of the Lord, and
holy conuocations, which ye shall proclaime
in their seasons.

5 In the first moneth, and in the four-
teenth day of the moneth at euening, shall bee
the Passouer of the Lord.

6 And on the fifteenth day of this moneth
shall be the feast of vneleuened bread vnto
the Lord: seuen dayes ye shall eat vneleuened
bread.

7 In the first day yee shall haue an holy
conuocation: yee shall doe no seruile worke
therein.

8 Also ye shall offer sacrifice made by fire
vnto the Lord seuen dayes: and in the se-
uenth day shall bee an holy conuocation: yee
shall doe no seruile worke therein.

9 And the Lord spake vnto Moses,
saying,

10 Speake vnto the children of Israel,
and say vnto them, When yee be come into
the land which I giue vnto you, and reape
the harvest thereof, then yee shall bring a
sheafe of the first fruits of your harvest vnto
the Priest.

11 And he shall shake the sheafe before the
Lord, that it may be acceptable for you: the
morrow after the Sabbath the Priest shall
shake it.

12 And that day when ye shake the sheafe
shall ye prepare a lambe without blemish of
a yeere olde, for a burnt offering vnto the
Lord.

13 And the meate offering thereof shall be
two tenth deales of fine flowre mingled
with oile for a sacrifice made by fire vnto the
Lord of sweete saour: and the drinke of-
fering thereof the fourth part of an Hin of
wine.

14 And ye shall eate neither bread nor parched
corne, nor greene eares, vntill the selfe
same day that yee haue brought an offering
vnto your God: this shall be a Law for euer
in your generations, and in all your dwell-
ings.

15 Yee shall count also to you from the
morrow after the Sabbath, euen from the
day that ye shall bring the sheafe of the sheafe
offering, (euen) Sabbaths, they shall be com-
plete.

16 Vnto the morrow after the seuenth
Sabbath shall ye number fiftie dayes: then
ye shall bring a new meate offering vnto the
Lord.

17 Ye shall bring out of your habitations
bread for the sheafe offering: they shall be two
ioaues of two tenth deales of fine flowre,
which shall be baked with leauen, for first
fruits vnto the Lord.

18 Also ye shall offer with the bread seuen
lambs without blemish of one yeere old, and

a yong bullocks and two rammes: they shall
bee for a burnt offering vnto the Lord, with
their meate offerings, and their drinke offerings
for a sacrifice made by fire of a sweete saour
vnto the Lord.

19 Then ye shall prepare an hee goate for
a sinne offering, and two lambs of one yeere
old for peace offerings.

20 And the Priest shall shake them to and
fro with the bread of the first fruits, before
the Lord, and with the two lambs: they shall
be holy to the Lord for the Priest.

21 So yee shall proclaime the same day,
that it may be an holy conuocation vnto you:
ye shall doe no seruile worke therein: it shall be
an ordinance for euer in all your dwellings,
throughout your generations.

22 And when you reape the harvest
of your land, thou shalt not ridde cleane the
corners of thy field when thou reapest, nei-
ther shalt thou make any after gathering of
thy harvest, but shalt leaue them vnto the
poore, and to the stranger: I am the Lord
your God.

23 And the Lord spake vnto Moses,
saying,

24 Speake vnto the children of Israel
and say, In the seuenth moneth, and in the
first day of the moneth shall ye haue a Sab-
bath, for the remembrance of blowing the
trumpets, an holy conuocation.

25 Ye shall doe no seruile worke therein, but
offer sacrifice made by fire vnto the Lord.

26 And the Lord spake vnto Moses,
saying,

27 The tenth also of this seuenth mo-
neth shall be a day of reconciliation: it shall be
an holy conuocation vnto you, and yee shall
humble your soules, & offer sacrifice made
by fire vnto the Lord.

28 And yee shall doe no worke that same
day: for it is a day of reconciliation, to make
an atonement for you before the Lord your
God.

29 For euer person that humbly not
himselfe that same day, shall euen bee cut off
from his people.

30 And euer person that shall doe any
worke that same day, the same person also will
I destroy from among his people.

31 Ye shall doe no maner worke therefore:
this shall be a Law for euer in your genera-
tions, throughout all your dwellings.

32 This shall be vnto you a Sabbath of
rest, and yee shall humble your soules: in the
ninth day of the moneth at euen, from e-
uen to euen shall yee celebrate your Sab-
bath.

33 And the Lord spake vnto Moses,
saying,

34 Speake vnto the children of Israel,
and say, In the fifteenth day of this seuenth
moneth shall bee for seuen dayes, the feast of
Tabernacles vnto the Lord.

35 In the first day shall be an holy con-
uocation ye shall doe no seruile worke therein.

36 Seuen dayes yee shall offer sacrifice
made by fire vnto the Lord, and in the
eight day shall be an holy conuocation
vnto you, and yee shall offer sacrifices
made by fire vnto the Lord: it is the so-
lemne

i That is, offered
to the Lord, and
the rest should be
for the Priests.

Chap. 19. 9.
dent. 24. 19.

k That is, about
the end of Sep-
tember.

l Or, an holy day
to the Lord.

m Which blow-
ing wasto put
them in remem-
brance of the

manifold feasts
that were in that

moneth, and of
the Iubile.

Chap. 16. 29. 30.

numb. 29. 7.

n By fasting and
prayer.

o Which con-
teineth a night
and a day: yee
they tooke it but
for their naturall

day.

† Ebr. rest your
Sabbath.

Numb. 29. 12.

iohn 7. 2. 37.

Exod. 29. 18.

p Or a day
wherein the peo-
ple are stayed

from all worke.

lemne assembly, ye shall doe no scruple worke therein.

37 These are the feasts of the Lord (which ye shall call holy convocations) to offer sacrifice made by fire unto the Lord, as burnt offering, and meate offering & sacrifice and drink offerings, every one upon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free offerings, which ye shall giue unto the Lord.

39 But in the fifteenth day of the seventh moneth, when ye haue gathered in the fruit of the land, ye shall keepe an holy feast unto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the eight day shall be a Sabbath.

40 And ye shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of thick trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So ye shall keepe this feast unto the Lord seven dayes in the yeere, by a perpetual ordinance through your generations: in the seventh moneth shall you keepe it.

42 Ye shall dwell in boothes seven dayes, all that are Israelites borne, shall dwell in boothes,

43 That your posterity may know that I haue made the children of Israel to dwell in boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

C H A P. XXIII.

2 The oyle for the lampes. 5 The shewbread. 14 The blasphemer shall bee stoned. 17 Hee that killeth, shall be killed.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel that they bring vnto thee pure oyle Olive beaten for the light, to cause the lampes to burne continually.

3 Without the vail of the Testimony in the Tabernacle of the congregation, shall Aaron dressethem, both euen and morning before the Lord alwayes: this shall be a Law for euer through your generations.

4 Hee shall dresseth the lampes vpon the pure Candlestick, before the Lord perpetually.

5 Also thou shalt take fine flowre, and bake twelue cakes thereof: two tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, sixe in a row vpon the pure Table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in stead of the bread it may be for a remembrance, and an offering made by fire vnto the Lord.

8 Every Sabbath hee shall put them in rowes before the Lord euermore, receiving them of the children of Israel for an euertlasting Covenant.

9 And the bread shall be Aarons and his sonnes, and they shall eat it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the holte.

11 So the Israelitish womans son blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibzai, of the tribe of Dan)

12 And they put him in ward, till hee told them the mind of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the holte, and let all that heard him, put their handes vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the name of the Lord shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be slaine.

17 He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it: he shall restore it: he shall restore it.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him.

20 Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him.

21 And he that killeth a beast, shall restore it: but he that killeth a man shall be slaine.

22 Ye shall haue one law: it shall bee as well for the stranger, as for one borne in the country: for I am the Lord your God.

23 Then Moses told the children of Israel, and they brought the blasphemer out of the holte, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

C H A P. XXV.

1 The Sabbath of the seventh yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale and redeeming of lands, houses and persons.

AND the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, when ye shall come into the land which I giue you, the land shall keepe Sabbath vnto the Lord.

3 Sixe yeeres thou shalt sow thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: it shall bee the Lords

Exod 29.33. chap. 8.31. mat. 12.1,5.

Meaning, out of his tent.

By swearing, or despising God.

Num. 15.34.

Deut. 13.9. and 17.7.

g Shall be punished.

Exod. 21.12. deut. 19.4.11.

† Ebr. smeth the soule of any man.

† Ebr. soule for soule.

Exod. 21.24. deut. 19.21. mat. 5.38.

Exod. 12.49.

h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

q Or, peace offerings.

r Or, a solemne feast.

|| Or, of boughes thicke with leaues.

f In the wilderness, forasmuch as they would not credit Ioshua and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27.20.

b Which vaile separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuary. Exod. 31.8.

Exod. 25.30.

c That is, two Omers, reade Exod. 16.16.

d For it was burnt euery Sabbath when the bread was taken away.

Exod. 23.10.

† Ebr. shall rest.

a The Iewes began the count of this yeere in September: for then all the fruits were gathered.

† Ebr. mayd.

Lords Sabbath: thou shalt neither sow thy field, nor cut thy vineyard.

5 That which groweth of ^b it owne accord of thy harvest, thou shalt not reape, neither gather the grapes that thou hast ^c left unlaboured: for it shall be a yeere of rest vnto the land.

6 And the ^d rest of the land shall be meate for you, euen for ther, and for thy seruant, and for thy mayde, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof be meate.

8 Also thou shalt number seuen // Sabbathes of yeeres vnto thee, euen seuentimes seuen yeere: and the space of the seuen Sabbathes of yeeres will bee vnto thee nine and fouentie yeere.

9 Then thou shalt cause to blowe the trumpet of the Jubile in the tenth day of the seuenth month: euen in the day of the reconciliation shall ye make the trumpet blow, throughout all your land.

10 And ye shall hallow that yeere, euen the fiftieth yeere, and proclaim libertie in the land to all the ^e inhabitants thereof: it shall be the Jubile vnto you, and ye shall returne euery man vnto his ^f possession, and euery man shall returne vnto his family.

11 This fiftieth yeere shall bee a yeere of Jubile vnto you: ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left unlaboured.

12 For it is the Jubile, it shall be holy vnto you, ye shall eate of the increase thereof out of the field.

13 In the yeere of this Jubile ye shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbors hand, ye shall ^g not oppresse one another.

15 But according to the number of ^h yeeres after the Jubile, thou shalt buy of thy neighbour: also according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres, thou shalt abate the price of it: for the number of ⁱ fruits doeth he sell vnto thee.

17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 Therefore ye shall obey mine ordinances, and keepe my Lawes, and doe them, and ye shall dwell in the land // in safetie.

19 And the land shall geue her fruit, and ye shall eate your fill, and dwell therein in safetie.

20 And if ye shall say, What shall wee eate the seuenth yeere, for we shall not sow nor gather in our increase:

21 I will ^j send my blessing vpon you in the sixt yeere, and it shall bring forth fruit for three yeeres.

22 And ye shall sow the eight yeere, and eate of the old fruite vntill the ninth yeere:

vntill the fruit thereof come, ye shall eat the old.

23 Also the land shall not be sold to be cut off from the family: for the land is mine, and ye be but strangers and sojourners with mee.

24 Therefore in all the land of your possession ye shall ^k grant a redemption for the land.

25 If thy brother be impouerished, and sell his possession, then his redeemer shall come, euen his neere kinsman, and buy out that which his ^l brother sold,

26 And if he haue no redeemer, but ^m hath gotten and found to buy it out,

27 Then shall he ⁿ count the yeeres of his sale, and restore the ouerplus to the man, to whom hee sold it: so shall hee returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is sold shall remaine in the hand of him that hath bought it, vntill the yeere of the Jubile: and in the Jubile it shall ^o come out, and he shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled cite, hee may buy it out againe within a whole yeere after it is sold: within a yeere may he buy it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled cite shall be established, ^p as cut off from the family, to him that bought it, throughout his generations: it shall not goe out in the Jubile.

31 But the houses of villages, which haue no walles round about them, shall be esteemed as the field of the countrey, they may be bought out againe, and shall ^q goe out in the Jubile.

32 Notwithstanding, the cities of the Leuites and the houses of the cities of their possession, may the Leuites redeeme ^r at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the cite of their possession shall goe out in the Jubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their cities shall not be sold: for it is their perpetual possession.

35 A Doorener, if thy brother bee impouerished, and ^s fallen in decay with thee, thou shalt releue him, and as a stranger and sojourner, so shall hee liue with thee.

36 Thou shalt take no vsury of him, nor bantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy victuals for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to bee your God.

39 If thy brother also that dwelleth by thee, be impouerished, and be sold vnto thee, thou shalt not compel him to serue as an abond-

40 But as an hired seruant, and as a so-

l It could not be sold for euer, but must returne to the family in the Jubile.

m Ye shall sell it on condition that it may bee redeemed.

|| Or, kinsman.

† Ebr, he hand hath gotten.

n Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

o From his hands that bought it.

p That is, for euer, reade Verle 23.

|| Or, returne.

† Ebr, for encp.

q Where the Leuites kepe their cattell.

r In Ebrew it is, if his hand shake, meaning, if hee stretch forth his hand for helpe as one in miserie.

Exod. 22. 25. deut. 23. 19. prom. 28. 8. ezek. 18. 8. and 22. 12.

Exod. 21. 3. deut. 15. 12. 3ere. 34. 14.

tourner he shall bee with thee: he shall serue thee vnto the yere of Iubile.

41 Then shall he depart from thee, both hee and his children with him, and shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bondseruant also and thy bondmaide, which thou shalt haue, shall bee of the brethren that are round about you: of them shall you buy seruants and maidens.

45 And moreover, of the children of the strangers that are sojourners among you, of them shall you buy, and of their families that are with you, which they begat in your land: these shall be your possession.

46 So ye shall take them as inheritance for your children after you, to possesse them by inheritance, yee shall vse their labours for euer: but ouer your brethren the children of Israel ye shall not rule one ouer another with cruelty.

47 If a sojourner or a stranger dwelling by thee get riches, and thy brother by him bee impouertised, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers family,

48 After that hee is sold, hee may be bought out: one of his brethren may buy him out,

49 Or his vnckle, or his vnckles sonne may buy him out, or any of the kindred of his flesh vnto the stranger or sojourner dwelling by thee, if hee can get so much, hee may buy himselfe out.

50 Then hee shall reckon with his buyer, from the yere that he was sold to him, vnto the yere of Iubile: and the money of his sale shall be according to the number of yeeres: according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them he shall giue againe for his deliverance of the money that hee was bought for.

52 If there remaine but few yeeres vnto the yere of Iubile, then hee shall count with him, and according to his yeeres giue againe for his redemption.

53 He shall be with him yere by yere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

54 And if hee bee not redeemed thus, hee shall goe out in the yere of Iubile, hee and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI

1 Idolatry forbidden. 3 A blessing to them that keepe the commandments. 14 The curse to those that breake them. 42 God promiseth to remember his Covenant.

Ye shall make you none idoles nor graven image, neither reare you by any pillar, neither shall ye set any image of stone in your land to bow downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

3 If ye walke in mine ordinances, and keepe my Commandements and doe them,

4 I will then send you a raine in due season, and the land shall yeld her increase, and the trees of the fildes shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plentifullnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none shall make you afraid: also I will rid euill beasts out of the land, and the sword shall not geue thee your land.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 And thou of you shalt chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you and make you increase, and multiply you, and stablish my covenant with you.

10 Yee shall eate also old store, and eate out old because of the new.

11 And I will set my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and yee shall be my people.

13 I am the Lord your God, which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your yoke, and made you goe upright.

14 But if ye will not obey me, nor doe all these Commandements,

15 And if yee shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not doe all my commandements, but breake my covenant,

16 Then will I also doe this vnto you, I will appoint ouer you fearfulness, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sowe your seed in vaine: for your enemies shall eate it.

17 And I will set my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, and ye shall flee when none pursueth you.

18 And if ye will not for these things obey me, then will I punish you seven times more according to your sinnes,

19 And I will breake the pilde of your power, and I will make your heauen as iron, and your earth as brass:

20 And your strength shall be spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

Exod. 30. 4.

Leuit. 5. 8.

Psal. 97. 7.

Or, stone having any image.

Chap. 19. 30.

Deut. 28. 1.

a By promising abundance of earthly things, he stirreth the minds to consider the rich treasures of the spirit, which are the blessings.

Iob 11. 19.

† Eor, I will cause the euill beasts to cease.

b Ye shall haue no warre.

Isa. 23. 19.

† Eor, I will turne vnto you.

c Performe that which I haue promised.

Ex. 37. 26.

2. cor. 8. 16.

d I will be daily present with you.

e I haue set you at full libertie,

whereas before ye were as beasts tied in bands,

Deut. 28. 15.

Lament. 2. 17.

malac. 2. 3.

f Which I made with you in chusing you to be my people.

Or, an hastie plague.

g Reade Chap. 17. 10.

Prou. 28. 1.

h That is, more extremely.

i Ye shall haue drought and barrennesse.

Hag. 1. 10.

Or, I will turne.

k Or, as some
reade, by for-
tune, imputing
my plagues to
chance and for-
tune.

l Of your chil-
dren, 2. King.

17. 25.

m Because none
dare passe there-
by for feare of
beasts.

2. Sam. 22. 17.
psal. 36. 18.

n That is, the
strength, where-
by the life is su-
stained, Ezek. 4.
16, and 5. 16.
o One ouen shall
be sufficient for
ten families.

Dent. 28. 53.

3. Chron. 34. 7.
|| Or, earthen.

p I will not ac-
cept your facit-
fices.

q Signifying,
that noemie
can come with-
out Gods sen-
ding.
Chap. 25. 2.

r Which I com-
manded you to
keepe.
|| Or, cowardnesse.

s As if their ene-
mies did chase
them,

t Forasmuch as
they are culpable
of their fathers
faul, they shall
be punished as
well as their
fathers.

21 And if ye walke stubbornly against
me, and will not obey mee, I will then bring
seven times more plagues vpon you, accord-
ing to your sinnes.

22 I will also send wilde beasts vpon you,
which shall spoile you, and destroy your cat-
tell, and make you fewe in number: so your
high wayes shall be desolate.

23 Yet if by these ye will not be reformed
by me, but walke stubbornly against me,

24 Then will I also walke stubbornly
against you, and I will smite you yet seven
times for your sinnes:

25 And I will send a sword vpon you, that
shall auenge the quarrell of my covenant: and
when yee are gathered in your cities, I will
send the pestilence among you, and ye shall be
deliuered into the hand of the enemy.

26 When I shall breake the staffe of
your bread, then ten women shall bake your
bread in one ouen, and they shall deliuer
your bread againe by weight, and ye shall eat,
but not be satisfied.

27 Yet if ye will not for this obey me, but
walke against me stubbornly,

28 Then will I walke stubbornly in
mine anger against you, and I will also cha-
stise you seven times more according to your
sinnes.

29 And yee shall eate the flesh of yore
sonnes, and the flesh of your daughters shall
ye deuoure.

30 I will also destroy your hie places, and
cut away your images, and cast your car-
nelles vpon the bodies of your idoles, and
my soule shall abhorre you,

31 And I will make your cities desolate,
and bring your sanctuary vnto nought, and
I will not smell the saour of your sweete
odours.

32 I will also bring the land vnto a wil-
dernesse, and your enemies which dwell
therein shall be astonished thereat.

33 Also I will scatter you among the bea-
sties, and I will draw out a sword after you,
and your land shall be waste, and your cities
shall be desolate.

34 Then shall the land enjoy her Sab-
baths, as long as it lieth voyd, and ye shall be
in your enemies land: then shall the land
rest, and enjoy her Sabbaths.

35 All the dayes that it lieth voyd, it shall
rest, because it did not rest in your Sab-
baths, when ye dwelt vpon it.

36 And vpon them that are left of you, I
will send euery ill fatment into their hearts
in the land of their enemies, and the sound
of a leafe shaken shall chase them, and they
shall flee as fleeing from a sword, and they
shall fall, no man pursuing them.

37 They shall fall also one vpon another,
as before a sword, though none pursue them,
and ye shall not be able to stand before your
enemies:

38 And yee shall perish among the bea-
sties, and the land of your enemies shall eate
you vp.

39 And they that are left of you, shall pine
away for their iniquities in your enemies
lands, and for the iniquities of their fathers,
shall they pine away with them also.

40 Then they shall confesse their iniqui-
tie, and the wickednesse of their fathers for
their trespass, which they haue trespassed a-
gainst me, and also because they haue walked
stubbornly against me.

41 Therefore I will walke stubbornly
against them, and bring them into the land
of their enemies: so then their vncircumci-
sed hearts shall bee humbled, and then they
shall willingly beare the punishment of their
iniquitie.

42 Then I will remember my covenant
with Iacob, and my covenant also with I-
sak, and also my covenant with Abraham
will I remember, & I will remember the land.

43 The land also in the meane season shall
be left of them, and shall enjoy her Sabbath
while the lieth waste without them, but they
shall willingly suffer the punishment of their
iniquitie, because they despised my Lawes,
and because their soule abhorred mine ordi-
nances.

44 Yet notwithstanding this, when they
shall be in the land of their enemies, I will
not cast them away, neither will I abhorre
them, to destroy them utterly, nor to breake
my covenant with them: for I am the Lord
their God:

45 But I will remember for them the
covenant of old, when I brought them out
of the land of Egypt, in the sight of the hea-
then, that I might be their God: I am the
Lord.

46 These are the ordinances, and the
iudgements, and the lawes, which the Lord
made betwene him & the children of Israel
in mount Sinai, by the hand of Moses.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same.

28 A thing separate from the use of man, cannot bee
sold, nor redeemed, but remaineth to the Lord,

Moreover the Lord spake vnto Moses,
saying,

2 Speake vnto the children of Israel,
and say vnto them, If any man shall make a
vow of a person vnto the Lord, by thy esti-
mation,

3 Then thy estimation shall bee thus: a
male from twentie yeere old vnto sixty yeere
olde shall bee by thy estimation euery fiftie
shekels of silver, after the shekel of the
Sanctuary.

4 But if it be a female, then thy valuati-
on shall be thirtie shekels.

5 And from sixe yeere old to twenty yeere
olde, thy valuation shall bee for the male
twentie shekels, and for the female ten she-
kels.

6 But from a moneth old vnto sixe yeere
olde, thy price of the male shall bee five shekels
of silver, and the price of the female, thre
shekels of silver.

7 And from sixe yeere old and aboue, if
hee be a male, then thy price shall bee fiftie
shekels, and for the female ten shekels.

8 But if hee bee poorer: then thou shalt
esteem him, then shall hee present himselfe
before the Priest, and the Priest shall valne
him, according to the abilitie of him that
thy valuation.

|| Or, pray for their
sinne.

u Whiles they
are captiues and
without repen-
tance,

Dent. 4. 31.
Rom. 11. 26.

x Made to their
forefathers,

y Fiftie dayes
after they came
out of Egypt.

a As of his sonne
or his daughter,
b Which are the
Priest.

c Reade the va-
lue of the shekel,
Exod. 30. 13.

d He speaketh
of those vowes
whereby the fa-
thers dedicated
their children to
God, which were
not of such force,
but they might
be redeemed
from them.

e If he be not
able to pay after
thy valuation.

f Which is
cleane, Chap.
11, 2.

g That is, con-
secrate to the
Lord.

† Ebr. so shall it
stand.

h Valuing the
price thereof, ac-
cording to the
seed that is sown,
or by the seed
that it doeth
yeeld.

i Homer is a
measure contain-
ing ten Ephahs,
reade of Ephah,
Exod. 16, 16, 36.

k For their own
necessitie or
godly vses.

uowed, so shall the Priest value him.

9 And if it be a beast whereof men bring
an offering vnto the Lord, all that one giueth
of such vnto the Lord, shall be holy.

10 Hee shall not altar it, nor change it, a
good for a bad, nor a bad for a good: and if
he change beast for beast, then both this and
that, which was changed for it, shall bee
a holy.

11 And if it bee any vncleane beast, of
which men doe not offer a sacrifice vnto the
Lord, hee shall then present the beast before
the Priest.

12 And the Priest shall value it, whether
it bee good or bad: and as thou value it,
which are the Priests, so shall it be.

13 But if hee will buy it againe, then he
shall giue the fifth part of it more, above thy
valuation.

14 Also when a man shall dedicate his
house to bee holy vnto the Lord, then the
Priest shall value it, whether it bee good
or bad, and as the Priest shall prize it, so shall
the value be.

15 But if hee that sanctified it, will re-
deeme his house, then hee shall giue thereto
the fifth part of money more then thy estima-
tion, and it shall be his.

16 If also a man dedicate to the Lord any
ground of his inheritance, then shall thou
esteem it, according to the seed thereof: an
Homer of barley seed shall be at fifty shekels
of silver.

17 If hee dedicate his field immediately
from the yeere of Iubile, it shall be worth as
thou dost esteeme it.

18 But if hee dedicate his field after the
Iubile, then the Priest shall reckon him the
money according to the yeeres that remaine
vnto the yeere of Iubile, and it shall be abate-
d by thy estimation.

19 And if hee that dedicate it, will re-
deeme the field, then he shall put the fifth part
of the price, that thou esteemedst it at, there-
vnto, and it shall remaine his.

20 And if hee will not redeeme the field,
but the Priest sell the field to another man,
it shall be redeemed no more.

21 But the field shall be holy to the Lord,
when it goeth out in the Iubile, as a fielde

separate from common vses: the possession
thereof shall be the Priests.

22 If a man also dedicate vnto the Lord
a field, which hee hath bought, which is not
of the ground of his inheritance,

23 Then the Priest shall see the price to
him, as thou esteemest it, vnto the yeere of
Iubile, and he shall giue him the price the same
day, as a thing holy vnto the Lord.

24 But in the yeere of Iubile, the field shall
returne vnto him, of whom it was bought:
to him, I say, whose inheritance the land
was.

25 And all thy valuation shall bee accord-
ing to the shekel of the Sanctuary: a she-
kel containeth twenty gerads.

26 Notwithstanding, the first borne of
the beasts, because it is the Lords first borne,
none shall dedicate such, bee it bullocke or
sheepe: for it is the Lords.

27 But if it be an vncleane beast, then he
shall redeeme it by the valuation, and giue
the fifth part more thereto: and if it bee not
redeemed, then it shall be sold, according to
thy estimation.

28 Notwithstanding, nothing separate
from the common vse, that a man doeth sepa-
rate vnto the Lord of all that hee hath (whe-
ther it be man or beast, or land of his inheri-
tance) may be sold nor redeemed: for every
thing separate from the common vse, is most
holy vnto the Lord.

29 Nothing separate from the common
vse, which shall be separate from man, shall be
redeemed, but die the death.

30 Also all the tithe of the land, both of
the seed of the ground, and of the fruit of the
trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his
tithe, he shall adde the fifth part thereto.

32 And euery tithe of bullocke, and of
sheepe, and of all that goeth vnder the yoke,
the tenth shall be holy vnto the Lord.

33 He shall not looke if it bee good or bad,
neither shall he change it: els if he change it,
both it, and that it was changed withall,
shall be holy, and it shall not be redeemed.

34 These are the commandements which
the Lord commanded by Moyses vnto the
children of Israel in mount Sinai.

1 That is, which
is dedicate to
the Lord with a
curse to him that
doth turne it to
his private vse,
Num. 21, 3, deut.
13, 15, iosh. 9, 17
Verse 12.
m The Priests
valuation.

Exod. 30, 13.
numb. 3, 47.
ezek. 45, 12.
Exod. 13, 2.
and 22, 29.
numb. 3, 13.
n It was the
Lords already.

Iosh. 6, 19.

o It shall remaine
without redem-
tion.
p Beside the
value of the
thing it selfe,
q All that which
is numbred: that
is, euery tenth, as
he falleth by tale
without excep-
tion or respect.

* So called, because
of the diversity and
multitude of num-
brings which are
here chiefly con-
tained, both of man-
neres and places.

The fourth booke of Moses, called * Numbers.

THE ARGUMENT.

Forasmuch as God hath appointed that his Church in this world shall bee vnder the crosse, both
because they should learne not to put their trust in worldly things, and also feele his comfort,
when all other helpe faileth: hee did not straightway bring his people after their departure out of
Egypt, into the land which he promised them: but ledde them to and fro for the space of fourtie
yeeres, and kept them in continuall exercises, before they enjoyed it, to try their faith, and to teach
them to forget the world, and to depend on him. Which triall did greatly profite to discerne the
wicked & the hypocrites from the faithfull and true seruants of God, who serued him with pure heart,
whereas the other preferring their carnall affections to Gods glory, and making religion to serue
their purpose, murmured when they lacked to content their lustes, and despised them whom God
had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements at
gainst them, and are set forth as a most notable example for all ages to beware how they abuse
Gods word, preferre their owne lustes to his will, or despise his Ministers. Notwithstanding God is
ouer true in his promise, and governeth his by his holy Spirit, that either they fall not to such incon-
ueniences,

ueniences, or else returne to him quickly by true repentance: and therefore he continueth his graces towards them, he giueth them ordinances and instructions, as well for religion as outward policie: he preferreth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyd all controuersies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the land which they had wonne, and that also which hee had promised, as seemed best to his godly wisdom.

C H A P. I.

2 Moses and Aaron with the twelue princes of the tribes are commaunded of the Lord to number them that are able to goe to warre. 49 The Levites are exempted for the seruice of the Lord.



he Lord spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second moneth in the second yee after they were come out of the land of Egypt, saying,

2 Take yee the summe of all the Congregation of the children of Israel, after their families, and households of their fathers with the number of their names: to wit, all the males, † man by man:

3 From twenty yee old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall bee men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Eliezer the sonne of Shedeur:

6 Of Simeon, Shelumitel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel the sonne of Nuar:

9 Of Zebulun, Eliah the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elisama the sonne of Amihud: of Manasseh, Gamliel the sonne of Pedabzur:

11 Of Benjamin, Abidan the sonne of Gidroni:

12 Of Dan, Abiezzer the sonne of Ammi-haddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Elisaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 Then Moses & Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared their kindreds by their families, and by the houses of their fathers, according to the number of their names, from twenty yee old and aboue, man by man.

19 As the Lord had commanded Moses, so hee numbered them in the wilderness of Sinai.

20 So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their

fathers, according to the number of their names, man by man, euery male from twenty yee old and aboue, as many as † went forth to warre:

† Or, as were able to beare weapons,

21 The number of them, I say, of the tribe of Reuben, was fixe and forty thousand and five hundred.

22 Of the sonnes of † Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twenty yee old and aboue, all that went forth to warre:

† Simeon,

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand, and thre hundred.

24 Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yee old and aboue, all that went forth to warre:

† Gad,

25 The number of them, I say, of the tribe of Gad was fixe and forty thousand, and fixe hundred and fiftie.

26 Of the sonnes of † Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yee old and aboue, all that went forth to warre:

† Iudah,

27 The number of them, I say, of the tribe of Iudah was thersore and fourteene thousand, and fixe hundred.

28 Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yee old and aboue, all that went forth to warre:

† Issachar,

29 The number of them also of the tribe of Issachar was four and fiftie thousand, and four hundred.

30 Of the sonnes of † Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yee old and aboue, all that went forth to warre:

† Zebulun,

31 The number of them also of the tribe of Zebulun was seuen and fiftie thousand and four hundred.

32 Of the sonnes of Ioseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yee old and aboue, all that went forth to warre:

† Ephraim,

33 The number of them also of the tribe of Ephraim was forty thousand and five hundred.

34 Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the

† Manasseh,

a In that place of the wilderness that was neere to mount Sinai. b Which contineth part of April, and part of May.

Exod. 30. 12. † Ebr. by their heads.

c That is, the chiefest man of euery tribe.

d And assist you when ye number the people.

e Or, captaines and gouernours.

f In shewing euery man his tribe and his ancestors.

† These are the names of the twelue tribes, as first of Reuben.

the number of their names, from twentie yeere old & aboue, all that went forth to war:

35 The number of them also of the tribe of Manasse was two and thirtie thousand and two hundred.

† Benjamin.

36 Of the sonnes of † Benjamin of their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

37 The number of them also of the tribe of Benjamin was five and thirtie thousand and foure hundred.

† Dan.

38 Of the sonnes of † Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

39 The number of them also of the tribe of Dan was three score and two thousand and seven hundred.

† Asher.

40 Of the sonnes of † Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old & aboue, all y went forth to war:

41 The number of them also of the tribe of Asher was one & forty thousand and five hundred.

† Naphtali.

42 Of the children of † Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of Naphtali was thye and fiftie thousand and foure hundred.

|| Or, full count.

44 These are the || summes which Moses and Aaron numbed, and the princes of Israel, the twelve men, which were eury one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number six hundred and three thousand, five hundred and fiftie.

47 But the Levites, after the tribes of their fathers, were not numbed among s them.

48 For the Lord had spoken unto Moses, and said,

49 Only thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites ouer the Tabernacle of the Testimonie, and ouer all the instruments therof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when y Tabernacle goeth forth, the Levites shall take it downe: and when the Tabernacle is to be pitched, the Levites shall set it up: for the stranger that cometh nere shall be slaine.

52 Also the children of Israel shall pitch

their tents, every man in his campe, and eury man under his standard throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come upon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

And the Lord spake unto Moses, and to Aaron, saying,

2 Every man of the children of Israel shall campe by his standard, & under the enigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the Sunne, shall they of the standard of the hoste of Judah pitch according to their armies, and Nabihon y sonne of Amminadab shall be || captaine of the sonnes of Judah.

4 And his hoste, and the number of them were seventy and foure thousand, and six hundred.

5 Next unto him shall they of the tribe of Issachar pitch, and Nerhanee the sonne of Zuar shall bee the captaine of the sonnes of Issachar.

6 And his hoste, and the number thereof were foure and fifty thousand, and foure hundred.

7 Then the tribe of Zebulun, and Eliah the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof seven and fifty thousand & foure hundred:

9 The whole number of the hoste of Judah are an hundred foure score & six thousand and foure hundred, according to their armies: they shall first set forth.

10 On y Southside shall be the standard of the hoste of Reuben according to their armies, and the captaine ouer the sonnes of Reuben shall be Eliazar the sonne of Shederur:

11 And his hoste and the number thereof six and forty thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, & the captaine ouer the sonnes of Simeon shall bee Shelumiel the sonne of Zuri Shaddai:

13 And his host, and the number of them, nine & fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shall be Eliafah the sonne of || Deuel:

15 And his host, and the number of them were five and forty thousand, six hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one & fiftie thousand, and foure hundred & fifty according to their armies, and they shall set forth in the second place.

17 Then the tabernacle of the Congregation shall goe with the host of the Levites,

By not having due regard to the Tabernacle of the Lord.

In the twelve tribes were four principall standards, to that eury three tribes had their standard.

|| Or, prince.

Judah, Issachar, and Zebulun the sonnes of Leah were of the first standard.

Of them which were contained vnder that name.

Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her mayde, were of the second standard.

|| Or, Reuel.

g Which were warriours, but were appointed to the vie of the Tabernacle,

† Ebr. campe.

h Whofoener is not of the tribe of Levi,

seu

e B
mig
qua
from
and
cent
unto
f Be
im a
supp
place
their
they
to be
chile
they
min
third

g Da
talit
of Bi
maid
ther
Zilpa
four

h W
of we
and a

i For
ry one
four
stand
diuers
keepe
in ord

e Or
and ki

Exod, 6

e Because it might be in euery distance from each one, and all indifferently haue recourse thereto.

f Because Ephraim and Manasse supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Benjamin make the third standard

g Dan & Naphthali the sonnes of Bilha Rahels maide, with Asher the sonne of Zilpah, make the fourth standard.

in the mids of the campe, as they haue pitched. so shall they goe forward, euery man in his order, according to their standards.

18 ¶ The standard of the campe of Ephraim shall be toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shall be Elisama the sonne of Aminadab:

19 And his hoste and the number of them were foure thousand and five hundred.

20 And by him shall be the tribe of Manasse, and the captaine ouer the sons of Manasse shall be Gamliel the sonne of Pedahzur:

21 And his host and the number of them were two & thirtie thousand & two hundred.

22 And the tribe of Benjamin, and the captaine ouer the sonnes of Benjamin, shall be Abidan the sonne of Gideon:

23 And his host, and the number of them were five & thirtie thousand & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The standard of the host of Dan shall be toward the South according to their armies: & the captaine ouer the children of Dan shall be Ahiezer the sonne of Ammishaddai:

26 And his host, and the number of them were two and threescore thousand and seuen hundred.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shall be Pagiel the sonne of Ocran:

28 And his hoste and the number of them were one and foure thousand & five hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his hoste and the number of them were three & fiftie thousand & foure hundred.

31 All the number of the host of Dan was an hundred and seuen and fiftie thousand and six hundred: they shall goe hindmost with their standards.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the host according to their armies, six hundred and thre thousand, five hundred and fiftie.

33 But the Lewites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standards, and so they journeyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Lewites. 12 35. Why the Lord separated the Lewites for himselfe. 16 Their number, families and captaines. 40 The first borne of Israel is redeemed by the Lewites. 47 The overplus is redeemed by money.

¶ These also were the generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron. Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anointed priests, whom Moses did consecrate to minister in the priests office.

4 ¶ And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the priests office in the sight of Aaron their father.

5 ¶ Then the Lord spake vnto Moses saying,

6 Bring the tribe of Leui, and let them be before Aaron the priest, that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation, before the Tabernacle of the Congregation, to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel, to doe the seruice of the Tabernacle.

9 And thou shalt giue the Lewites vnto Aaron, and to his sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their priests office: & the stranger that commeth neere, shall be slain.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Lewites from among the children of Israel: for all the first borne that openeth the matrix among the children of Israel, and the Lewites shall be mine.

13 Because all the first borne are mine: for the same day that I smote all the first borne in the land of Egypt. I sanctified vnto me all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers in their families: euerie male from a moneth old and aboue, thou shalt number:

16 ¶ Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, Gerson, and Kohath, and Merari.

18 Also these are the names of the sons of Gerson by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izhar, Gerson, and Uzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gerson, came the familie of the Libnites, and the familie of the Shimeites: these are the families of the Gersonites.

22 The summe whereof (after the number of all the males, from a moneth old and aboue) was counted seuen thousand and five hundred.

23 ¶ The families of the Gersonites shall pitch behind the Tabernacle Westward.

24 The captaine and ancient of the house of the Gersonites shall be Eliasab, the sonne of Lael.

Exod. 28. 3. Levit. 10. 1, 2. chap. 26. 61. 1 Chron. 24. 2. Or, before the Altar. Levit. 10. 1, 2. c While their father liued, Offer them vnto Aaron for the vse of the Tabernacle. e Which appertained to the executing of the duties of the Priests commandment to the oversight of the people and the seruice of the Tabernacle. f Aarons sonnes the Priests serued in the Sanctuary in praying for the people, and offering sacrifice: the Lewites serued for the inferior vices of the same. g Any that would minister, not being a Leuite. Exod. 13. 1. and 34. 19. Levit. 27. 26 chap. 8. 16. Luke 2. 23.

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h Onely numbring the male children.

h Onely numbring the male children.

h Onely numbring the male children.

25 And

h Which were of twenty yeeres, and aboue,

i For vnder euery one of the foure principall standards were diuers signes to keepe euery band in order.

e Or families and kindreds.

Exod. 6. 23.

i Their charge was to cary the coverings and hangings of the Tabernacle.

25 And the charge of the sonnes of Gerson in the tabernacle of the Congregation shalbe the tabernacle, and the pavilion, the covering thereof, and the vail of the dore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vail of the dore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the service thereof.

27 And of Kohath came the familie of the Amramites, and the familie of the Izeharites, and the familie of the Hebzonites, and the familie of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth old and above, was eight thousand and six hundred, having the charge of the Sanctuary.

29 The families of the sons of Kohath shal pitch on the Southside of the Tabernacle.

30 The captaine and ancient of the house and families of the Kohathites shal bee Elzaphan the sonne of Uzziel:

31 And their charge shalbe the Arke, and the Table, and the candlesticke, and the Altars, and the instruments of the Sanctuary that the minister with, and the vail, and all that serveth thereto.

32 And Eliazar the sonne of Aaron the Priest shalbe chief captaine of the Levites, having the oversight of them that have the charge of the Sanctuary.

33 Of Merari came the familie of the Gaddites, and the familie of the Dushites: these are the families of Merari.

34 And the summe of them according to the number of all the males, from a moneth old and above, was six thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari, shal be Zurishai the sonne of Abihail: they shal pitch on the North side of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shalbe the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serveth thereto.

37 With the pillars of the court round about, with their sockets, and their pins and their cords.

38 Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward, shal Moyses & Aaron, and his sonnes pitch, having the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that cometh neere, shal be slaine.

39 The whole summe of the Levites, which Moyses & Aaron numbred at the commandement of the Lord, throughout their families, even all the males from a moneth old and above, was two and twentieth thousand.

40 And the Lord said unto Moyses, Number all the first borne that are males among the children of Israel, from a moneth old and above, and take the number of their names.

41 And thou shalt take the Levites to me for all the first borne of the children of Israel (I am the Lord) and the cattel of the Le-

uites for all the first borne of the cattel of the children of Israel.

42 And Moyses numbred as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old & above) according to their number, were two and twentieth thousand, two hundred seventy and three.

44 And the Lord spake unto Moyses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattel of the Levites for their cattel, and the Levites shal be mine, (I am the Lord)

46 And for the redeeming of the two hundred seventy and three, (which are more then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: * the shekel containeth twenty gerahs.

48 And thou shalt give the money where with the odde number of them is redeemed, unto Aaron and to his sonnes.

49 Thus Moyses tooke the redemption of them that were redeemed being more then the Levites.

50 Of the first borne of the children of Israel tooke he the money: even a thousand three hundred threelcore and five shekels, after the shekel of the Sanctuary.

51 And Moyses gave the money of them that were redeemed, unto Aaron and to his sonnes, according to the word of the Lord, as the Lord had commanded Moyses.

CHAP. IIII.

5 The offices of the Levites, when the hoste remained.
46 The number of the three families of Kohath, Gerson, and Merari.

And the Lord spake unto Moyses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath, from among the sonnes of Levi, after their families, and houses of their fathers,

3 From a thirty yeere old and above, even untill fiftie yeere olde, all that enter into the assembly, to doe the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 When the hoste remooveth, then Aaron and his sonnes shal come & take downe the covering vail, and shal cover the Arke of the Testimony therewith.

6 And they shal put thereon a covering of badgers skaines, and shal spread upon it a cloth altogether of blew lilke, and put to the barres thereof:

7 And upon the table of shew bread they shal spread a cloth of blew lilke, & put thereon the dishes, and the incense censers, and goblets, and coverings to couer it with, and the bread shalbe thereon continually.

8 And they shal spread upon them a covering of badgers skaines, and put to the barres thereof.

9 Then they shalake a cloth of blue lilke, and

Exod. 30. 13. levit
27. 25. chap. 18.
16. exod. 45. 14

q Of the two hundred seventy and three, which were more then the Levites.

a The Levites were numbred after three sort: first at a moneth old, when they were consecrate to the Lord; next at 25. yeeres old, when they were appointed to serve in the Tabernacle, and at 30. yeeres old to beare the burdens of the Tabernacle.

b Which divided the Sanctuary from the Holiest of all.

c That is put them upon their shoulders to carry it: for the barres of the Ark could never be removed, Exod. 25. 15. Exod. 25. 30. d Meaning, to cover the bread

k Doing every one his due: in the Sanctuary.

l The chief things within the Sanctuary were committed to the Kohathites,
|| Or, prince of princes,

m The woodworke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrary to Gods appointment.

o So that the first borne of the children of Israel were more by 273. as verse 43. p So that now the Levites should suffice unto the Lord for the first borne of Israel, save for the 273. which were more then the Levites, for whom they payed money.

Exod. 25.31.
Exod. 25.38.

and couer the candlestick of light with his lampes and his snuffers,* and his snuffdishes, and all the oyle vessels therof, which they occupie about it.

10 So they shal put it, and all the instruments thereof in a covering of badgers skinned, and put it upon the barres.

11 Also upon the golden Altar they shal spread a cloth of blue ulke, and couer it with a covering of badgers skins, and put to the barres thereof.

12 And they shal take all the instruments of the ministry, wherewith they minister in the Sanctuary, & put them in a cloth of blue ulke, and couer them with a covering of badgers skinned, and put them on the barres.

13 Also they shal take away the ashes from the Altar, and spread a purple cloth upon it.

14 And shall put upon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes, and the besomes, and the basins, even all the instruments of the Altar, and they shal spread upon it a covering of badgers skinned, and put to the barres of it.

15 And when Aaron and his sonnes have made an ende of covering the Sanctuary, and all the instruments of the Sanctuary, at the remeuing of the holte, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 And to the office of Eleazar the son of Aaron the Priest pertaineth the oile for the light, and the sweet incense, and the dayly meat offering, and the anointing oyle, with the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 And the Lord spake vnto Moses, and to Aaron, saying,

18 See shall not cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus do vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folded vp, lest they die.

21 And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families.

23 From thirty yeere olde and aboue, vntill fifty yeere olde shalt thou number them, all that enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shal be the seruice of the families of the Gershonites, to serue and to beare.

25 They shal beare the curtaines of the Tabernacle, and the Tabernacle of the congregation, his covering, and the covering of badgers skinned, that is on high upon it, and the vail of the doore of the Taber-

nacle of the Congregation,

26 The curtaines also of the Court, and the vail of the entering in of the gate of the Court, which is neere the Tabernacle and neere the Altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes, shall all the seruice of the sonnes of the Gershonites be done, in all their charges, and in all their seruice, and yee shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall be vnder the hand of Ithamar the son of Aaron the Priest.

29 Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirty yeere old and aboue, euery vnto fifty yeere old shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the congregation: the boords of the Tabernacle with the barres thereof, and his pillars, and his lockets,

32 And the pillars round about the Court with their lockets, and their phnices and their cordes, with all their instruments, euery for all their seruice: and by name yee shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 Then Moses and Aaron, and the Princes of the Congregation numbered the sonnes of the Kohathites by their families, and by the houses of their fathers,

35 From thirty yeere old and aboue, euery vnto fifty yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the numbers of them throughout their families, were two thousand seven hundred and fifty.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirty yeere olde and upward, euery vnto fifty yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers, were two thousand six hundred and thirtie.

41 These are the numbers of the families of

p Which court compassed both the Tabernacle of the Congregation and the Altar of burnt offering.

q Vnder the charge and oversight,

Exod. 26.15.

r Ye shall make an inventory of all the things which ye commit to their charge.

† Euer the numbered of them.

† God appointing Moses to be the minister and executer thereof.

e The Hebrew word signifieth an instrument made of two staves or barres, f Which was to burne incense: reade Exo. 30.1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuary, as the Arke, &c. i Before it be couered.

Exod. 30.34,35. k Which was offered at morning & evening. Exod. 30.23,25.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish, m Shewing what part euery man shall beare.

n Which were receiued into the company of them that ministered in the Tabernacle of the Congregation, o Which vail hangd betweene the Sanctuary and the Court,

t Which were of competent age to serue therein, that is, betwene thirtie and fifty.

of the sonnes of Gerſon: of all that did ser- uice in the Tabernacle of the congregation, whom Moſes and Aaron did number accord- ing to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirty yeere olde and vpyward, e- uen vnto fifty yeere old: all that enter into the assembly for the seruite of the Tabernacle of the Congregation.

44 So the numbers of them by their fa- milies, were three thousand and two hun- dred.

45 These are the summes of the families of the sonnes of Merari, whom Moſes and Aaron numbred according to the comman- dement of the Lord by the hand of Moſes.

46 So all the numbers of the Leuites, which Moſes and Aaron, and the princes of Israel numbred by their families, and by the houses of their fathers,

47 From thirty yeere olde and byward, euen to fifty yeere old, every one that came to doe^a his duety, office, seruite and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, five hundred and threescore.

49 According to the[†] commandement of the Lord by the hand of Moſes, did Aaron number them, every one according to his ser- uice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded² Moſes.

CHAP. V.

2 The leprous and polluted shall bee cast forth, 3 The purging of sinne. 15 The trial of the suspi- cious wife.

¶ And the Lord spake vnto Moſes, say- ing,

2 Command the children of Israel, that they^{*} put out of the hoste every leper, and e- uery one that hath^{*} an illue, and whoſoeuer is defiled by^{*} the dead.

3 Both male and female shall ye put out, out of the hoste shall ye put them, that they defile not their^{*} tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Moſes, so did the children of Israel.

5 ¶ And the Lord spake vnto Moſes, saying,

6 Speake vnto the children of Israel, when a man or woman shall commit any sinne^b that men commit, and transgreſſe a- gainst the Lord, when that person shall tres- passe,

7 Then they shall confesse their sinne, which they haue done, and shall restore the damage thereof^{*} with his principall, and put the fifth part of it more thereto, and shall giue it vnto him, against whom he hath tres- passed.

8 But if the^c man haue no kinsman, to whom he should restore the damage, the da- mage shall bee restored to the Lord for the Priest's be, besides the ramme of the atone- ment, whereby hee shall make atonement for him.

9 And every offering of all the^d holy things of the children of Israel, which they bring vnto the Priest, shall be^e his.

10 And every mans hallowed things shall be his: that is, whatſoeuer any man giueth the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moſes, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans wife^e turne to euill, and commit a trespass against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her hus- band, and kept close, and yet she be defiled, and there be no witness against her, neither she taken with the maner,

14 ¶ If he be moued with a ielous mind, so that he is ielous ouer his wife, which is defiled, or if hee haue a ielous mind, so that hee is ielous ouer his wife which is not de- filed,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shall not powre^f oyle vpon it, nor put incense thereon, for it is an offering of ielousie, an offering for a remembrance, calling the sinne to^g mind:

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take^h the holy water in an earthen vessel, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it, and put it into the water.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memorie in her hands: it is the ielousie offering, and the Priest shall haue bitter andⁱ curled wa- ter in his hand.

19 And the Priest shall charge her by an oath, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to uncleanness from thine husband, bee free from this bitter and curled water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an oath of cursing, and the Priest shall say vnto the woman) The Lord make thee to bee^k accursed and detestable for the oath among thy people, and the Lord cause thy thigh to^l rotte, and thy belly to swell:

22 And that this curled water may go into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall an- swere, Amen, Amen.

23 After, the Priest shall write these cur- ses in a booke, and shall^m blot them out with the bitter water.

24 And shall cause the woman to drinke the bitter and curled water, and the curled water, turned into bitterness, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the Altar.

Or, things offered to the Lord, as first fruits, &c. *Leuit. 10. 13*

e By breaking the band of marriage, and play- ing the harlot.

f Ebr. if the iuror of ielousie come vpon him.

g Onely in the sinne offering, and in this offering of ielousie were neither oyle nor incense offered.

h Or, making sinne known, and not purging it.

i Which also is called the water of purification or sprinkling, see chap. 19. 9

k It was so called by the effect, be- cause it declared the woman to be accursed, and turned to her de- struction.

l Both because she had commit- ted so heinous a fault, and for- sware her selfe in denying the same.

m Ebr. to fall. That is, be it as thou wishest, as Psal. 41. 13.

n Shall wash the curses which are written into the water in the vessel.

u Whoſoeuer of the Leuites that had any maner of charge in the Tabernacle,

† Ebr. according to the mouth or word.

x So that Moſes neither added nor diminished from that which the Lord com- manded him.

Leuit. 13. 3

Leuit. 15. 2

Leuit. 21. 1

¶ Or, in a place out of the hoste.

a There were three maner tents: of the Lord, of the Le- uites, and of the Israelites.

Leuit. 6. 3.

b Commit any fault willingly.

Leuit. 6. 5.

c If he be dead to whom the wrong is done, and also haue no kinsman.

Or, perfume.
Where the
incense was
offered.

26 And the Priest shall take an handful of the offering for a memorial thereof, and burne it upon the Altar, and afterward make the woman drinke the water.

27 When hee hath made her drinke the water, (if she be defiled and haue trespassed against her husband,) then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be cleane, she shall be free, and shall conceive and beare.

29 This is the law of jealousy, when a wife turneth from her husband, and is defiled.

30 Or when a man is mooued with a jealous minde, being jealous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law.

31 And the man shall be free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

1 The law of the consecration of the Nazarites, 24
The manner to bless the people.

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselves to vowe a vow of a Nazarite to separate himselfe vnto the Lord.

3 He shall abstaine from wine and strong drinke, and shall drinke no bowre wine nor bowre drinke, nor shall drinke any liquor of grapes, neither shall eate fresh grapes nor dyed.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5 While hee is separated by his vow, the razor shall not come vpon his head, vntill the dayes be out, in the which he separateth himselfe vnto the Lord, hee shall be holy, and shall let the lockes of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no dead body.

7 Hee shall not make himselfe vncleane at the death of his father, or mother, brother or sister: for the consecration of his God is vpon his head.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or hee beware, then the head of his consecration shall be defiled, and he shall shau his head in the day of his cleansing, in the seventh day he shall shau it.

10 And in the eighth day he shall bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because hee sinned by the dead: so shall he hallow his head the same day.

12 And he shall consecrate vnto the Lord the dayes of his separation, and shall bring

a lambe of a yeere old for a trespass offering, and the first dayes shall be void, for his consecration was defiled.

13 This then is the Law of the Nazarite: when the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation.

14 And hee shall bring his offering vnto the Lord, an hee lambe of a yeere old without blemish, for a burnt offering, and a shee lambe of a yeere old without blemish for a sinne offering, and a ramme without blemish for peace offerings,

15 And a basket of unleaued bread, or cakes of fine flower, mingled with oyle, and wafers of unleaued bread anointed with oyle with their meat offering, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 He shall prepare also the ramme for a peace offering vnto the Lord, with the basket of unleaued bread, and the Priest shall make his meat offering, and his drinke offering.

18 And the Nazarite shall shau the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and put it in the fire which is vnder the peace offering.

19 Then the Priest shall take the sodden shoulder of the ram, and an unleaued cake out of the basket, and a wafer unleaued, and put them vnder the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall shau them too and fro before the Lord: this is an holy thing for the Priest besides the shaven bread, and beside the heauy shoulder: afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which he hath vowed, and of his offering vnto the Lord for his consecration, besides that that hee is able to bring: according to the vow which he vowed, so shall he doe after the law of his consecration.

22 And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron, and to his sons, saying, Thus shall ye bless the children of Israel, and say vnto them,

24 The Lord bless thee and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee.

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my name vpon the children of Israel, and I will bless them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting up of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Merciesite.

Now when Moses had finished the setting up of the Tabernacle, and anointed it, and sanctified it, and all the instruments thereof, and the Altar with all the instruments thereof, and had anointed them, and sanctified them,

g So that hee
shall begin his
vow anew.

Leuit. 2. 15.

Altes 2. 24.
h In token that
his vow is ended.
i For the haire
which was consecrated to the
Lord might not
be cast into any
proflane place.

Exod. 29. 27.

Or, with the
bread.

k At the least he
shall doe this, if
he be able to offer
no more.

l That is, pray
for them, Eccles.
36. 17.

m They shall
pray in my name
for them.

Exod. 40. 28.

Or, vessels.

2 Then:

|| Or, captains.

a Like horse litterers, to keepe the things that were caried in them, from weather.

b That is, to carrie things and stuffe in.

c For their vie to carie with.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawn with oxen, Chap. 4. 15.

e That is, when the first sacrifice was offered there-upon by Aaron, Leuit. 9. 1.
† The offering of Nabshon.

Leuit. 2. 1.

† The offering of Nethaneel.

2 Then the // princes of Israel, heads o-
uer the houses of their fathers (they were the
Princes of the tribes, who were ouer them
that were numbred) offered.

3 And brought their offering before the
Lord, six * covered charrets, and twelue oren:
one charet for two princes, and for every one
an oren, and they offered them before the Ta-
bernacle.

4 And the Lord spake vnto Moles, saying,

5 Take these of them, that they may bee to
doe the * seruice of the Tabernacle of the
Congregation, and thou shalt giue them vnto
the Leuites, to every man according to his
office.

6 So Moles tooke the charrets and the
oren, and gaue them vnto the Leuites:

7 Two charrets and foure oren he gaue
to the sonnes of Gershon, according vnto
their * office.

8 And foure charrets and eight oren hee
gaue to the sonnes of Merari according vnto
their office, vnder the hand of Ithamar
the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue
none, * because the charge of the Sanctuary
belonged to them, which they did beare vpon
their shoulders.

10 ¶ The princes also offered in the * de-
dication for the altar in the day that it was
anoyned: then the Princes offered their of-
fering before the altar.

11 And the Lord said vnto Moles, One
Prince one day, and another Prince another
day shall offer their offering for the dedica-
tion of the altar.

12 ¶ So then on the first day did † Nab-
shon the sonne of Aminadab of the tribe of
Judah offer his offering.

13 And his offering was a siluer charger
of an hundred and thirtie shekels weight, a
siluer bowle of seuentie shekels, after the she-
kel of the Sanctuary, both full of fine flour
mingled with oyle, for a * meat offering.

14 An incense cup of gold of tenne shekels
full of incense,

15 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks,
five rammes, five hee goats, and five lambes,
of a yeere old: this was the offering of Nab-
shon the sonne of Aminadab.

18 ¶ The second day † Nethaneel the
sonne of Zuar, prince of the tribe of Issachar
did offer.

19 Who offered for his offering a siluer
charger of an hundred and thirtie shekels
weight, a siluer bowle of seuentie shekels,
after the shekel of the Sanctuary, both full
of fine flour mingled with oyle, for a meate
offering,

20 An incense cup of gold of tenne shekels
full of incense,

21 A yong bullocke, a ramme, a lambe of a
yeere old for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings, two bullocks,
five rammes, five hee goats, five lambes of a
yeere old: this was the offering of Nethaneel
the sonne of Zuar.

24 ¶ The third day † Eliab the sonne of
Helon prince of the children of Zebulun offer-
ed.

25 His offering was a siluer charger of an
hundred and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuary, both full of fine flour min-
gled with oyle, for a meat offering,

26 A golden incense cup of ten shekels full
of incense,

27 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks,
five rammes, five hee goats, five lambes of a
yeere old: this was the offering of Eliab the
sonne of Helon.

30 ¶ The fourth day † Elizur the sonne
of Shedeur prince of the children of Reuben
offered.

31 His offering was a siluer charger of an
hundred and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuary, both full of fine flour min-
gled with oyle, for a meat offering,

32 A golden incense cup of ten shekels, full
of incense,

33 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks,
five rammes, five hee goats, and five lambes
of a yeere old: this was the offering of Eli-
zur the sonne of Shedeur.

36 ¶ The fifth day † Shelumiel the son
of Zurishaddai, prince of the children of Shi-
meon offered.

37 His offering was a siluer charger of an
hundred and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuary, both full of fine flour, min-
gled with oyle for a meat offering,

38 A golden incense cup of ten shekels, full
of incense,

39 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks,
five rammes, five hee goats, five lambes of
a yeere old: this was the offering of Shelu-
miel the sonne of Zurishaddai.

42 ¶ The sixt day † Elisaph the sonne
of Deuel, prince of the children of Gad offered.

43 His offering was a siluer charger of an
hundred and thirtie shekels weight, a siluer
bowle of seuentie shekels, after the shekel of
the Sanctuary, both full of fine flour, min-
gled with oyle, for a meat offering,

44 A golden incense cup of ten shekels full
of incense,

45 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks,
five rammes, five hee goats, five lambes of a
yeere old: this was the offering of Elisaph
the sonne of Deuel.

48 ¶ The seuenth day † Elishama the
sonne of Amunad, prince of the children of
Ephraim offered.

49 His offering was a siluer charger of an
hundred

† The offering
of Eliab.† The offering
of Elizur.† The offering
of Shelumiel.† The offering
of Elisaph.† The offering
of Elishama.

hundredth and thirtie shekels weight, a silver bowl of sheentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oile for a meat offering.

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Elisama the sonne of Ammihud.

54 The eight day offered Samiel the sonne of Bedazur, prince of the children of Manasse.

55 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver bowl of sheentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oile, for a meat offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Samiel the sonne of Bedazur.

60 The ninth day Abidan the sonne of Gideoni, prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver bowl of sheentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oile for a meat offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Abidan the sonne of Gideoni.

66 The tenth day Abiezzer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver bowl of sheentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oile, for a meat offering,

68 A golden incense cup of ten shekels full of incense,

69 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Abiezzer the sonne of Ammishaddai.

72 The eleventh day Pagiel the son of Ocran, prince of the children of Issachar offered.

73 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver bowl of sheentie shekels, after the shekel of the Sanctuary, both full of fine flour, min-

gled with oile, for a meat offering,

74 A golden incense cup of ten shekels full of incense,

75 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Pagiel the sonne of Ocran.

78 The twelfth day Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver bowl of sheentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oile, for a meat offering,

80 A golden incense cup of ten shekels, full of incense,

81 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

82 An hee goat for a sinne offering,

83 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes, of a yeere old: this was the offering of Ahira the sonne of Enan.

84 This was the dedication of the altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver bowls, twelve incense cups of gold,

85 Every charger conceining an hundred and thirtie shekels of silver, and every bowl sheentie: all the silver vessel conceived two thousand, and foure hundred shekels, after the shekel of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twenty shekels.

87 All the bullocks for the burnt offering were twelve bullocks, the rammes twelve, the lambes of a yeere old twelve, with their meate offerings, and twelve hee goats for a sinne offering.

88 And all the bullocks for the peace offerings were foure and twentie bullocks, the rams sixtie, the hee goats sixtie, the lambes of a yeere old sixtie: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the congregation to speake with God, he heard the voice of one speaking vnto him from the Mercy seat that was vpon the Arke of the Testimonie: betwene the two Cherubims, and he spake to him.

CHAP. VIII.

1 The order of the lamps. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are recruited to service, and when they are dismissed.

And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lamps, the seven lampes shall giue light toward the

† The offering of Ahira,

† This was the offering of the Princes when Aaron did dedicate the Altar.

By Aaron.

h That is, the Sanctuary.

† According as he had promised, Exod. 25. 32.

† The offering of Gamliel.

† The offering of Abidan.

† The offering of Abiezzer.

† The offering of Pagiel, or, Phagiel.

a To that part
which is ouer
against the can-
dlestick, Exod.
25.37.

Exod. 25.18.

b And not set
together of di-
uers pieces.

c In Ebrew it is
called the water
of sinne, because
it is made to
purge sinne, as
Chap. 19.9.

d That thou
mayest doe this
in presence of
them all.

e Meaning, cer-
taines of them in
the name of the
whole.

Chap. 3. 45.

Chap. 3. 9.
f That is, they
that are first
borne,

Exod. 13. 2.
Luk. 2. 23.

g Which seruice
the Israelites
should else doe.
h Because the
Leuites goe into
the Sanctuary
in their name,

forefront of the candlestick.

3 And Aaron did so, lighting the lampes
thereof toward the forefront of the Candle-
stick, as the Lord had commanded Moses.

4 And this was the worke of the Can-
dlestick, even of gold beaten out with the
hammer, both the shaft, and the flowres
thereof was beaten out with the hammer:
according to the patterne, which the Lord
had shewed Moses, so made he the Candle-
stick.

5 And the Lord spake vnto Moses,
saying,

6 Take the Leuites from among the
children of Israel, and purifie them.

7 And thus shalt thou doe vnto them,
when thou purifiest them, Sprinkle water
of purification vpon them, & let them haue
all their flesh, and wash their clothes: so they
shall be cleane.

8 Then they shall take a yong bullocke
with his meat offering of fine flour mingled
with oil, and another yong bullocke shalt
thou take for a sinne offering.

9 Then thou shalt bring the Leuites be-
fore the Tabernacle of the Congregation,
and assemble all the Congregation of the
children of Israel.

10 Thou shalt bring the Leuites also be-
fore the Lord, and the children of Israel
shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites be-
fore the Lord, as a shake offering of the chil-
dren of Israel, that they may execute the ser-
uice of the Lord.

12 And the Leuites shall put their hands
vpon the heads of the bullocks, & make thou
the one a sinne offering, and the other a burnt
offering vnto the Lord, that thou mayest
make an atonement for the Leuites.

13 And thou shalt set the Leuites before
Aaron, and before his sonnes, and offer them
as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites
from among the children of Israel, and the
Leuites shall be mine.

15 And afterward shall the Leuites goe
in to serue in the Tabernacle of the Congre-
gation, and thou shalt purifie them, and offer
them as a shake offering.

16 For they are freely given vnto mee
from among the children of Israel, for such
as open any wombe: for all the first borne of
the children of Israel haue I taken them
vnto me.

17 For all the first borne of the children
of Israel are mine, both of man and of beast:
since the day that I smote euery first borne
in the land of Egypt, I sanctified them for
my selfe.

18 And I haue taken the Leuites for all
the first borne of the children of Israel,

19 And haue given the Leuites as a gift
vnto Aaron, and to his sonnes from among
the children of Israel, to do the seruice of the
children of Israel in the Tabernacle of the
Congregation, and to make an atonement
for the children of Israel, that there be no
plague among the children of Israel, when
the children of Israel come neere vnto the
Sanctuary.

20 Then Moses and Aaron, and all the
Congregation of the children of Israel did
with the Leuites, according vnto all that the
Lord had commanded Moses concerning
the Leuites: so did the children of Israel
vnto them.

21 So the Leuites were purified, and
washed their clothes, and Aaron offered them
as a shake offering before the Lord, and Aa-
ron made an atonement for them to purifie
them.

22 And after that went the Leuites in to
doe their seruice in the Tabernacle of the
Congregation, before Aaron, and before
his sonnes: as the Lord had commanded
Moses concerning the Leuites, so they did
vnto them.

23 And the Lord spake vnto Moses,
saying,

24 This also belongeth to the Leuites:
from hinc and twentie yere old and upward,
they shall goe in, to execute their office in the
seruice of the Tabernacle of the Congrega-
tion.

25 And after the age of fiftie yeres, they
shall cease from executing the office, and
shall serue no more.

26 But they shall minister with their
brethren in the Tabernacle of the Congre-
gation, to keepe things committed to their
charge, but they shall doe no seruice: thus
shalt thou doe vnto the Leuites touching
their charges.

CHAP. IX.

2 The Pascheuer is commanded againe. 13 The
punishment of him that keepeth not the Pascheuer. 15
The cloud conducteth the Israelites thorow the wilder-
nesse.

And the Lord spake vnto Moses in the
wildernes of Sinai, in the first moneth
of the second yere, after they were come out
of the land of Egypt, saying,

2 The children of Israel shall also cele-
brate the Pascheuer at the time appointed
thereunto.

3 In the fourteenth day of this moneth
at euen, ye shall keepe it in his due season:
according to all the ordinances of it, and ac-
cording to all the ceremonies thereof shall ye
keepe it.

4 Then Moses spake vnto the children
of Israel, to celebrate the Pascheuer.

5 And they kept the Pascheuer in the
fourteenth day of the first moneth at euen, in
the wildernes of Sinai: according to all
that the Lord had commanded Moses, so
did the children of Israel.

6 And certaines men were defiled by
a dead man, that they might not keepe the
Pascheuer the same day: and they came be-
fore Moses, and before Aaron the same day.

7 And those men said vnto him, We are
defiled by a dead man: wherefore are wee
kept backe that we may not offer an offer-
ing vnto the Lord in the time thereunto ap-
pointed among the children of Israel?

8 Then Moses said vnto them, Stand
still, and I will heare what the Lord will
command concerning you.

9 And the Lord spake vnto Moses,
saying,

10 Speake

i In their pre-
sence to serue
them.

k Such office as
was painefull as
to beare burde-
ns and such like.
l In singing
Psalmes, instru-
cing, counsel-
ling, and keeping
the things in
order.

Exod. 12. 1.
Leuit. 23. 5.
Chap. 28. 16.
Deut. 16. 2.
Exod. 12. 6.
Deut. 16. 6.
a Euen in all
points, as the
Lord hath insti-
tuted it.

b By touching
a corps, or being
at the buriall,

c Or, celebrate
the Pascheuer
the fourteenth
day of the first
moneth,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shalbe vncleane by the reason of a corps or be in a long iourney, hee shall keepe the Passouer vnto the Lord.

11 In the foureteenth day of the second month at euen they shall keepe it with vncleauened bread and sowe herbes shall they eate it.

12 They shall leaue none of it vnto the morning, nor breake any bone of it: according to all the ordinance of the Passouer shall they keepe it.

13 But the man that is cleane, and is not in a iourney, and is negligent to keepe the Passouer, the same person shall bee cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his || sinne.

14 And if a stranger dwell among you, and will keepe the Passouer vnto the Lord as the ordinance of the Passouer, and as the manner thereof is, so shall he doe: ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloude abode, there the children of Israel pitched their tents.

18 At the commandement of the Lord the children of Israel iourneyed: and at the commandement of the Lord, they pitched: as long as the cloud abode vpon the Tabernacle, they lay still.

19 And when the cloude taried still vpon the Tabernacle a long time, the children of Israel kept the watch of the Lord, and iourneyed not.

20 So when the cloud abode a few daies vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning yet if the cloude was taken vp in the morning then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 ¶ If the cloud taried two daies, or a moneth, or a yeere vpon the Tabernacle, a biding thereon, the children of Israel abode still, and iourneyed not: but when it was taken vp they iourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord, by the hand of Moses.

CHAP. X.

2 The use of the silver trumpets. 11 The Israelites depart from Sinai. 34 The captains of the

host are numbered. 30 Hobab refresheth us as we go with Moses his sonne in law.

AND the Lord spake vnto Moses, say

18, 2 Make thee two trumpets of silver: of an whole piece shalt thou make them, that thou mayest use them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shall blow with them all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if ye blow an alarme, then the campe of them that pitch on the East part, shall goe forward.

6 If ye blow an alarme the second time, then the host of them that lie on the South side shall march: for they shall blow an alarme when they remoue.

7 But in assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priests shall blow the trumpets, and ye shall haue them as a law for euer in your generations.

9 And when ye goe to warre in your land against the enemy that breath you, ye shall blow an alarme with the trumpets, and ye shall bee remembered before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your gladnes, and in your feast daies, and in the beginning of your moneths, ye shall also blow the trumpets ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yeere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their iourneys out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

13 So they first tooke their iourney at the commandement of the Lord, by the hand of Moses.

14 ¶ In the first place went the standard of the host of the children of Iudah, according to their armies: and Nahshon the sonne of Aminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 ¶ When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing the Tabernacle.

18 ¶ After, departed the standard of the host of Reuben according to their armies, and ouer his band was Elizur the sonne of Shedeur.

a Or, of worke beaten out with the hammer.

b That is, the hoste of Iudah, and they that are vnder his ensigne.
c Meaning, the host of Reuben.

d So that onely the Priests must blow the trumpets, so long as the Priesthood lasted.

e When ye reioyce that God hath remoued any plague.
f Or, when ye offer burnt offerings.

g Or, in keeping this order in their iourneys.

f From Sinai to Paran, Chap. 33. 1.

Chap. 2. 3.

Chap. 1. 7.

g With all the appertinances thereof.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

Exod. 12. 46.

John 19. 36.

f When the Passouer is celebrated.

g Or, punishment of his sinne.

Exod. 12. 49.

Exod. 40. 34.

g Like a pillar: reade Exod. 13. 21.

† Ebr. month, h Who taught them what to doe by the cloud.

1 Cor. 10. 1.

† Ebr. camped.

i They waited when the Lord would signifie either their departure or their abode by the cloud.

† Ebr. daies of number.

Exod. 40. 36, 37. read verse. 18.

k Vnder the charge and gouernment of Moses.

19 And over the band of the tribe of the children of Simeon was Shelumiel the son of Jurisaddai.

20 And over the band of the tribe of the children of Gad was Eliasaph the sonne of Deuil.

21 The Kohathites also went forward and bare the Sanctuary, and the former did set by the Tabernacle against they came.

22 Then the standard of the hoste of the children of Ephraim went forward according to their armes, and over his band was Elisama the sonne of Amiad.

23 And over the band of the tribe of the sonnes of Manasse was Gamliel the sonne of Pedazur.

24 And over the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Sidroni.

25 Last, the standard of the hoste of the children of Dan marched, gathering all the hostes according to their armes: and over his band was Ahizezer the sonne of Ammishaddai.

26 And over the band of the tribe of the children of Asher was Dagiel the sonne of Ocran.

27 And over the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 These were the remoouings of the children of Israel according to their armes, when they marched.

29 After, Moses said vnto Hobab the sonne of Reuel the Midianite, the father in law of Moses, Wee goe into the place, of which the Lord said, I will giue it you: Come thou with vs, and wee will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne countrey and to my kindred.

31 Then hee said, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou mayest bee our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shew vnto vs, the same will we shew vnto thee.

33 So they departed from the mount of the Lord, three dayes iourney, and the Arke of the covenant of the Lord went before them in the three dayes iourney, to search out a resting place for them.

34 And the cloude of the Lord was vpon the by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, Rise by Lord, and let thine enemies bee scattered, and let them that hate thee, flee before thee.

36 And when it rested, hee said, Returne, O Lord, to the many thousands of Israel.

CHAP. XI.

The people murmureth, and is punished with fire.

4 The people lusteth after flesh. 6 They loath Manna.

11 The weak faith of Moses. 16 The Lord diminisheth the burden of Adonias seventy of the Ancients.

31 The Lord sendeth Quails. 33 Their lust is punished.

When the people became murmurers, it displeased the Lord, and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the host.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And hee called the name of that place Taberah, because the fire of the Lord burnt among them.

4 And a number of people that was among them, fell a lusting, and turned away, and the children of Israel allowed, and said, Who shall giue vs flesh to eat?

5 Wee remember the fish which wee did eat in Egypt for nought, the cucumbers, and the peppons, and the leekes, and the onions, and the garlecke.

6 But now our soule is dried away, we can see nothing but this Manna.

7 The Manna also was as Coriander seed, and his colour like the colour of Bedellum.

8 The people went about and gathered it, and ground it in milles, or beat it in mortars, and baked it in a cauldron, and made cakes of it, and the taste of it was like unto the taste of fresh oyle.

9 And when the dew fell downe vpon the hoste in the night, the Manna fell with it.

10 When Moses heard the people weep thoroughout their families, euery man in the doore of his tent: and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And Moses sayd vnto the Lord, Wherefore hast thou vexed thy seruant: and why haue I not found fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I conceived all this people? or haue I begotten them, that thou shouldest say vnto mee, Carrie them in thy bolome (as a nurse beareth the sucking child) vnto the land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people: for they weep vnto mee, saying, Giue vs flesh that we may eat.

14 I am not able to beare all this people alone: for it is too heauy for mee.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy sight, kill mee, that I beholde not my misery.

16 Then the Lord sayd vnto Moses, Gather vnto mee seventy men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee.

17 And I will come downe, and talke with thee there, and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burden of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people,

Exr. as inuol. complainers. Hear, it was euil in the eares of the Lord. Psal. 72. 11.

Or, burning.

a Which were of those strangers that came out of Egypt with them, Exod. 12. 38.

b From God. c For a small price, or good cheape.

d For the greedy lust of the flesh. Exod. 16. 31.

Wisd. 16. 20. Psal. 78. 24.

John. 6. 31. e Which is a white pearle or precious stone.

Or, will intreat.

f Or, wherein haue I displeased thee?

g Am I their father that none may haue the charge of them but I?

h Of Canaan promised by an oath to our fathers.

i I had rather die then to see my grieue and misery thus daylie increase by their rebellion.

k I will distribute my spirit among them, as I haue done to thee.

h Vpon their shoulders,

Chap. 4. 4.

i The Merarites, and Gersonites.

k Leauing none behinde nor any of the former that fainted in the way.

l This was the order of their host when they remoued.

m Some thinke that Reuel, Iethro, Hobab, and Keni, were all one Kimhi saith that Reuel was Iethros father: so Hobab was Moses father in law, looke Exod. 2. 18. and 3. 1. and 4. 18. & 18. 1. & Iudg. 4. 11. Exr. as inuol. vi.

n Mount Sinai, or Horeb.

* Psal. 68. 1. 2.

o Declare thy might & power.

† Exr. to the tenne thousand thou sands.

I Prepare your
ſoules that ye be
not vnclean.

m Or, caſt him
off, becauſe yee
reſuſed Manna
wich he ap-
pointed as moſt
meet for you.
n Wholeſa-
deth and gou-
erneth you.
o Of whom I
haue the charge.

Exo. 30. 2. and
39. 1.

Or, ſeparated,
as verſe 17.

p From that day
the ſpirit of pro-
phetic did not
faile them.

q Or, a young
man, whom he
had choſen from
his youth.
r Such blinde
zeale was in the
Apoſtles, Mat. 9.
38. Luke 9. 49.

Exod. 16. 13.
Pſal. 78. 26, 27.

f Of Homer,
reade Leuit. 17.
16. alſo it ſigni-
fies an heape,
as Exod. 8. 14.
Iudge. 15. 16.

people, ¹ See ſanctified againſt to morrow,
and yee ſhall eate fleſh: for you haue wept in
the ears of the Lord, ſaying, Who ſhall giue
vs fleſh to eate? for we were better in E-
gypt: therefore the Lord will giue you fleſh,
and ye ſhall eate.

19 Pe ſhal not eat one day nor two dayes,
nor five dayes, neither ten dayes, nor twenty
dayes:

20 But a whole moneth, vntill it come
out at your noſtrils, and be loathſome vnto
you, becauſe ye haue ² contemned the Lord,
which is ³ among you, and haue wept before
him, ſaying, Will he come we hither out of E-
gypt?

21 And Moſes ſaid, Sixe hundred thou-
ſand footmen are there of the people, ⁴ a-
mong whom I am: and thou ſayeſt, I will
giue them fleſh, that they may eate a moneth
long.

22 Shall the ſheepe and the beeces bee
ſlaue for them, to ſend them? either ſhall all
the fiſh of the ſea bee gathered together for
them to ſuffice them?

23 And the Lord ſaid vnto Moſes, Is
⁵ the Lords hand ſhortened? thou ſhalt ſee
nowe whether my word ſhall come to paſſe
vnto thee or no.

24 ¶ So Moſes went out, and told the
people the words of the Lord, and gathered
ſeuenty men of the Elders of the people, and
ſet them round about the Tabernacle.

25 Then the Lord came down in a cloud,
and ſpake vnto him, and he tooke of the Spi-
rit that was vpon him, and put it vpon the
ſeuentie Ancient men: and when the Spirit
reſted vpon them, then they propheſied and
did not ⁶ ceaſe.

26 But there remained two of the men
in the hoſte: the name of the one was Eldad,
and the name of the other Medad, and the
Spirit reſted vpon them (for they were of
them that were wiſtten, and went not out
vnto the Tabernacle) and they propheſied
in the hoſte.

27 Then there ran a yong man, and told
Moſes, and ſaid, Eldad and Medad do pro-
pheſie in the hoſte.

28 And Joſhua the ſonne of Nun the ſer-
uant of Moſes, one of his yong men, an-
ſwered, and ſaid, My Lord Moſes, ⁷ forbid
them.

29 But Moſes ſaid vnto him, Enuiſt
thou for my ſake? yea, would God that all the
Lords people were Prophets, and that the
Lord would put his Spirit vpon them.

30 And Moſes returned into the hoſt, he
and the Elders of Iſrael.

31 Then there went forth a winde from
the Lord, and ⁸ brought quailles from the
ſea, and let them fall vpon the campe, a
dayes iourney on this ſide, and a dayes iour-
ney on the other ſide, round about the hoſte,
and they were about two cubites aboue the
earth.

32 Then the people aroſe, all that day,
and all the night, and all the next day, and
gathered the quailles: hee that gathered the
leaſt, gathered ten homers full, and they
ſpied them abroad for their ble round about
the hoſte.

33 While the fleſh was yet betwene their
teeth, before it was chewed, then the wrath
of the Lord was kindled againſt the people,
and the Lord ⁹ ſmote the people with an ex-
ceeding great plague,

34 So the name of the place was called
|| Kibzoth-battanaah: for there they buried
the people that fell a liſting.

35 From Kibzoth-battanaah the people
tooke their iourney to Hazeroth, and abode
at Hazeroth.

CHAP. XII.

1 Aaron and Miriam ſpake againſt Moſes. 10
Miriam is ſtricken with leproſie, and healed at the pray-
er of Moſes.

AFTERWARD Miriam and Aaron || ſpake
againſt Moſes, becauſe of the woman
of Ethiopia whom hee had married (for hee
had married a woman of Ethiopia)

2 And they ſaid, What? hath the Lord
ſpoken but onely by Moſes? hath he not ſpo-
ken alſo by vs? and the Lord heard this.

3 (But Moſes was a very ¹⁰ meeke man,
aboue all the men that were vpon the earth)

4 And by and by the Lord ſaid vnto Mo-
ſes, and vnto Aaron, ¶ vnto Miriam, Come
out ye three vnto the tabernacle of the Con-
gregation: and they three came forth.

5 Then the Lord came downe in the pi-
lar of the cloud, and ſtood in the doore of the
Tabernacle, and called Aaron and Miri-
am, and they both came forth.

6 And he ſaid, Heare now my words, If
there be a Prophet of the Lord among you, I
will be knowne to him by a ¹¹ viſion, and will
ſpeake vnto him by a dreame.

7 My ſervant Moſes is not ſo, who is
faithfull ¹² in all mine houſe.

8 Vnto him will I ſpeake ¹³ mouth to
mouth, & by a viſion, and not in darkewords,
but hee ¹⁴ ſhall ſee the ſimilitude of the Lord.
Wherefore then were ye not afraid to ſpeake
againſt my ſervant, euen againſt Moſes?

9 Thus the Lord was very angry with
them, and departed.

10 Alſo the cloud departed from the Ta-
bernacle: and behold, Miriam was leprous
like ſnow: and Aaron looked vpon Miriam,
and behold, ſhe was leprous.

11 Then Aaron ſaid vnto Moſes, Alas,
my lord, I beſeech thee, lay not the ſinne vpon
vs, which wee haue fooliſhly committed,
and wherein we haue ſinned.

12 Let her not, I pray thee, bee as one
ſdead, of whom the fleſh is halfe conſumed,
when he cometh out of his mothers wombe.

13 Then Moſes cried vnto the Lord, ſay-
ing, O God, I beſeech thee, heale her now.

14 ¶ And the Lord ſaid vnto Moſes, If
her father had ¹⁵ ſpit in her face, ſhould ſhee
not haue been aſhamed ſeuẽ dayes? let her be
ſhut out of the hoſte ſeuẽ dayes, and aſ-
ter the ſhall be receined.

15 So Miriam was ſhut out of the hoſte
ſeuẽ dayes, and the people remooued not
till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are ſent to ſearch the lande of Ca-
naan. 24 They bring of the fruit of the land. 31 Ca-
lab

Pſal. 78. 31.

Or, grained
leſe.

Or, murmured.

a Zipporah Mo-
ſes wife was a
Midianite, and
becauſe Midian
bordered on E-
thiopia, it is
ſometimes in the
Scripture com-
prehended vnder
this name.

b And to bare
with their grad-
ings although
he knew them.

c Theſe were the
two ordinary
meanes.

d In all Iſrael,
which was his
Church.

Exod. 33. 11.

e So farre as any
man was able to
comprehend,
which he colleth
his backe parts,

Exod. 33. 23.

f From the
doore of the Ta-
bernacle.

g As a child that
cometh out of
his mothers bel-
ley dead, hauing
as it were but the
ſkinne.

h In his displea-
ſure.

Leuit. 13. 46.

to comfort the people against the discouraging of the other spies.

Then afterward the people remooued from Hazereth, and pitched in the wilderness of Paran.

2 And the Lord spake vnto Moses, saying,

3 Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of every tribe of their fathers shall ye send a man, such as are al rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all these men were heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shimon the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hozai:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Iachar, Igal the sonne of Joseph:

9 Of the tribe of Ephraim, Hoshea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Joseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Serhur the son of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Gophni:

16 Of the tribe of Gad, Seuel the sonne of Machi.

17 These are the names of the men, which Moses sent to spie out the land: and Moses called the name of Hoshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said vnto them, Goe vp this way toward the South, and go vp into the mountains,

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weak, either few or many,

20 Also what the land is that they dwell in whether it bee good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled towres:

21 And what the land is: whether it bee fat or leane, whether there be trees therein or not. And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 So they went vp and searched out the land, from the wilderness of Sin vnto Rehob, to go to Hamah,

23 And they ascended toward the South and came vnto Hebron, where was Ahiman, Shimon, and Talmat, the sonnes of Anak, and Hebron was built seuen yeere before Zoan in Egypt.

24 Then they came to the river of Eshcol, and cut downe thence a branch with one cluster of grapes: and they bare it vpon a barre between two, and brought of the

some granates and of the figges.

25 That place was called the river Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after forty dayes, they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel in the wilderness of Paran, to Kadesh, and brought to them and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they tolde him and sayd, Wee came vnto the land whither thou hast sent vs, and surely it floweth with milke and hony: and here is of the fruit of it.

29 Neuerthelesse, the people bee strong that dwell in the land, and the cities are walled, and exceeding great: and moreover wee saw the sonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, & the Jebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coast of Iordan.

31 Then Caleb stilled the people before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly wee shall ouercome it.

32 But the men that went vp with him, said, Wee bee not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land, which they had searched for the children of Israel, saying, The land which wee haue gone thow to search it out, is a land that eateth by the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw gyants the sonnes of Anak, which come of the gyants, so that we seemed in our sight like grasshoppers: and so we were in their sight.

CHAP. XIII.

1 The people murmure against Moses. **10** They would haue stoned Caleb and Ioshua. **13** Moses pacifieth God by his prayer. **45** The people that would enter into the land contrary to Gods will, are slaine.

Then all the Congregation lifted vp their voyce, and cryed: and the people wept that night.

2 And all the children of Israel murmured against Moses & Aaron: and the whole assembly sayd vnto them, Would God wee had died in the land of Egypt, or in this wilderness: would God wee were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wiues and our children shalbe a praye: were it not better for vs to returne into Egypt?

4 And they said one to another, Let vs make a captaine and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, two of them that searched the land, rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which wee

Or, the valley of Eshcol, that is of grapes.

h Called also Kadesh-barnea.

i That is, Moses.

Exod. 33. 3.

k Ahiman, Shephai, and Talmat whom Caleb slew afterward, Iosh. 11. 21, 22.

l Or, murmuring against Moses.

l The gyants were so cruell, that they spoiled and killed one another, and those that came to them,

a Such as were afraid at the report of the ten spies.

h To our enemies the Canaanites.

c Lamenting the people, and praying for them, Eccles. 46. 9.

Mac. 2. 56.

d For sorrowe, hearing their blasphemie.

a That is, in Richma, which was in Paran, Chap 33. 18.

b After the people had required it of Moses, as it is in Deut. 1. 23. then the Lord spake to Moses so to doe, || Or, rulers.

|| Or, Ioshua.

c Which in number were twelve, according to the twelue tribes.

|| Or, high country.

d Plentifull or barren.

e Which was in the wilderness of Paran.

f Which were a kind of gyants.

g Declaring the antiquitie thereof: Also Atraham, Sara, Izhak and Iakob were buried there.

Deut. 1. 24.

wee walked thow to search it, is a very good land.

8 If the Lord loue vs, he will bring vs in to this land, and giue it vs, which is a land that floweth with milke and hony.

e We shall easily ouercome them.

f This is the condition of them that would perswade in Gods cause, to be persecuted of the multitude.

Exod. 32. 12.

† Elv. 19. 10. 11. Exod. 13. 21.

g So that none shall scape, Deut. 9. 28.

Exod. 34. 6. Psal. 103. 8. Psal. 103. 7. Exod. 20. 5. Num. 34. 7.

h In that he destroyed not them utterly, but left their posterity and certaine to enter.

i That is, sundry times and often.

Josh. 14. 6. k A meeke and obedient spirit, and not rebellious.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are as bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayd, Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord sayd vnto Moses, How long will this people prouoke mee, and how long will it bee yee they beleue mee, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence, and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses said vnto the Lord, When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them.)

14 Then they shall say to the inhabitants of the land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene face to face, and that thy cloud standeth ouer them, and that thou goest before them by day time in a pillar of a cloud, and in a pillar of fire by night.)

15 What thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not able to bring this people into the land, which hee swore vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is slow to anger and of great mercy, and forgiving iniquitie, and kinne, but not making the wicked innocent, and visiting the wickednesse of the fathers vpon the children, in the third and fourth generation.

19 Bee mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercy, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord sayd, I haue forgiven it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall bee filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted mee this ten times, and haue not obeyed my voyce;

23 Certainly they shall not see the land, whereof I swore vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant Caleb, because hee had another spirit, and hath followed mee, euen him will I bring into the land whither he went, and his seed shall inherit it.

25 Now the Amalekites and the Canaan-

nites remaine in the valley: wherefore turne backe to morrow, and get you into the wilderness, by the way of the red sea.

26 After, the Lord spake vnto Moses and to Aaron, saying,

27 How long shall I suffer this wicked multitude to murmur against mee? I haue heard the murmurings of the children of Israel, which they murmur against me.

28 Tell them, as I liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were counted through all your numbers, from twentie yeere old and aboue, which haue murmured against me,

30 Ye shall not doubtlesse come into the land, for the which I lifted up mine hand, to make you dwell therein, saith Caleb the sonne of Iephunneh, and Joshua the sonne of Nun.

31 But your children, (which yee sayd should be a pray) them will I bring in, and they shall know the land which yee haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall wander in the wilderness forty yeeres, and shall beare your whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which ye searched out the land, euen fourtie dayes, every day for a yeere, shall yee beare your iniquitie, for forty yeeres, and yee shall feele my breach of promise.

35 I the Lord haue sayd, Certainly I will doe so to all this wicked company, that are gathered together against me: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmur against him, and brought vp a slander vpon the land.)

37 Euen those men that did bring vp that vile slander vpon the land, shall die by a plague before the Lord.

38 But Joshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 Then Moses told these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 And they arose vp early in the morning, and gate them vp into the top of the mountaine, saying, Loe, wee bee ready to goe vp to the place which the Lord hath promised: for we haue sinned.

41 But Moses said, Wherefore transgresse yee thus the commandement of the Lord? it will not so come well to passe.

42 So not ye (for the Lord is not among you) lest yee be overthrown before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord

1 And lie in wait for you. m. For I will not defend you.

Psal. 106. 36.

Chap. 26. 65. and 32. 10.

Deut. 1. 35.

Gen. 14. 22.

n The word signifieth, to be shepheards, or to wander like shepheards to, and fro.

o Your infidelity and disobedience against God.

Ezek. 4. 6.

Psal. 95. 10.

p Whether my promise be true or no.

1 Cor. 10. 10.

heb. 3. 10, 17.

Iude 5.

Deut. 1. 41.

q They confesse they sinned by rebelling against God, but considered not, they offended in going vp without Gods commandement, i

¶ 4. also

r They could not be stayed by any means,

Deut. 1. 44.

Leuit. 23. 40.
a Into the land of Canaan,

Leuit. 23. 21.
b Or, separate.
Exod. 29. 18.

Leuit. 2. 1

b Read Exod. 29. 40.

c The liquor was so called, because it was powred on the thing that was offered.

Or, when Omits,

d Every sacrifice of beastes must have their meate offering and drink offering according to this proportion,

Exod. 12. 49.
chap. 9. 14.

also will not be with you.

44 Yet they presumed obstinately to go up to the top of the mountaine: but the Arke of the Covenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwell in the mountaine, came downe, and smote them, and consumed them unto Hormah.

CHAP. XV.

2 The offerings which the Israelites should offer when they came into the land of Canaan. 3 The punishment of him that brake the Sabbath.

And the Lord spake unto Moses, saying, 2 Speake unto the children of Israel, and say unto them, When ye bee come into the land of your habitations, which I giue unto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice, to fulfill a vow, or a free offering, or in your feasts to make a sweete saour vnto the Lord of the herd or of the flocke;

4 Then let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine flour, mingled with the fourth part of an hin of oyle.

5 Also thou shalt prepare the fourth part of an hin of wine, to be powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flour, mingled with the third part of an hin of oyle.

7 And for a drinke offering, thou shalt offer the third part of an hin of wine, for a sweete saour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering vnto the Lord;

9 Then let him offer with the bullocke a meate offering of three tenth deales of fine flour, mingled with halfe an hin of oyle.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweete saour vnto the Lord.

11 Thus shall it be done for a bullocke or for a ramme, or for a lambe, or for a kid.

12 According to the number that ye prepare to offer, so shall ye do to every one according to their number.

13 All that are borne of the countrey, shall doe these things thus, to offer an offering made by fire of a sweet saour vnto the Lord.

14 And if a stranger sojourne with you, or whosoener bee among you in your generations, and will make an offering by fire of a sweete saour vnto the Lord, as ye doe, so he shall doe.

15 One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth with you, even an ordinance for euer in your generations, as you are, so shall the stranger be before the Lord.

16 One Law, and one manner shall serue both for you and for the stranger that sojourneth with you.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye bee come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heauie offering vnto the Lord.

20 Ye shall offer by a cake of the first of your dough for an heauie offering: as the heauie offering of the barne, so shall ye lift it up.

21 Of the first of your dough ye shall giue vnto the Lord an heauie offering in your generations.

22 And if ye haue erred, and not obserued all these commandments, which the Lord hath spoken vnto Moses,

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete saour vnto the Lord, with the meate offering, and drinke offering thereto according to the manner, and an hee goat for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 But if any one person sinne through ignorance, then hee shall bring a hee goat of a yeere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doth sinne by ignorance.

30 But the person that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall bee cut off from among his people.

31 Because he hath despised the word of the Lord, and hath broken his commandment, that person shall be utterly cut off: his iniquitie shall be vpon him.

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him to Moses and to Aaron, and vnto all the Congregation.

34 And they put him in ward: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude

e Which is made of the first corne yegather, Leuit. 23. 14.

f As by oversight or ignorance, read Leuit. 4. 2, 13.

g Some read, from the eyes of the Congregation, that is, which is hid from the Congregation, Leuit. 4. 1.

Leuit. 4. 27.

h Eer with an his hand: that is, in contempt of God,

h He shall suffer the punishment of his sinne,

Leuit. 24. 13.

titude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and hee died, as the Lord had commanded Moses.

37 And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they make * them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blew silke.

39 And yee shall haue the fringes, that when ye looke vpon them, ye may remember all the commandments of the Lord, and doe them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a whoring:

40 That yee may remember and doe all my commandments, and bee holy vnto your God.

41 I am the Lord your God which brought you out of the land of Egypt, to bee your God. I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan, and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmure. 49 Fourteen thousand and seven hundred are slaine for murmuring.

Now Korah the sonne of Izhar, the sonne of Kohath, the son of Levi, went apart with Dathan, and Abiram, the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp against Moses, with certaine of the children of Israel, two hundred and fiftie captaines of the assembly, famous in the Congregation, and men of renowne,

3 Who gathered themselves together against Moses, and against Aaron, and sayd vnto them, Yee take too much vpon you, seeing all the Congregation is holy, euery one of them, & the Lord is among them: wherefore then lift yee your selves aboue the Congregation of the Lord?

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his company, saying, Tomorrow the Lord will shew who is his, and who is holy, and who ought to approach neere vnto him: and whom he hath chosen, hee will cause to come neere to him.

6 This doe therefore, Take you censers, both Korah, and all his company,

7 And put fire therein, and put incense in them, before the Lord to morrow: and the man whom the Lord doeth chuse, the same shall be holy: yee take too much vpon you, ye sonnes of Levi.

8 Againe Moses said vnto Korah, Heare I pray you, ye sonnes of Levi.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 Yee hath also taken thee to him, and

all thy brethren the sonnes of Levi with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against the Lord: and what is Aaron that ye murmur against him?

12 And Moses sent to call Dathan and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kill vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 And thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come vp.

15 Then Moses wared very angry, and said vnto the Lord, Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy company before the Lord: both thou, they, and Aaron to morrow:

17 And take euery man his censer, and put incense in them, and bring ye euery man his censer before the Lord, two hundred and fiftie censers: thou also and Aaron euery one his censer.

18 So they tooke euery man his censer, and put fire in them, & laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selves from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces, & sayd, O God, the God of the spirits of all flesh, haue not one man only sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, & touch nothing of theirs, lest ye perish in all their sinnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram, on euery side: and Dathan and Abiram came out, and stood in the doore of their tents with their wiues, and their sonnes, and their little children.

28 And Moses sayd, Whereby yee shall know that the Lord hath sent mee to doe all these works, for I haue not done them of mine owne minde.

f Thus they spake contemptuously, preferring Egypt to Canaan,

g Wilt thou make them that searched the land beleue that they saw not that which they saw? Gen. 4. 4. 5. h At the doore of the Tabernacle.

i All that were of their faction.

|| Or, of euery creature.

k With them, that haue committed so many sinnes,

l I haue not foreged them of mine owne brains.

Deut. 22. 12. math. 23. 5.

i By leauing Gods commandments, and following your owne fantasies.

Chap. 27. 3. ecclus. 45. 18. iude 1. || Or, tooke other with him. || Or, before Moses.

Chap. 26. 9.

a Or, let it suffice you, meaning, to haue abused them thus long. b All are like holy: therefore none ought to bee preferred aboue other: thus the wicked reason against Gods ordinance. c To be the Priest and to offer.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

e To serue in the congregation, as in the verse before.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

m Or, shew a strange sight,

|| Or, hell,
n Or, deepe and darke places of the earth,

Chap. 27. 3.
deut. 11. 6.
psal. 106. 17.

30 But if the Lord make a new thing, and the earth open her mouth, and swallow them up with all that they have, and they go downe quick into the pit, then ye shall understand that these men haue prouoked the Lord.

31 And alsoone as he had made an end of speaking all these words, even the ground claued asunder that was vnder them,

32 And the earth opened her mouth, and swallowed them up, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alive into the pit, and the earth covered them: so they perished from among the congregation.

34 And all Israel that were about them, fled at the cry of them: for they said, Let vs see, lest the earth swallow vs up.

35 But there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered the incense.

36 And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners, that destroyed themselves: and let them make of them broad plates for a covering of the altar: for they offered them before the Lord, therefore they shall bee holy, and they shall be a signe vnto the children of Israel.

o Which were the occasion of their own death.

p Of Gods iudgements against rebels,

39 Then Eleazar the Priest tooke the brazen censers, which they that were burnt had offered, and made broad plates of them for a covering of the altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee bee not like Korah and his company, as the Lord said to him by the hand of Moses.

q Who presumed aboue his vocation,

41 But on the morrow all the multitude of the children of Israel murmured against Moses, and against Aaron, saying, We haue killed the people of the Lord.

|| Or, fled: to wit, Moses & Aaron.

42 And when the congregation was gathered against Moses and against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the congregation.

44 And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

r For it was not lawfull to take any other fire, but of the Altar of burnt offering, Levit. 10. 1.

46 And Moses said vnto Aaron, Take the censer, and put fire therein of the altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ran into the midst of the Congregation, and behold, the plague was begun among the people, and hee put in incense, and made an atonement for the people.

God had begun to punish the people,

48 And when hee stood betwene the dead, and them that were alive, the plague was stayed.

God drew backe his hand and ceased to punish them,

49 So they died of this plague fourteene thousand and seuen hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

2 The twelve rodde of the twelve princes of the tribes of Israel, 8 Aarons rod buddeth, and beareth blossomes, 10 for a testimony against the rebellious people.

And the Lord spake vnto Moses, saying,

a While he was in the doore of the Tabernacle,

2 Speake vnto the children of Israel, and take of euery one of them a rodde, after the house of their fathers, of all their princes according to the family of their fathers, euen twelve rodde, and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Levi: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I will declare my selfe to you.

Exod. 25. 22.

5 And the mans rodde, whom I choose, shall blossom: and I will make cense from mee the grudgings of the children of Israel, which grudge against you.

b To bee the chiefe Priest,

6 Then Moses spake vnto the children of Israel, & all their princes gaue him a rod, one rodde for euery prince, according to the houses of their fathers, euen twelve rodde, and the rod of Aaron was among their rodde.

7 And Moses laid the rodde before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morrow went into the Tabernacle of the Testimonie, behold, the rodde of Aaron for the house of Levi was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rodde from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

c Though Josephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Levi maketh a tribe,

10 After the Lord said vnto Moses, Bring Aarons rod againe before the Testimonie, to be kept for a token to the rebellious children, & thou shalt cause their murmurings to cease from me, that they die not.

d To declare that God did chuse the house of Levi to serue him in the Tabernacle, Heb. 9. 4.

11 So Moses did as the Lord had commanded him: so did he.

e Grudging that Aaron should be high Priest,

12 And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all lost:

f The Chaldee text describeth thus their murmuring: We die by the sword, the earth swalloweth vs up, the pestilence doeth consume vs,

13 Whosoever commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1. 7 The office of Aaron and his sonnes, 2 with the Levites,

Levites, 8 The Priests part of the offerings. 20 God in their portion. 26 The Levites have the tithes, and offer the tenths thereof to the Lord.

AND the Lord said unto Aaron, Thou and thy sonnes and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Levi, of the family of thy father which shall bee toynd with thee, and minister vnto thee: but thou and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall keepethy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, least they die, both they and you.

4 And they shall be toynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue taken your brethren the Levites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou and thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vail: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that commeth neere, shall be slaine.

8 And againe, the Lord spake vnto Aaron Beholde, I haue giuen thee the keeping of mine offerings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes for a perpetuall ordinance.

9 This shall bee thine of the most holy things, reserved from the fire: all their offering of all their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eate it: euery male shall eate of it: it is holy vnto thee.

11 This also shall be thine: the heave offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy daughters with thee, to bee a duetie for euer: all the cleane in thine house shall eate of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheate, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall be thine: all the cleane in thine house shall eate of it.

14 Every thing separate from the com-

mon vnto Israel, shall be thine.

15 All that first openeth the matrix of any flesh, which they shall offer vnto the Lord of man or beast, shall be thine: but the first borne of man, shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to bee redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, which is twenty gerahs.

17 But the first borne of a cow, or the first borne of a sheepe, or the first borne of a goat shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet savour vnto the Lord.

18 And the flesh of them shall be thine, as the shake bread, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things, which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to bee a duetie for euer: it is a perpetuall covenant of salt before the Lord, to thee and to thy seede with thee.

20 And the Lord sayde vnto Aaron, Thou shalt haue none inheritance in their land, neither shalt thou haue any part among them: I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Levi all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, lest they sustaine sinne, & die.

23 But the Levites shall doe the seruice in the Tabernacle of the Congregation, & they shall beare their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Levites for an inheritance: therefore I haue sayd vnto them, Among the children of Israel ye shall possesse none inheritance.

25 And the Lord spake vnto Moses, saying,

26 Speake also vnto the Levites, and say vnto them, When ye shall take of the children of Israel the tithes which I haue giuen you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, euen the tenth part of the tithes.

27 And your heave offering shall be reckoned vnto you, as the coigne of the barn, or as the abundance of the winepresse.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and ye shall giue thereof the Lords heave offering to Aaron the Priest.

29 Ye shall offer of all your gifts all the Lords heave offerings of all the fat of the same shall ye offer the holy things thereof.

30 There-

Exod. 13. 2, and 22. 29. leuit. 27. 26. chap. 3. 13.

Exod. 30. 13. leuit. 27. 25. chap. 3. 47.

Exod. 45. 12. i Because they are appointed for sacrifice.

Exod. 29. 26. leuit. 7. 30.

That is, sure, stable, and incorruptible.

1 Of Canaan. Deut. 10. 9. and 18. 2. Josh. 13. 14. 33. 22. 44. 28.

m To serue therein: for the Levites are put in their place. n If they faile in their office, they shall be punished.

o As acceptable as the fruit of your owne ground or vineyard.

p Which ye haue receiued of the children of Israel.

q Reade ver. 24.

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

b That is, the things which are committed to thee: or, which thou doest employe them.

c Which was not of the tribe of Levi.

Chap. 3. 45.

Or, a gift.

d As the first fruit, first borne, and the tenths.

e That which was not burned should be the Priests.

f That is, in the Sanctuary, betwene the court and the Holiest of all.

g Reade leuit. 10. 14.

h That is, the chiefest, or the best.

leuit. 27. 26.

30 Therefore thou shalt say unto them, When ye have offered the fat thereof, then it shall be counted unto the Levites, as the increase of the corn floor, or as the increase of the winepress.

r As in the 11th verse.

f Ye shall not be punished therefore.

t The offerings which the Israelites have offered to God.

31 And ye shall eat it in all places, ye, and your households: for it is your wages for your service in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it, when pee have offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

2 The sacrifice of the red cow. 9 The sprinkling water. 11 Hee that toucheth the dead. 14 The man that dyeth in a tent.

A And the Lord spake to Moses, and to Aaron, saying,

a According to this lawe and ceremony, ye shall sacrifice the red cow.

2 This is the ordinance of the Lawe, which the Lord hath commanded, saying, Speake unto the children of Israel that they bring thee a red cow without blemish, wherein is no spot, upon the which never came yoke.

Hebr. 13, 11.

b By another Priest.

3 And pee shall give her unto Eleazar the Priest, that hee may bring her without the holle, and cause her to be slain before his face.

4 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times,

Hebr. 9, 13.

5 And cause the cowe to be burnt in his sight: with her skin, and her flesh, and her blood, and her dung, shall he burne her.

Exod. 29, 14.
Leuit. 4, 11, 12.

6 Then shall the Priest take Cedar wood, and hyssope, and scarlet lace, and cast them in the midst of the fire where the cowe burneth.

7 Then shall the Priest wash his clothes, and he shall wash his flesh in water, and then come into the holle, and the Priest shall be uncleane unto the even.

8 Also hee that burneth her, shall wash his clothes in water, and wash his flesh in water, and be uncleane untill the even.

9 And a man that is cleane shall take up the ashes of the cow, and put them without the holle in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore he that gathereth the ashes of the cow, shall wash his clothes, and remaine uncleane untill the even: and it shall be unto the children of Israel, and unto the stranger that dwelleth among them, a statute for ever.

11 He that toucheth the dead body of any man, shall be uncleane even seven dayes.

12 He shall purifie himselfe therewith the third day, and the seventh day hee shall be cleane: but if he purifie not himselfe the third day, then the seventh day hee shall not be cleane.

13 Whosoever toucheth the corpse of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, & that person shall be cut off from Israel, because the sprinkling water was not sprinkled upon him: he shall be unclean, and his uncleanness shall remaine still upon him.

14 This is the law, when a man dieth in a tent that come into the tent, and all that is in the tent, shall be uncleane seven dayes.

15 And all the vessels that be open, which have no covering fastened upon them, shall be unclean.

f Ebr. a covering of cloth.

16 Also whosoever toucheth one that is slain with a sword in the field, or a dead person, or a bone of a dead man, or a grave, shall be uncleane seven dayes.

17 Therefore for an unclean person, they shall take of the burnt ashes of the Anne offering, and pure water shall be put thereto in a vessel.

18 And a cleane person shall take hyssope, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and on the persons that were therein, and upon him that touched the bone, or the slaine, or the dead, or the grave.

h Of the red cow burnt for sinne.

19 And the cleane person shall sprinkle upon the unclean the third day, and the seventh day, and hee shall purifie himselfe the seventh day, and wash his clothes, and wash himselfe in water, and shall be cleane at even.

i Water of the fountaine of living.

k One of the Priests which is cleane.

20 But the man that is unclean, and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled upon him: therefore shall he be uncleane.

l Because he had bene among them that were uncleane, or else had touched the water, as ver. 11.

21 And it shall be a perpetuall law unto them, that hee that sprinkleth the sprinkling water, shall wash his clothes: also hee that toucheth the sprinkling water, shall be uncleane untill the even.

22 And whosoever the unclean person toucheth, shall be uncleane: and the person that toucheth him, shall be uncleane untill the even.

m That is, y^e uncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmur. 3 They have water out of the rocke. 14 Edom denieth the Israelites passage. 25, 28 The death of Aaron, in whose roome Eleazar succeeded.

Then the children of Israel came with the whole Congregation to the desert of Sin in the first moneth, and the people abode at Kadesh, where Miriam died, and was buried there.

a This was forty yeeres after that departure from Egypt.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

b Moses and Aaron's sister.

3 And the people chode with Moses, and spake, saying, Would God we had perished, when our brethren died before the Lord.

c Another rebellion was in Raphidim, Exod. 17, and this was in Kadesh.

4 Why have ye thus brought the Congregation of the Lord unto this wilderness, that both we and our cattel should die there?

Chap. 11, 33.

5 Wherefore now have ye made us to come up from Egypt, to bring us into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates: neither is there any water to drinke.

Exod. 17, 2.

6 Then Moses and Aaron went from the

c Meaning, Eleazar.

d The inferior Priest, who killed her, and buried her.

e Or the water of separation, because that they that were separate for their uncleanness, were sprinkled therewith and made cleane.

f Chap. 8, 7. It is also called holy water because it was ordained to an holy use.

g Chap. 5, 17.

h With the sprinkling water

g So that hee should not be reckoned to be of the holy people,

but as a polluted and excommunicate person.

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10, 2

10, 3

k To
anoth

Chap.

the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the rod, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rock before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rock: so thou shalt giue the Congregation & their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rock, and Moses said vnto them, Heare now, ye rebels: shall we bring you water out of this rock?

11 Then Moses lift vp his hand, and with his rod hee smote the rock twice, and the water came out abundantly: so the Congregation and their beasts dranke.

12 And againe the Lord spake vnto Moses and to Aaron, Because ye beleueed me not, to sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israel strone with the Lord, and hee was sanctified in them.

14 Then Moses sent messengers from Kadesh vnto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 Now our fathers went downe into Egypt, and wee dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, wee are in the citie Kadesh, in thine vnomost border.

17 I pray thee, that we may passe thorow thy country: wee will not goe thorow the feldes nor the vineyards, neither will wee drinke of the water of the wells, we will goe by the kings way, and neither turne vnto the right hand nor to the left, vntill we bee past thy borders.

18 And Edom answered him, Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel said vnto him, Wee will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feete.

20 He answered againe, Thou shalt not goe thorow. Then Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage thorow his country: wherefore Israel turned away from him.

22 And when the children of Israel with all the Congregation departed from Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor, neere the coast of the land of Edom, saying,

24 Aaron shall be gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto thy brethren of Israel, because yee disobeyed my commandment at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring them vp into the mount Hor,

26 And cause Aaron to put off his garments, & put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: so Aaron died there in the toppe of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirtie dayes.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fiery serpents are sent for the rebellion of the people. 24 Sihon and Og are overcome in battell.

When King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer, and giue this people into mine hand, then I will utterly destroy their cities.

3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place Horjimah.

4 After, they departed from the mount Hor by the way of the red Sea, to compass the land of Edom: and the people were sore grieved because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue yee brought vs out of Egypt, to die in the wilderness? for here is neither bread nor water, and our soule lotheth this light bread.

6 Wherefore the Lord sent a fiery Serpent among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, Wee haue sinned: for wee haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fiery serpent, and set it vp for a signe, that as many as are bitten, may looke vpon it, and liue.

9 So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then hee looked to the serpent of brasse, and liued.

10 And

1 Reade Gen. 25.8

Or, rebelled. Or, strife. Chap. 33. 38. Deut. 32. 50.

Deut. 10. 6. and 32. 50.

Or, mourned.

Chap. 33. 40.

a By that way which their spies that searched the dangers found to be most safe.

Or, destruction. Indg. 1. 17.

b For they were forbidden to destroy it, Deut. 2. 5

Chap. 21. 6. c Meaning, Manna, which they thought did not nourish.

Wisd. 16. 1, 5. 1. cor. 10. 9.

d For they that were stung therewith, were so inflamed with the heat thereof, that they died.

Or, upon a pole.

2. King 18. 4. iobu. 3. 14.

Or, recounted.

d Where with thou diddest miracles in Egypt, and didst diuide the Sea.

e The punishment which followed hereof, declared that Moses and Aaron beleueed not the Lords promise, as appeareth, verse 12.

f That the children of Israel should beleue and acknowledge my power, and so honour mee.

g Or, strife and contention, Chap. 27. 14.

h By shewing himselfe almighty, and maintaining his glory.

i Because Iacob or Israel was Elias brother, who was called Edom,

Or, high way.

Or, come not.

Or, the Edomites

k To passe by another way.

Chap. 33. 37.

Chap. 33. 43.

¶ Or, in the heapes
of abarim, or,
bars

e Which seemeth
to be the booke
of the Iudges, or
as some thinke, a
booke which is
lost.

¶ Or, (how God
destroyed) Vabeb
(the citie) with a
whirlwinde, and
the valleyes of
Arnon.

¶ Or, spring.
t Ye that receiue
the commodity
thereof, giue
praise for it.
g Moses and Aa-
ron heads of the
people, onely
smote the rocke
with the rod or
staffe, which gaue
water as a well
that were deepe
digged.

Deut. 2. 26.

Judg. 11. 19.

Deut. 29. 7.

Iosh. 1. 2. 2. p. 11.
13. 1. 1. 2. 9

h The river.

i For the people
were tall and

strong like gi-

ants, Deut. 2. 20.

† Ebr. daughters.

k For if it had

beneeth the Moa-

bites, the Israe-

lites might not

haue possessed it,

Deut. 2. 9.

l Meaning, war.

m Chemosh was

the idole of the

Moabites, 1. Kin.

11. 33. who was

not able to de-

fend his wor-

shippers, which

tooke the idole

for their father.

10 * And the children of Israel departed
thence, and pitched in Oborh.

11 And they departed from Oborh, and
pitched in the abarim in the wilderness,
which is before Moab on the East side.

12 They remoued thence, and pitched
vpon the riuer of Zared.

13 Thence they departed, and pitched
on the other side of Arnon, which is in the
wildernesse, and cometh out of the coasts
of the Amorites: (for Arnon is the border of
Moab, betwene the Moabites and the A-
morites.)

14 Wherefore it shall bee spoken in the
booke of the battels of the Lord, what
thing hee did in the red sea, and in the riuers
of Arnon,

15 And at the streame of the riuers that
goeth downe to the dwelling of Ar, and li-
eth vpon the border of Moab.

16 And from thence they turned to Be-
er: the same is the Well, where the Lord
layd vnto Moses, Assemble the people, and
I will giue them water.

17 Then Israel sang this song, Rite
vnto the Well, sing ye vnto it,

18 The Princes digged this Well, the
Captaines of the people digged it, euen the
Lawgiuer, with their stauers. And from
the wildernesse they came to Mattanah,

19 And from Mattanah to Nabaliet,
and from Nabaliet to Bamoth,

20 And from Bamoth in the valley,
that is in the plaine of Moab, to the top of
Pisgah, that looketh toward Ierichon.

21 Then Israel sent messengers vnto
Sihon king of the Amorites, saying,

22 * Let me goe thorow thy land: we will
not turne aside into the fieldes, nor into the
vineyards, neither drinke of the waters of
the Welles: wee will goe by the kings way,
vntill we be past thy countrey.

23 * But Sihon gaue Israel no licence to
passe thorow his countrey, but Sihon assem-
bled all his people, and went out against Is-
rael into the wildernesse: and he came to Ia-
haz and fought against Israel.

24 * But Israel smote him with the edge
of the sword, and conquered his land, from
Arnon vnto Iabok, euen vnto the children
of Amman, for the border of the children of
Ammon was strong.

25 And Israel tooke all these cities, and
dwelt in all the cities of the Amorites in
Heshbon, and in all the villages thereof.

26 For Heshbon was the citie of Sihon
the king of the Amorites, which had fought
before time against the king of the Moa-
bites, and had taken all his land out of his
hand, euen vnto Arnon.

27 Wherefore they that spake in pro-
uerbes, say, Come to Heshbon, let the city of
Sihon be built, and repayed:

28 For a fire is gone out of Heshbon, and
a flame from the citie of Sihon, and hath
consumed Ar of the Moabites, and the lords
of Bamoth in Arnon.

29 Therefore to thee Moab: O people of
Chemosh, thou art vndone: he hath suffe-
red his sonnes to be pursued, and his daugh-
ters to bee in captiuitie to Sihon the king of

the Amorites.

30 Their empire also is lost from Hesh-
bon vnto Dibon, and wee haue destroyed
them vnto Moyab, which reacheth vnto
Medeba.

31 Thus Israel dwelt in the land of
the Amorites.

32 And Moses sent to search out Jaazer,
and they tooke the townes belonging there-
to, and rooted out the Amorites that were
there.

33 * And they turned and went by to-
ward Bashan: and Og the king of Bashan
came out against them, he, and all his people
to fight at Edrei.

34 Then the Lord sayd vnto Moses,
Feare him not, for I haue deliuered him in-
to thine hand, and all his people, and his
land: * and thou shalt doe to him as thou
bidst vnto Sihon the king of the Amorites,
which dwelt at Heshbon.

35 They smote him therefore, and his
sonnes, and all his people, vntill there was
none left him: so they conquered his land.

C H A P. XXII.

5 King Balak sendeth for Balaam to curse the
Israelites. 12 The Lord forbiddeth him to goe.

22 The Angel of the Lord meeteth him, and he
aske speaketh. 38 Balaam protesteth that hee will
speake nothing but that which the Lord putteth in his
mouth.

After, the children of Israel departed,
and pitched in the plaine of Moab on
the other side of Iordan from Iericho.

2 Now Balak the sonne of Zippor saw
all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of
the people, because they were many, and Mo-
ab feared against the children of Israel.

4 Therefore Moab said vnto the El-
ders of Midian, Now shall this multitude
licke vp all that are round about vs, as an
ore licketh vp the grasse of the field: and Ba-
lak the sonne of Zippor was king of the Mo-
abites at that time.

5 Hee sent messengers therefore vnto
Balaam the sonne of Beor to Bethor (which
is by the riuer of the land of the children of
his folke) to call him, saying, Behold, there
is a people come out of Egypt, which couer
the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, and
curse mee this people (for they are stronger
then I) so it may bee that I shall be able to
smite them, & to drine them out of the land:
for I know that hee whom thou blessest, is
blesse, and hee whom thou cursest, shall bee
curse.

7 And the Elders of Moab, and the El-
ders of Midian departed, hauing the re-
ward of the loothslaying in their hand, and
they came vnto Balaam, and told him the
words of Balak.

8 Who answered them, Tary heere this
night, and I will giue you an answer, as
the Lord shall say vnto me. So the Prin-
ces of Moab abode with Balaam.

9 Then God came vnto Balaam, and
sayd, What men are these with thee?

10 And

† Ebr. dighe,

Deut. 3. 1 and
29. 7.

p. 11. 33. 11.

a Being a le-
richo, it was be-
yond Iordan: but
where the Israe-
lites were, it was
on this side.
b Which were
the heads and
gouernours.

Iosh. 24. 9.

c To wit, Eu-
phrates, vpon the
which stood this
citie Bethor.

d Thinking to
bribe him with
gifts to curse the
Israelites.
e Whom before
he called Elders:
meaning the go-
uernours, and af-
ter calleth them
seruants: that is,
subiects to their
King.

10 And Balaam saide vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt, and conereth the face of the earth: come now, curse them for my sake: so it may be that I shall bee able to ouercome them in battell, and to destroy them out.

12 And God said vnto Balaam, So not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose up in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leave to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 ¶ Balak per sent againe moe princes, and moze honourable then they.

16 ¶ When came to Balaam, and saide to him, Thus saith Balak the sonne of Zippor, Be not thou stayed, I pray thee, from coming vnto me:

17 For I will promote thee vnto great honour, and will doe whatsoever thou layest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, ¶ If Balak would giue me his house full of silver and gold, I cannot goe beyond the word of the Lord my God, to doe lesse or moze.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and saddled his asse, & went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to bee against him, as hee rode vpon his asse, and his two seruants were with him.

23 And when the asse saw the Angel of the Lord stand in the way, and his sword drawne in his hand, the asse turned out of the way and went into the field, but Balaam smote the asse to turne her into the way.

24 ¶ Againe the Angel of the Lord stood in a path of the vineyards, hauing a wall on the one side, and a wall on the other.

25 And when the asse saw the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams foote against the wall, wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse saw the Angel of the Lord, she lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smit-

ten me now three times?

29 And Balaam sayd vnto the asse, Because thou hast mocked mee: I would there were a sword in mine hand, for now would I kille thee.

30 And the asse sayd vnto Balaam, Am not I thine asse which thou hast ridden vpon since thy first time vnto this day? haue I bled at any time to doe thus vnto thee? ¶ Who sayd, Nay.

31 And the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawne in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord sayd vnto him, Wherefore hast thou now listened vnto the asse three times? behold, I came out to withstand thee, because thy way is not straight before me.

33 But the asse saw me, and turned from mee now three times: for if she had not turned from mee, surely, I had euen now slaine thee, and saved her alius.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way against mee: now therefore if it displease thee, I will turne home againe.

35 But the Angel said vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the Princes of Balak.

36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the border of Arnon, euen in the vermost coast.

37 Then Balak said vnto Balaam, Did I not send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deepe to promote thee vnto honour?

38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can I now say any thing at all? the word that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they came vnto the citie of Moab.

40 Then Balak offered bullockes, and sheepe, and sent thereof to Balaam, and to the Princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him vp into the high places of Baal, that thence hee might see the vermost part of the people.

CHAP. XXIII.

¶ Balaam causeth seven altars to be built. 5 God teacheth him what to answer. 8 In stead of cursing hee bleisset Israel. 19 God is not like man.

AND Balaam said vnto Balak, Build me here seven altars, and prepare mee here seven bullockes, and seven rammes.

2 And Balak did as Balaam sayd, and Balak and Balaam offered on euery altar a bullooke and a ramme.

3 Then Balaam said vnto Balak, Stand by thy burnt offering, and I will goe, if so be that the Lord will come and meete me: and whatsoever hee sheweth mee, I will tell thee.

n Since thou hast bene my master.

o For whole eyes the Lord doeth not open, they can neither see his ange, nor his loue.

p Both thy heart is corrupt, and thine enterprise wicked.

¶ Or, before me, or, to meete me.

¶ Ebr. I will returne to me.

q Because his heart was euill, his charge was renewed, that he should not pretend ignorance, & Neere the place where the Israelites camped.

r Of my selfe I can speake nothing: onely what God reueileth, that will I utter, seeme it good or bad.

¶ Or, of freeter, or a populous citie. ¶ Where the idole Baal was worshipped.

He warned him by a dreame, that he should not consent to the Kings wicked request. ¶ Else he shewed himselfe willing, & courteousnesse had to blinded his heart.

The wicked seeke by all means to further their naughty enterprises, though they know that God is against them. Chap. 24. 13.

Because he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation. ¶ Moused rather with curiousnesse, then to obey God. ¶ Ps. 2. 16. Jude 11.

The second time,

Or, sell,

¶ Gave her power to speake,

Or, went up higher.
b Appeared vnto him.

c Taught him what to say.

Or, prophesie.

Or, Syria.

d Cause that all men may hate and detest them.

e But shall haue Religion and Lawes apart.
f The infinite multitude, as the dust of the earth.
g The feare of Gods iudgements cauled him to wish to be ioyned to the household of Abraham: thus the wicked haue their consciences wounded, when they consider Gods iudgements.

Or, into the field of them that spied: so wit, lest the enemy should approach.
Chap. 32. 35.

h Gods enemies are compelled to confesse that his gouernment is iust, constant and without change, or repentance.
i They triumph as victorious kings ouer their enemies.

ether: so he || went forth alone.

4 And God met Balaam, and Balaam said vnto him, I haue prepared seven altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord put an answer in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

6 So when he returned vnto him, loe, he stood by his burnt offering, hee, and all the princes of Moab.

7 Then he vttered his || parable, and said, Balak the king of Moab hath brought me from || Aram out of the mountaines of the East, saying, Come, curse Iacob for my sake: Come, and detest Israel.

8 How shall I curse, where God hath not cursed: or how shall I detest, where the Lord hath not detested?

9 For from the top of the rockes I did see him, and from the hillies I did beholde him: loe, the people shall dwell by themselves, and shall not be reckoned among the nations.

10 Who can tell the dust of Iacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.

11 Then Balak saide vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and saide, Must I not take heed to speake that which the Lord hath put in my mouth?

13 And Balak saide vnto him, Come, I pray thee, with mee vnto another place, whence thou mayest see them, and thou shalt see but the utmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 And hee brought him into || Sedesophim to the top of || Pithul, and built seven altars, and offered a bullocke and a ramme on euery altar.

15 After, he said vnto Balak, Stand here by the burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and put an answer in his mouth, and said, Go againe vnto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him: so Balak sayd vnto him, What hath the Lord sayd?

18 And hee vttered his parable, and said, Rise vp, Balak, and heare: hearken vnto me thou sonne of Hizzor.

19 God is not as man, that he should lie, neither as the sonne of man, that hee should repent: hath he sayd, and shall he not do it? and hath he spoken, and shall he not accomplish it?

20 Behold, I haue receiued commandment to blese: for he hath blessed, and I can not alter it.

21 He seeth none iniquity in Iacob, nor seeth hee a sin in Israel: the Lord his God is with him, and the || topfull shout of a king is among them.

22 God brought them out of Egypt: their

strength is as an Unicorne.

23 For there is no sorcery in Iacob, nor sorcery in Israel: according to this time it shall be sayd of Iacob, and of Israel, What hath God wrought?

24 Beholde, the people shall rise vp as a Lion, and lift vp himselfe as a pong Lion: hee shall not lie downe, till he eat of the pray, and till he drinke the blood of the slaine.

25 Then Balak sayd vnto Balaam, Neither curse, nor blese them at all.

26 But Balaam answered, and said vnto Balak, Told not I thee, saying, All that the Lord speake, that must I doe?

27 Againe Balak sayd vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if so bee it will please God that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the toppes of Peor, that looketh toward Ieshimon.

29 Then Balaam sayd vnto Balak, Make me here seven altars, and prepare mee here seven bullocks, and seven rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on euery altar.

CHAP. XXIII.

5 Balaam prophesie of the great prosperity that should come vnto Israel, 17 Also of the coming of Christ. 20 The destruction of the Amalchites and of the Kenites.

When Balaam saw that it pleased the Lord to blese Israel, then hee went not, as certaine times before, to set diuinations, but set his face toward the wilderness.

2 And Balaam lift vp his eyes, and looked vpon Israel, which dwelt according to their tribes, and the spirit of God came vpon him.

3 And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath sayd,

4 Hee hath sayd, which heard the wordes of God, and saw the vision of the Almighty, and falling in a trance, had his eyes opened:

5 How goodly are thy tents, O Iacob, and thine habitations, O Israel!

6 As the valleys are they stretched forth, as gardens by the rimers side, as the || Aloe trees, which the Lord hath planted, as the Cedars beside the waters.

7 The water droppeth out of his bucket, and his seed shall be in many waters: and his King shall be higher then Agag, and his kingdome shall be exalted.

8 God brought him out of Egypt: his strength shall be as an Unicorne: he shall cate the nations his enemies, and brulle their bones, and shoot them thorow with his arrows.

9 Hee coucheth and lyeth downe as a young Lion, and as a Lion: who shall stirre him vp? blessed is hee that blesteth thee, and cursed is hee that curseth thee.

10 Then Balak was very angry with Balaam, and smote his hands together: so Balak sayd vnto Balaam, I sent for thee

k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder,

l Thus the wicked imagine of God, that, that which hee will not grant in one place, hee will doe it in another.

Chap. 23. 3, 19.
a Where the Israelites camped.

Chap. 23. 7, 18.

b His eyes were shut vp before, in respect of the cleare visions which he law after: some read, were open.

c Though he lay as in a sleepe, yet the eyes of his mind were open.

Or, tents.
d His prosperity and posterity shall be very great.

e Which name was common to the kings of Amalek.
Gen. 49. 9.

f In token of anger.

to curse mine enemies, and behold, thou hast blessed them three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou lentest vnto me saying,

13 If Balak would giue mee his house full of silver & gold, I cannot passe the commandment of the Lord, to doe either good or bad of mine owne mind: what the Lord shall command, the same will I speake.

14 And now behold, I got vnto my people: come, I will [†]aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered this parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said:

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling in a trance, had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a Starre of Iacob, and a scepter shall issue of Israel, and shall smite the [†]coates of Moab, and destroy all the sonnes of [†]Seir.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall haue dominion, shall be of Iacob, and shall destroy the remnant of the [†]mittre.

20 And when he looked on Amalek, he vttered his parable, and said, Amalek was the first of the nations: but his latter end shall come to destruction.

21 And he looked on the [†]Kenites, and vttered his parable, and said, Strong is thy dwelling place, and [†]put thy nest in the rocke.

22 Nevertheless, the Kenite shall be spoiled, vntill Ashtore carry thee away captiue.

23 Again he vttered his parable, and said, Alas, who shall line when God doeth this:

24 The shippes also shall come from the coasts of [†]Chittim, and subdue Assur, and shall subdue Eber, and [†]he also shall come to destruction.

25 Then Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people committed fornication with the daughters of Moab. 9 Phineahas killeth Zimri and Cozbi.

11 God maketh his covenant with Phineahas. 17 God commandeth to kill the Midianites.

Now while Israel abode in [†]Shittim, the people began to commit whoredome with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed down to their gods.

3 And Israel coupled himselfe vnto Baal-peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, Take

all the heads of the people, and hang them vp // before the Lord against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Every one slay his [†]men that were joined with Baal Peor.

6 And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who were before the doore of the Tabernacle of the Congregation.

7 And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the midst of the Congregation, and tooke a [†]speere in his hand,

8 And followed the man of Israel into the tent, and thrust him both thorow: to wit, the man of Israel, and the woman, who row her belly: so the plague ceased from the children of Israel.

9 And there died in that plague foure and twentethousand.

10 Then the Lord spake vnto Moses, saying,

11 Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say to him, Behold, I giue vnto him my covenant of peace.

13 And he shall haue it, and his seed after him, even the covenant of the Priests office for euer, because he was zealous for his God, and hath made an [†]atouement for the children of Israel.

14 And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Simi the sonne of Salu, prince of the family of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 And thus the Lord spake vnto Moses, saying,

17 Cere the Midianites, and smite them:

18 For they trouble you with their [†]wiltes wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi, the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twenty yeere old and above. 57 The Levites and their families. 64 None of them that were numbered in Sinai, goe into Canaan save Caleb and Ioshua.

And so after the plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel [†]from twenty yeere old and above throughout their fathers houses, all that goe forth to warre in Israel.

Deut. 4. 3.

Isa. 22. 17.

Or, to the Lord.

c Openly in the

sight of all,

d Let him see

execution done

of them that are

vnder his charge

2 So Moses and Eleazar the Priest, spake unto them in the plains of Moab, by Jordan toward Jericho, saying,

4 From twenty peere old and above, ye shal number the people as the Lord hath commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Palluites:

6 Of Welton, the family of the Weltonites: Of Garmi, the family of the Garmites.

7 These are the families of the Reubenites: and they were in number three and fourtie thousand, seven hundred and thirty.

8 And the sonnes of Pallu, Eliah:

9 And the sonnes of Eliah, Remuel and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and strove against Moses and against Aaron in the assembly of Korah, when they strove against the Lord.

10 And the earth opened her mouth, and swallowed them up with Korah, when the Congregation died, what time the fire consumed two hundred and fiftie men, who were for a signe.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerab, the family of the Zarbites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand, and two hundred.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Dzni, the family of the Dznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Arel, the family of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and five hundred.

19 ¶ The sonnes of † Judah, Er, and Onan: but Er and Onan died in the land of Canaan.

20 So were the sonnes of Judah after their families: of Shelah came the family of the Shelanites: of Pharez the family of the Pharaites: of Zerah, the family of the Zarbites.

21 And the sonnes of * Pharez were: of Heston, the family of the Hestonites: of Hamul, the family of the Hamulites.

22 These are the families of Judah, after their numbers, seuentie and six thousand and five hundred.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the family of the Tolaites: of Pua the family of the Punites:

24 Of Iasub, the family of the Iasubites: of Shimon, the family of the Shimonites.

25 These are the families of Issachar after their numbers, threescore and foure thousand and three hundred.

26 ¶ The sons of † Zebulun, after their families were: of Sered, the family of the Seradites: of Elon, the family of the Elonites: of Jabteel, the family of the Jabteelites.

27 These are the families of the Zebulunites after their numbers, threescore thousand, and five hundred.

28 ¶ The sonnes of Joseph, after their families were † Manasseh and Ephraim.

29 The sonnes of Manasseh were: of Machir, the family of the Machirites, and Machir begate Gilead: of Gilead came the family of the Gileadites.

30 These are the sonnes of Gilead: of Isser, the family of the Isserites: of Helek, the family of the Helekites:

31 Of Asriel, the family of the Asrielites: of Shechem, the family of the Shechemites:

32 Of Shemida, the family of the Shemidaites: of Vepher, the family of the Vepherites.

33 ¶ And * Zelophehad the sonne of Vepher, had no sonnes, but daughters: and the names of the daughters of Zelophehad were Habbah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seven hundred.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the family of the Shuthelahites: of Becher, the family of the Bechites: of Tahan, the family of the Tahanites.

36 And these are the sonnes of Shuthelah: of Cran, the family of the Cranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and five hundred: these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of † Benjamin after their families: of Bela came the family of the Belaites: of Ashbel, the family of the Ashbelites: of Abiram, the family of the Abiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham the family of the Huphamites:

40 And the sonnes of Bela, were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the family of the Naamites.

41 These are the sonnes of Benjamin after their families and their numbers, five and fourtie thousand and six hundred.

42 ¶ These are the sonnes of † Dan after their families: of Shuham came the family of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites, were after their numbers, threescore and foure thousand and foure hundred.

44 ¶ The sonnes of † Aser after their families were: of Imnah, the family of the Imnites: of Iush, the family of the Iushites:

† Zebulun,

† Manasseh,

Isa. 17. 1.

Chap. 27. 3.

† Ephraim.

† Benjamin.

† Dan.

† Aser.

of

b Where the river is nere to Jericho.

Chap. 1. 1.

Gen. 46. 8. exod. 6. 14. 1. chro. 5. 1.

† Reuben,

Chap. 16. 2.

c In that rebellion whereof Korah was head.

d That is, for an example that others should not murmure and rebell against Gods ministers.

† Simeon.

† Gad.

† Judah.

e Before Iacob went into Egypt, Gen. 38. 3, 7, 10. and 46. 12.

Gen. 46. 12.

† Issachar.

of Beriah, the family of the Berites.

45 The sonnes of Beriah, were of Heber, the family of the Heberites: of Balchiel the family of the Balchielites.

46 And the name of the daughter of Ashter was Sarab.

47 These are the families of the sonnes of Ashter after their numbers, three and fiftie thousand and foure hundred.

† Naphthali.

48 The sonnes of † Naphthali after their families were: of Iatziel, the families of the Iatzielites: of Guni the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillemi, the family of the Shillemites.

50 These are the families of Naphthali, according to their households, and their number, five and fiftie thousand and foure hundred.

‡ This is the third time that they are numbred,

51 These are the numbers of the children of Israel: five hundred and one thousand, seven hundred and thirtie.

52 And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

§ Or, persons. Chap. 33. 54.

54 To many thou shalt give the more inheritance, and to few thou shalt give lesse inheritance: to every one according to his number shall be given his inheritance.

Josh. 11. 23. and 14. 2.

55 Nevertheless the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof be divided between many and few.

Exod. 6. 16, 17. 18, 19.

57 These also are the numbers of the Levites, after their families: of Gershon came the family of the Gershonites: of Kohath the family of the Kohathites: of Merari the family of the Merarites.

58 These are the families of Levi: the family of the Libnites, the family of the Hebronites: the family of the Halites, the family of the Mushites: the family of the Korathites: and Kohath begate Amram.

Exod. 2. 2. and 6. 20.

59 And Amrams wife was called Jochebed the daughter of Levi, which was borne unto Levi in Egypt: and he bare unto Amram, Aaron, and Moses, and Miriam their sister.

60 And unto Aaron were borne, Nadab, and Abihu, Eleazar, and Itamar.

Leuit. 10. 2 chap. 3 4. 1. chron. 24. 2.

61 And Nadab, and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth olde and above: for they were not numbred among the children of Israel, because there was none inheritance given them among the children of Israel.

g Wherein appeareth the great power of God, that so wonderfully increased his people. Chap. 14. 28, 29. 1. cor. 10. 5, 6.

63 These are the numbers of Moses, and Eleazar the Priest, which numbred the children of Israel in the plaine of Moab, neere Jordan, toward Jericho.

64 And among these there was not a man of them, whom Moses & Aaron the Priest numbred, when they tolde the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, They shall

die in the wilderness: so there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed unto Moses. 16 Moses prayeth for a governor of the people. 18 Joshua is appointed in his stead.

Then came the daughters of Zelophehad the sonne of Heber, the son of Gilead, the sonne of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Joseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcab, and Tirzah)

Chap. 26. 33. and 36. 11. Josh. 17. 3.

2 And stood before Moses, and before Eleazar the Priest, and before the princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father died in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his sinne, and had no sonnes.

Chap. 14. 35. and 26. 64, 65.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? give vs a possession among the brethren of our father.

a According as all men die, forasmuch as they are sinners.

5 Then Moses brought their cause before the Lord.

b That is, their matter to be iudged to knowe what he should determine, as he did all hard matters.

6 And the Lord spake unto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt give them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father unto them.

8 Also thou shalt speake unto the children of Israel, saying, If a man die, and have no sonne, then ye shall turne his inheritance unto his daughter.

9 And if hee have no daughter, ye shall give his inheritance unto his brethren.

10 And if hee have no brethren, ye shall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, ye shall give his inheritance unto his next kinsman of his family, and he shall possess it: and this shall be unto the children of Israel a law of iudgment, as the Lord hath commanded Moses.

c Meaning, an ordinance to iudge by. Deut. 32. 49.

12 And Againe the Lord saide unto Moses, Goe up into the mount of Abarim, and behold the land which I have given unto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered unto the people also. As Aaron thy brother was gathered.

Chap. 20. 24.

14 For ye were disobedient unto my word in the desert of Zin, in the strife of the assembly, to sanctifie me in the waters before their eyes. That is the water of Meribah in Kadish in the wilderness of Zin.

Chap. 30. 12, Exod. 17. 7. Or, strife.

15 Then Moses spake unto the Lord, saying,

d Who as hee hath created, so he governeth the hearts of men.

16 Let the Lord God of the spirits of all flesh appoint a man over the Congregation,

e That is, governe them and doe his duty, as 2. Chron. 1. 10.

17 Who may goe out and in before them, and

f And so appoint him gouernour.

g Commend him to the people, as meet for the office, and appointed by God.

h According to his office: signifying that the civil magistrate could execute nothing but that which he knew to be the will of God.

i How he should gouerne himselfe in his office,

and leade them out and in. that the Congregation of the Lord bee not as sheepe, which haue nor a shepheard.

18 And the Lord said vnto Moses, Take thee Ioshua the sonne of Nun, in whom is the spirit, and put thine hands vpon him,

19 And let him be before Eleazar the Priest, and before all the Congregation, and giue him a charge in his sight,

20 And giue him of thy glory, that all the Congregation of the children of Israel may obeye.

21 And he shall stand before Eleazar the Priest, who shall of ke counsell for him: by the iudgement of Urim before the Lord: at his word they shall goe out, and at his word they shall come in. both hee, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and he took Ioshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

4 The daily sacrifice, 9 The sacrifice of the Sabbath, 11 Of the month, 16 Of the Pasche, 26 Of the first fruits.

And the Lord spake vnto Moses, saying, 2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto me in their due season mine offering and my bread, for my sacrifices made by fire for a sweete sauour vnto me.

3 And thou shalt say vnto them, * This is the offering made by fire, which ye shall offer vnto the Lord, two lambes of a yeere old without spot, daily for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine flowre for a * meat offering mingled with the fourth part of an * hin of beaten oyle.

6 This shall bee a daily burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this for an offering made by fire of sweete sauour vnto the Lord.

9 * But on the Sabbath day ye shall offer two lambes of a yeere old without spot, and two * tenth deales of fine flowre for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offering of euery Sabbath, beside the * continuall burnt offering, and drinke offering thereof.

11 * And in the beginning of your mo-
neths, ye shall offer a burnt offering vnto the Lord, two yong bullockes, and a ram, and se-

uen lambes of a yeere old without spot,

12 And three tenth deales of fine flowre for a meate offering mingled with oyle for one bullocke, and two tenth deales of fine flowre for a meate offering mingled with oyle for one ramme,

13 And a tenth deale of fine flowre mingled with oyle for a meate offering vnto one lambe, for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lord.

14 And their drinke offerings shall be e halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offering of euery moenth, throughout the moneths of the yeere.

15 And one hee goate for a sinne offering vnto the Lord shall bee prepared, besides the continuall burnt offering, and his drinke offering.

16 * Also the fourteenth day of the first moneth is the Pasche of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seven dayes shall vncauened bread be eaten.

18 In the * first day shall be an holy conuocation, ye shall doe no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and seven lambes of a yeere olde: see that they be without blemish.

20 And these meate offering shall be of fine flowre mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seven lambes.

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this manner ye shall prepare throughout all the seven dayes, for the * natrat-
ning of the offering made by fire for a sweete sauour vnto the Lord: it shall be done beside the continuall burnt offering, and drinke offering thereof.

25 And in the seventh day ye shall have an holy conuocation, wherein ye shall doe no seruile worke.

26 * Also in the day of your first frutes, when ye bring a new meate offering vnto the Lord, according to your weeks ye shall haue an holy conuocation, and ye shall doe no seruile worke in it.

27 But ye shall offer a burnt offering for a sweete sauour vnto the Lord, two yong bullockes, a ramme, and seven lambes of a yeere olde,

28 And their meate offering of fine flowre mingled with oyle, three tenth deales vnto a bullocke, two tenth deales vnto a ramme,

29 And one tenth deale vnto euery lambe throughout the seven lambes.

30 And an hee goate to make an atonement for you:

31 (Ye shall do this besides the continuall burnt offering, and his meate offering:) † see they

e That is, the wine that shall be powred vpon the sacrifice,

Exod. 12, 18 and 23, 15. leuit. 23, 5

Leuit. 23, 7. f Or, solemne assembly,

a By bread he meaneth a * manner of sacrifice. Exod. 29, 38.

Exod. 16, 36. leuit. 2, 1. Exod. 29, 40.

b The meate offering of the evening sacrifice. c Of the measure Ephah.

d Which was offered euery day at morning and at euen.

g In counting seven weekes from the Pasche to Whitsonside, as leuit. 23, 15.

† Ebr. they shall be to you,

they be without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feasts of the seventh moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

a Which containeth part of September, and part of October.
Leuit. 23, 24.

Moreouer, in the first day of the seventh moneth, ye shall haue an holy conuocation: ye shall doe no seruile worke therein: it shall be a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweet saour vnto the Lord: one yong bullocke, one ramme, and seuen lambs of a yeere old, without blemish.

3 And their meat offering shall be of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme.

4 And one tenth deale vnto one lambe, for the seuen lambs.

5 And an hee goat for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the b moneth, and his meat offering, and the continuall burnt offering, and his meat offering, and the drinke offerings of the saue, according to their maner, for a sweet saour: it is a sacrifice made by fire vnto the Lord.

7 **C** And ye shall haue in the tenth day of the seventh moneth, an holy^d conuocation: and ye shall^c humble your soules, and shall not doe any worke therein:

8 But ye shall offer a burnt offering vnto the Lord for a sweet saour: one yong bullocke, a ramme, and seuen lambs of a yeere old: see they be without blemish.

9 And their meat offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme.

10 One tenth deale vnto euery lambe, throughout the seuen lambs.

11 An hee goat for a sinne offering, (beside the sinne offering, to make the atonement and the continuall burnt offering and the meat offering thereof) and their drinke offerings.

12 **C** And in the fifteenth day of the seventh moneth ye shall haue an holy^c conuocation: ye shall doe no seruile worke therein, but ye shall keepe a feast vnto the Lord seuen dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweet saour vnto the Lord, thirteene yong bullockes, two rammes, and fourteene lambs of a yeere old: they shall be without blemish.

14 And their meat offering shall be of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambs.

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

17 **C** And the second day ye shall offer thirteene yong bullockes, two rammes, fourteene lambs of a yeere old without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the maner.

19 And an hee goat for a sinne offering, (beside the continuall burnt offering, and his meat offering) and their drinke offerings.

20 **C** Also the third day ye shall offer thirteene bullockes, two rammes, and fourteene lambs of a yeere old without blemish,

21 With their meate offering and their drinke offerings, for the bullockes for the rammes, and for the lambs, after their number according to the maner,

22 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering and his drinke offering.

23 **C** And the fourth day ye shall offer ten bullockes, two rams, and fourteene lambs of a yeere old without blemish.

24 Their meat offering, and their drinke offerings, for the bullockes, for the rammes, and for the lambs, according to their number, after the maner,

25 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering and his drinke offering.

26 **C** In the fifth day also ye shall offer nine bullockes, two rammes, and fourteene lambs of a yeere old without blemish,

27 And their meat offering, and their drinke offerings for the bullockes, for the rams and for the lambs according to their number after the maner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

29 **C** And in the sixth day ye shall offer eight bullockes, two rammes, and fourteene lambs of a yeere old without blemish,

30 And their meat offering, and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number after the maner.

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offerings.

32 **C** In the seventh day also ye shall offer seven bullockes, two rammes, and fourteene lambs of a yeere old without blemish,

33 And their meate offering, and their drinke offerings for the bullockes, for the rams, and for the lambs according to their number, after their maner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

35 **C** In the eighth day ye shall haue^a a solemn assembly, ye shall doe no seruile worke therein,

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweet saour vnto the Lord, one bullocke, one ramme, and seuen lambs of a yeere old without blemish,

37 Their meat offering and their drinke offerings for the bullocke, for the ramme, and for the lambs, according to their number, after the maner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

F 3 39 These

† The third day.

g According to the ceremonies appointed thereunto.

† The fourth day.

† The fifth day.

† The sixth day.

† The seventh day.

† The eighth day.

b Which must be offered in the beginning of euery moneth.

c Which is for morning and euening.

Leuit. 16, 30, 31. and 23, 27.

d Which is the feast of reconciliation.

Leuit. 16, 29.

e That is, offered euery morning and euening.

f Meaning, the feast of the Tabernacles.

† The second day of the feast of Tabernacles.

h Beside the sacrifices that you shall vow or offer of your own minde.

39 These things yee shall doe unto the Lord in your feasts bestow your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, & for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vowes of the maide, 7 Of the wife, 10 Of the widow, or divorced.

Then Moses spake unto the children of Israel, according to all that the Lord had commanded him.

2 Moses also spake unto the heads of the tribes, concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoever boweth a vow unto the Lord, or sweareth an oath to bind himselfe by a bond, hee shall not break his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also bow a vow unto the Lord, and binde herselfe by a bond being in her fathers house in the time of her youth,

5 And her father heare her vow and bond, wherewith she hath bound herselfe, and her father holde his peace concerning her, then all her vowes shall stand, and every bond, wherewith she hath bound her selfe, shall stand.

6 But if her father disallow her the same day that hee heareth all her vowes and bonds, wherewith she hath bound her selfe, they shall not be of value, and the Lord will forgive her, because her father disallowed her.

7 And if shee have an husband when shee boweth or pronounceth ought with her lips, wherewith she bindeth herselfe,

8 If her husband heare it, and holdeth his peace concerning her, the same day hee heareth it, then her vow shall stand, and her bonds wherewith shee bindeth herselfe, shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that shee hath pronounced with her lips, wherewith shee bound her selfe, of none effect: and the Lord will forgive her.

10 But every vow of a widow, and of her that is divorced (wherewith she hath bound herselfe) shall stand in effect with her.

11 And if shee bowed in her husbands house, or bound her selfe straightly with an oath,

12 And her husband hath heard it, and hold his peace concerning her, not disallowing her, then all her vowes shall stand, and every bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that hee heard them, nothing that proceeded out of her lips, concerning her vowes or concerning her bonds, shall stand in effect: for her husband hath disanulled them: and the Lord will forgive her.

14 So every vow, and every oath or bond, made to humble the soule, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace con-

cerning her from day to day, then he stablisheth all her vowes, and all her bonds, which she hath made: he hath confirmed them, because hee helde his peace concerning her the same day that he heard them.

16 But if hee breake them, after that hee hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betwene a man and his wife, and betwene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

1 The kings of Midian and Balaam are slaine. 18 Only the maidens are reserved alive. 27 The pray is equally divided. 30 A present given of Israel.

And the Lord spake unto Moses, saying, 2 Revenge the children of Israel of the Midianites, and afterward shall thou be gathered unto thy people.

3 And Moses spake to the people, saying, Harness some of you unto warre, and let them goe against Midian, to execute the vengeance of the Lord against Midian.

4 A thousand of every tribe throughout all the tribes of Israel shall yet send to the warre.

5 So there were taken out of the thousands of Israel, twelve thousand prepared unto warre, of every tribe a thousand.

6 And Moses sent them to the warre, even a thousand of every tribe, and sent them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slew all the males.

8 They slew also the kings of Midian among them that were slaine: Eui, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they slew Balaam the sonne of Beor with the sword:

9 And the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their cattell, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, & all their villages with fire.

11 And they tooke all the spoyle, and all the pray both of men and beasts.

12 And they brought the captives and that which they had taken, and the spoile unto Moses and to Eleazar the Priest, and unto the Congregation of the children of Israel into the campe in the plaine of Moab, which was by Jordan toward Jericho.

13 Then Moses & Eleazar the Priest, and all the Princes of the Congregation went out of the campe to meet them.

14 And Moses was angry with the captaines of the hoste, with the captaines our thousands, and captaines our hundreds, which came from the warre and battell.

15 And Moses said unto them, What have ye caused all the women?

16 Behold, these caused the children of Israel through the counsel of Balaam to commit a trespass against the Lord, as for worshipping of Baal, and there came a plague among

i And warne her not the same day that he heareth it, as verse 9.

k Not the same day he heard them, but some day, after the sinne shall be imputed to him, and not to her,

Chap. 25. 17.

Chap. 27. 13.

a As he had commanded, Chap. 25. 17. declaring also that the iniurie done against his people, is done against him,

b For his great zeale that he bare to the Lord, Chap. 25. 13.

Iosh. 13. 21.

c The false prophet, who gave counsell how to cause the Israelites to offend their God.

|| Or, palaces, and gorgeous buildings.

d As the women and little children.

e As though he said ye ought to have spared none,

Chap. 25. 2.

1 Pet. 2. 15.

f For worshipping of Baal,

† Ebr. Moses.

a Because they might declare them to the Israelites.

† Ebr. his soule.

† Ebr. violate his word.

b For in so doing he doth approve her.

c By not approving or consenting to her vow.

d Either by othe or solemne promise.

e For she is in subjection of her husband, and can performe nothing without his consent.

f For they are not under the authority of the man.

g Her husband being alive.

† Ebr. the bonds of her soule.

To mortifie the feile by abstinence or other bodily exercises,

Judg. 11. 1.
g That is, all the men children.

Chap. 19. 11.

Or, continued in the Law.
Chap. 19. 12.

h The third day and before it be molten.
Chap. 19. 9.
i It shall be washed.

† The pray is first diuide le- qually among all.
k Of the pray that falleth to the souldiers.

l The Israelites which had not been at warre of euery fiftieth payd one to the Lord: and the souldiers, one of euery five hundred.

† Ebr. not knowne sheld of man.

m This is the portion that the souldiers gaue to the Lord.

among the Congregation of the Lord.

17 Now therfore, * slay all the males among the children, and kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe a liue for your selues.

19 And ye shal remaine without the host seuen dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seventh.

20 Also ye shall purifie euery garment, and all that is made of skins, and all worke of goats haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre which went to the battell, This is the ordinance of the law which the Lord * commanded Moses.

22 As for gold, and silver, brasse, yron, tinne, and lead:

23 Euen all that may abide the fire, ye shall make it goe thorow the fire, and it shall bee cleane: yet it shall bee * purified with the water of purification: and all that suffereth not the fire, ye shall cause to passe by the water.

24 Ye shall wash also your clothes the seventh day, and ye shall be cleane: and afterward ye shall come into the host.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons, and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray † betweene the souldiers that went to warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battell: one person of five hundred, both of the persons, and of the beemes, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heane offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take † one, taken out of fiftie both of the persons, of the beemes, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the booty, to wit, the rest of the pray which the men of warre had spoiled, was five hundredth seventy and five thousand sheepe,

33 And security and two thousand beemes,

34 And threescore † one thousand asses,

35 And two and thirty thousand persons in all, of women that had † lien by no man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundredth seven and thirtie thousand, and five hundredth.

37 And the Lords tribute of the sheepe was five hundredth and seventy and five.

38 And the beemes were five and thirtie

thousand, whereof the Lords tribute was security and two.

39 And the asses were thirty thousand and five hundredth, whereof the Lords tribute was threescore and our:

40 And * of persons sixteene thousand whereof the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the * halfe of the children of Israel which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation, was three hundred thirtie and seven thousand sheepe and five hundred,

44 And five and thirty thousand beemes,

45 And thirty thousand asses, and five hundredth,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the † children of Israel, one taken out of fiftie, both of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And sayd to Moses, thy seruents haue taken the summe of the men of warre, which are vnder † our authoritie, and there lacketh not one man of vs.

50 ¶ We haue therfore brought a present vnto the Lord, what euery man found of twels of gold, bracelets, and chaires, rings, earerings, † ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses & Eleazar the Priest tooke the gold of them, and all wrought iewels.

52 And all the gold of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreds) was sixteene thousand seven hundredth and fifty shekels,

53 (For the men of warre had spoiled, euery man for him † selfe)

54 And Moses and Eleazar the Priest tooke the gold of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a † memoriall of the children of Israel before the Lord.

CHAP. XXXII.

2 The request of the Reubenites and Gadites, 16 And their promise vnto Moses, 20 Moses granteth their request, 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquere and build cities on this side Iordan.

NOW the children of Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Jazer, and the land of † Gilead, that it was an apt place for cattell.

2 Then the children of Gad and the children of Reuben came, and spake vnto Moses
Iaakob made as a signe of the couenant betweene him and Laban, Gen. 31. 47.

n Meaning, of the maids, or virgins which had not compounded with man.

o Of that part which was giuen vnto them in diuiding the spoile,

p Which had not been at warre,

† Ebr. vnder our hands.

q The captaines by the free offering acknowledge the great benefit of God in preserving his people.

r And gaue no portion to their captaines.

† That the Lord might remember the children of Israel.

a Reuben came of Leah, and Gad of Zilpah her handmaid.

b Which mountain was so named of the heape of stones that

The request of Reuben and Gad, for Numbers, their inheritance. They build cities,

and to Eleazar the Priest, and unto the princes of the Congregation, laying,

3 The land of Ataroth, and Dibon, and Jazer, and Nimrah, and Bethbon, and Elealeh, and Shebam, and Bebo, and Bon,

4 Which countrey the Lord smote before the Congregation of Israel, is a land meete for cattell, and thy seruants haue cat-

5 Therefore, said they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Iordan.

6 And Moses said vnto the children of Gad and to the children of Reuben, Shall your brethren goe to warre, and yet tary here?

7 Therefore now discourage ye the heart of the children of Israel, to goe ouer into the land, which the Lord hath giuen them?

8 Thus did your fathers when I sent them from Kadesh barnea to see the land.

9 For when they went vp euen vnto the riuer of Euphrat, and saw the land: they discouraged the heart of the children of Israel, that they would not goe into the land which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did swear, saying,

11 None of the men that came out of Egypt from twenty yeere old, and aboue, shall see the land for the which I swore vnto Abraham, to Israhak, and to Iaakob, because they haue not wholly followed me:

12 Except Caleb the son of Iephunneh the Kenesite, and Ioshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness forty yeres, vntill all the generation that had done euill in the sight of the Lord, were consumed.

14 And behold, yee are risen vp in your fathers stead as an increase of sinfull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if ye turne away from following him, hee will yet againe leaue the people in the wilderness, and ye shall destroy all this folke.

16 And they went neere to him, and said, Wee will build sheepfolds heere for our sheepe, and for our cattell, and cities for our children.

17 But we our selues will be ready armed to goe before the children of Israel, vntill we haue brought them vnto their place: but our children shall dwell in the defended cities, because of the inhabitants of the land.

18 We wil not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.

19 Neither will wee inherite with them beyond Iordan and on that side, because our inheritance is fallen to vs on this side Iordan Eastward.

20 And Moses said vnto them, If yee will doe this thing, and goe armed before the Lord to warre:

21 And will goe euery one of you in harness ouer Iordan before the Lord, vntill hee

hath cast out his enemies from his sight:

22 And vntill the land be subdued before the Lord, then yee shall returne and be innocent toward the Lord, and toward Israel: and this land shall be your possession before the Lord.

23 But if yee will not doe so, behold, yee haue sinned against the Lord, and bee sure, that your sinne will find you out.

24 Build you then cities for your children, and folds for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad, & the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead.

27 But thy seruants will goe euery one armed to warre before the Lord for to fight, as my lord saith.

28 So concerning them, Moses commanded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Iordan, all armed to fight before the Lord, then when the land is subdued before you, yee shall giue them the land of Gilead for a possession:

30 But if they wil not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said vnto thy seruants, so wil we doe.

32 Wee will goe armed before the Lord into the land of Canaan, that the possession of our inheritance may bee to vs on this side Iordan.

33 So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasse the sonne of Ioseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Basan, the land with the cities thereof and coasts, euen the cities of the countrey round about.

34 Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth Daran, defended cities: also sheepfolds.

37 And the children of Reuben built Heibon, and Elealeh, and Kiriat-haim,

38 And Bebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children of Machir the sonne of Manasse went to Gilead, & tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasse, and hee dwelt therein.

41 And Jair the sonne of Manasse went and tooke the small townes thereof, and called

g That is, the inhabitants of the land,

h The Lord will grant you this land, which yee require, Iosh. 1. 15.

i Ye shall assuredly be punished for your sinne.

Iosh. 4. 12.

k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they brake not theirs.

l That is attributed to the Lord, which his messenger speaketh.

Deut. 3. 12. Iosh. 13. 8. and 22. 4.

m The Amorites dwelled on both sides of Iordan: but here he maketh mention of them that dwelt on this side: and Iosh. 10. 12. he speaketh of them that inhabited beyond Iordan.

Gen. 5. 23.

Deut. 3. 14.

† Ebr. breakes,

Chap. 13. 24. Or, valley.

† Ebr. if any of the men, Chap. 14. 28, 29.

Or, persecuted and consumed,

e Because they murmured, neither would beleue their report which told the truth, as concerning the land, d By your occasion,

e In the land of Canaan,

Iosh. 1. 2. f Before the Ark of the Lord,

n That is, the villages of Iair.

called them *Hanoth Tair.

42 Also Hobab went and tooke Kenath, with the villages thereof, and called it Hobab after his owne name.

CHAP. XXXIII.

1 Two and forty journeyes of Israel are numbered.

53 They are commanded to kill the Canaanites,

a From whence they departed, and whither they came,

These are the journeyes of the children of Israel which went out of the land of Egypt according to their bands under the hand of Moses and Aaron.

2 And Moses wrote their going out by their journeyes according to the commandement of the Lord: so these are the journeyes of their going out.

Exod. 13. 37.

3 Now they departed from Rameles the first moneth, even the fifteenth day of the first moneth, on the morrow after the Passover: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: upon their gods also the Lord did execution.)

b Either meaning their doles, or their men of authority.

Exod. 13. 20.

5 And the children of Israel remooued from Rameles, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

c At the commandement of the Lord, Exod. 14. 2.

Exod. 15. 22.

7 And they remooued from Etham, and turned againe vnto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and went through the middes of the Sea into the wilderness, and went three dayes journey in the wilderness of Etham, and pitched in Harah.

Exod. 15. 27.

9 And they remooued from Harah, and came vnto Elim, and in Elim were twelue fountaines of water, and seauenty palme trees, and they pitched there.

Exod. 16. 1.

10 And they remooued from Elim, and camped by the red sea.

11 And they remooued from the red sea, and lay in the wilderness of Sin.

12 And they tooke their journey out of the wilderness of Sin, and set by their tents in Dophkah.

Exod. 17. 1.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in Rephidim, where was no water for the people to drinke.

Exod. 19. 1.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

Chap. 11. 34.

16 And they remooued from the desert of Sinai, and pitched in Ribroth Hattauah.

Chap. 11. 35.

17 And they departed from Ribroth Hattauah, and lay at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

Chap. 13. 1.

19 And they departed from Rithmah, and pitched at Rimmon Paraz.

20 And they departed from Rimmon Paraz, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they journeyed from Rissah, and

pitched in Rehelathah.

23 And they went from Rehelathah, and pitched in mount Shapher,

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Bakheloth,

26 And they remooued from Bakheloth, and lay in Tabath.

27 And they departed from Tabath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Bithkah.

29 And they went from Bithkah, and pitched at Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Ben-saakan.

32 And they remooued from Ben-saakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jorbatbah.

34 And they remooued from Jorbatbah, and lay in Ezionah.

35 And they departed from Ezionah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

Chap. 20. 22.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

Chap. 20. 25. dent. 32. 50.

38 (And Aaron the Priest went by into mount Hor at the commandement of the Lord, and died there in the fortieth yere after the children of Israel were come out of the land of Egypt, in the first day of the fifth moneth.)

39 And Aaron was an hundred and threetye and twenty yere old when he died in mount Hor.

d Which the Brewes call Ab, and answereth to part of Iuly, and part of August, Chap. 21. 1.

40 And King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

41 And they departed from mount Hor, and pitched in Zalmonah.

Chap. 21. 4. 10.

42 And they departed from Zalmonah, and pitched in Dunon.

43 And they departed from Dunon, and pitched in Oboth.

Chap. 21. 13.

44 And they departed from Oboth, and pitched in Iti-abarim, in the borders of Moab.

45 And they departed from Iti, and pitched in Dibon gad.

46 And they remooued from Dibon gad, and lay in Almon-diblat-haim.

47 And they remooued from Almon-diblat-haim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the plaine of Moab, by Iorden toward Iericho.

|| Or, field.

49 And they pitched by Iorden, from Beth-jeshimoth vnto Abel-shittim, in the plaine of Moab.

Chap. 25. 1.

50 And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

51 Speake

Deut. 3. 2. Josh.
11. 11, 12.

e Which were
set vp in their
high places to
worship.

Chap. 26. 53, 54.

Josh. 23. 13.
Judg. 2. 3.
|| Or, k. i. u. u.

a Meaning, the
description of
the land.
Josh. 15. 1.

|| Or, ascending up
of scorpions.

b Which was
Nilus, or as some
think, Rhino-
corura.

c Which is cal-
led Mediterra-
neum.

d Which is a
mountaine neere
Tyre and Sidon,
and north that Hor
in the wil-ernes
where Aaron
died.

Which in the
ospetis called
the lake of Ge-
zareth.

51 Speake vnto the children of Israel,
and say vnto them, * When yee are come
ouer Iordan to enter into the land of Ca-
naan,

52 Ye shall then drue out all the inhabi-
tants of the land before you, and destroy all
the pictures, and breake asunder all their
images of mettall, and plucke downe all
their hie places.

53 And ye shall possesse the land and dwell
therin, for I haue giuen you the land to pos-
selle it.

54 And yee shall inherite the land by lot
according to your families: * to the more, ye
shall giue more inheritance, and to the fewer,
the lesse inheritance. Where the lot shall fall
to any man, that shall be his: according to
the tribes of your fathers shall ye inherite.

55 But if ye will not drue out the inha-
bitants of the land before you, then those
which yee let remaine of them, shall bee
* || pickes in your eyes, and thornes in your
sides, and shall vex you in the land wherein
ye dwell.

56 Moreover, it shall come to passe, that
I shall doe vnto you, as I thought to doe vn-
to them.

CHAP. XXXIII.

3 The coasts and borders of the land of Canaan.
17 Certaine men are assigned to diuide the land.

And the Lord spake vnto Moses, saying,
2 Command the children of Israel,
and say vnto them, When yee come into the
land of Canaan, this is the land that shall
fall vnto your inheritance: that is, the land
of Canaan with the coastes thereof.

3 * And your South quarter shall be from
the wilderness of Sin to the borders of E-
dom: so that your South quarter shall bee
from the salt sea coast Eastward.

4 And the border shall compass you from
the South to || Baaleh-akrabim, & reach
to Sin, and goe out from the South to Ra-
deth-barnea: thence it shall stretch to Hazar-
addar, and goe along to Azmon.

5 And the border shall compass from
Azmon vnto the ^b riuier of Egypt, and shall
goe out to the Sea.

6 And your West quarter shall bee the
great ^c sea: euen that border that shall be your
West coast.

7 And this shall be your North quarter:
ye shall marke out your border from the
great sea vnto mount ^d Hor.

8 From mount Hor, ye shall point out till
it come vnto Hamath, and the ende of the
coast shall be at Zedad.

9 And the coast shall reach out to Ziphron,
and goe out at Hazar-enan: this shall be your
North quarter.

10 And yee shall marke out your East
quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from
Shepham to Riblah, and from the East side
of Ain: and the same border shall descend
and goe out at the side of the Sea of ^e Chinnereth Eastward.

12 Also that border shall goe downe to
Jordan, and leaue at the salt Sea: this shall

bee your land with the coasts thereof round
about.

13 ¶ Then Moses commanded the chil-
dren of Israel, saying, This is the land
which ye shall inherite by lot, which the Lord
commanded to giue vnto nine tribes and
halfe the tribe.

14 * For the tribe of the children of Reu-
ben, according to the household of their fa-
thers, and the tribe of the children of Gad,
according to their fathers households, and
halfe the tribe of Manasseh, haue receiued
their inheritance.

15 Two tribes and an halfe tribe haue
receiued their inheritance on this side of
Jordan toward Jericho full East.

16 ¶ Again the Lord spake vnto Moses,
saying,

17 These are the names of the men which
shall diuide the land vnto you: * Eleazar the
Priest, and Joshua the sonne of Nun.

18 And yee shall take also a ^f Prince of e-
uery tribe to diuide the land.

19 The names also of the men are these:
of the tribe of Iudah, Caleb the sonne of Je-
phunneh.

20 And of the tribe of the sonnes of Si-
mcon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elitad the
sonne of Chillon,

22 Also of the tribe of the sonnes of Dan,
the Prince Bukki the sonne of Jogli.

23 Of the sonnes of Ioseph: of the tribe
of the sonnes of Manasseh, the Prince Hani-
niel the sonne of Ephod.

24 And of the tribe of the sonnes of E-
phraim, the Prince Kemuel, the sonne of
Shiphthan.

25 Of the tribe also of the sonnes of Ze-
bulun, the Prince Elizaphan, the sonne of
Barnach.

26 So of the tribe of the sonnes of Issa-
char, the Prince Patiel the sonne of Azan.

27 Of the tribe also of the sonnes of A-
sher, the Prince Ahisud, the sonne of She-
lomi.

28 And of the tribe of the sons of Naphtali,
the Prince Pedabel, the sonne of Am-
mihud.

29 These are they whom the Lord com-
manded to diuide the inheritance vnto the
children of Israel in the land of Canaan.

CHAP. XXXV.

1 Vnto the Leuites are giuen cities and suburbs. 11
The cities of refuge. 16 The law of murder. 30 For
one mans witness shall no man be condemned.

And the Lord spake vnto Moses in the
plaine of Moab by Iordane toward Je-
richo, saying,

2 * Command the children of Israel that
they giue vnto the ^a Leuites of the inheri-
tance of their possession, ^b cities to dwell in:
ye shall giue also vnto the Leuites the sub-
urbs of the cities round about them.

3 So they shall haue the cities to dwell in,
and their suburbs shall be for their cattel, and
for their substance, and for all their beasts.

4 And the suburbs of the cities, which
be preferred by them in the obedience of God and his Law.

Chap. 33. 33.
Josh. 14. 2, 3.

Josh. 19. 51.

f One of the
heads or chiefe
men of euery
tribe.

g And be iudges
ouer euery piece
of ground that
should fall to any
by lot, so the in-
tent that all
things might be
done orderly,
and without
contention.

Josh. 21. 2.

a Because they
had no inheri-
tance assigned
them in the land
of Canaan.

b God would
haue them scar-
tered thorow all
the land, because
the people might

c So that in all
were three thou-
sand: and in the
compasse of these
two thousand
they might plant
and sowe.

Exod. 4. 4 1 iosh.
30. 3. and 21. 3.

ye shall giue vnto the Leuites, from the wall
of the city outward, shalbe a thousand cubits
round about.

5 And ye shall measure without the citie
of the East side, two thousand cubits: and
of the South side two thousand cubits: and
of the West side, two thousand cubits: and
of the North side, two thousand cubits: and
the citie shall be in the mids: this shall be the
measure of the suburbs of their cities.

6 And of the cities which ye shall giue vn-
to the Leuites, * there shall bee sixe cities for
refuge, which ye shall appoint, that he which
killeth, may flee thither: and to them ye shall
adde two and forty cities moe.

7 All the cities which ye shall giue to the
Leuites, shall be eight and forty cities: them
shall ye giue with their suburbs.

8 And concerning the cities which yee
shall giue, of the possession of the children of
Israel: of many yee shall take moe, and of
fewe yee shall take lesse, euerie one shall giue
of his cities vnto the Leuites, according to
his inheritance which he inheriteth.

9 And the Lord spake vnto Moyses,
saying,

10 Sprake vnto the children of Israel,
and say vnto them, * When ye be come ouer
Jordan into the land of Canaan,

11 Ye shall appoint you cities, to be cities
of refuge for you, that the slayer, which slay-
eth any person vnwares, may flee thither.

12 And these cities shall bee for you a re-
fuge from the auenger, that hee which kil-
leth, die not, vntill he stand before the Con-
gregation in iudgement.

13 And of the cities which yee shall giue,
sixe cities shall ye haue for refuge.

14 Yee shall appoint three * on this side
Jordan, and yee shall appoint three cities in
the land of * Canaan, which shall be cities of
refuge.

15 These sixe cities shall be a refuge for the
children of Israel, and for the stranger, and
for him that dwelleth among you, that euer-
y one which killeth any person vnwares,
may flee thither.

16 * And if one smite another with an
instrument of yron that hee die, hee is a mur-
therer, and the murtherer shall die the death.

17 Also if he smite him by casting a stone,
wherewith hee may be slaine, and he die, hee
is a murtherer, and the murtherer shall die
the death.

18 Or if he smite him with an handwea-
pon of wood, wherewith hee may be slaine,
if he die, he is a murtherer, and the murtherer
shall die the death.

19 The reuenger of the blood himselfe
shall slay the murtherer, when hee meeteth
him, he shall slay him.

20 But if he thrust him * of hate, or hurle
at him by laying of waite, that he die,

21 Or smite him through enmitie with
his hand, that he die, he that smote him, shall
die the death: for he is a murtherer: the re-
uenger of the blood shall slay the murtherer
when he meeteth him.

22 But if hee pushed him vnadvisedly,
and not of hatred, or cast vpon him any
thing without laying of waite,

23 Or any stone (wherewith hee might bee
slaine) and laie him not, nor caused it to fall
vpon him, and hee die, and was not his ene-
mie, neither sought he him any harme,

24 Then the Congregation shall iudge
betwene the slayer & the auenger of blood
according to these lawes.

25 And the Congregation shall deliuer
the slayer out of the hand of the auenger of
blood, and the Congregation shall restore
him vnto the citie of his refuge, whither hee
was fled: and hee shall abide there vnto the
death of the high Priest, which is anointed
with the holy oyle.

26 But if the slayer come without the
borders of the citie of his refuge, whither hee
was fled,

27 And the reuenger of blood finde him
without the borders of the citie of his refuge,
and the reuenger of blood slay the mur-
therer, he shall be guiltlesse,

28 Because hee should haue remained in
the citie of his refuge, vntill the death of the
high Priest: and after the death of the high
Priest, the slayer shall returne vnto the land
of his possession.

29 So these things shall bee a lawe of
iudgement vnto you, throughout your gene-
rations in all your dwellings.

30 Whosoever killeth any person, the
iudge shall slay the murtherer, though * wit-
nesse: but * one witness shall not testify a-
gainst a person, to cause him to die.

31 Moreover yee shall take no recompence
for the life of the murtherer, which is * wor-
thy to die: but he shall be put to death.

32 Also yee shall take no recompence for
him that is fled to the citie of his refuge, that
he should come againe, and dwell in the land,
before the death of the high Priest.

33 So ye shall not pollute the land where-
in ye shall dwell: for blood defileth the land;
and the land cannot be cleansed of the blood
that is shed therein, but by the blood of him
that shed it.

34 Defile not therefore the land which ye
shall inhabit, for I dwell in the mids there-
of: for I the Lord dwell among the children
of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of
Zelophehad. 7 The inheritance could not bee giuen
from one tribe to another.

Then the chiefe fathers of the family of
the sonnes of Silead, the sonne of Ma-
chir, the sonne of Manasse, of the families
of the sonnes of Joseph, came, and spake be-
fore Moyses, and before the princes: the chiefe
fathers of the children of Israel,

2 And said, The Lord commanded my
Lord to giue the land to inherit by lot to the
children of Israel: and my Lord was com-
manded by the Lord, to giue the inheritance
of Zelophehad our brother vnto his daugh-
ters.

3 If they be married to any of the sonnes
of the other tribes of the children of Israel,
then shall their inheritance bee taken a-
way from the inheritance of our fathers,
and shall bee put vnto the inheritance of the
tribe wherof they shall be: so shall it be ra-
ken

h That is, his
next kinsman.

i Vnder this fi-
gure is declared
that our finnes
could not be re-
mitted, but by
the death of the
high Priest Iesus
Christ.
k By the sen-
tence of the
Iudge.

l A law to iudge
murthers done
either of purpose
or vnadvisedly.

Deut. 17. 6. and

19. 13.

Matth. 18. 16.

2. cor. 13. 1.

m Which pur-
posely hath com-
mitted murther.

n Or, Murther,
n So God is
mindfull of the
blood wrong-
fully shed, that
hee maketh his
dumme creatures
to demand ven-
geance thereof.

Exod. 21. 13.
deut. 19. 2.
1 sh. 20. 2.

d Meaning, from
the next of the
kinred, who
ought to pursue
the cause.

e Among the
Reubenites, Ga-
dites, and halfe
the tribe of Ma-
nasseh, Deut. 4.

41.
1osh. 30. 7.

f Or, among
them.

Exod. 21. 14.
f Wittingly, and
willingly.

g That is, with
a big and dange-
rous stone: in E-
brew, with a
stone of his
hand.

Deut. 19. 11.

h Or, suddenly.

Exod. 21. 13.

i Or, instrument,

c Signifying, that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof, should haue bene abalienated to others.

e When there is no male to inherit.

ken away from the lot of our inheritance.

4 Also when the Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph haue said well.

6 This is the thing that the Lord hath commaunded, concerning the daughters of Zelophehad, saying, They shall be wiues, to whom they thinke best, onely to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remooue from tribe to tribe, for every one of the children of Israel shall toyne himselfe to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth any inheritance of the tribes of the children of

Israel, shall be wife vnto one of the family of the tribe of her father: that the children of Israel may enjoy every man the inheritance of their fathers.

9 Neither shall their inheritance goe about from tribe to tribe: but every one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes.

12 They were wiues to certaine of the families of the sonnes of Manasse the sonne of Joseph: so their inheritance remained in the tribe of the family of their father.

13 These are the commandements and lawes which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab by Iordan toward Jericho.

chap. 37
man

f Touching the ceremoniall and iudiciall lawes.

* That is, a second law: so called because the Law which God gaue in mount Sinai, is here repeated, as though it were a new law: and this booke is a commentary or exposition of the ten commandements.

The fift booke of Moses, called

* Deuteronomie.

THE ARGUMENT.

THE wonderfull loue of God toward his Church, is liuely set foorth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of forty yeres, Deut. 9. 7. they had deserued to haue bene cut off from the number of his people: and for euer to haue bin deprived of the vte of his holy Word and sacraments: yet hee did euer preserue his Church euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings, and rebellion hee had most sharpely punished) to feare and obey the Lord, to embrace and keepe his Law without adding thereunto, or diminishing therefrom. For by his Word hee would bee knowne to bee their God, and they his people: by his Word hee would gouerne his Church, and by the same they should learne to obey him: by his Word hee would discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his own people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp kings and gouernours, for the setting forth of his Word, and preseruatiō of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore hee willett to exercise themselves diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoever offendeth the Maiestie of God. And as hee had to fore instructed their fathers in all things appertaining both to his spirituall seruice, and for the maintenance of that societie which is betweene men: so hee prescribeth here a new, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessary for a common weale: appointing vnto every state and degree, their charge and dutie: as well how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatening withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie, to such as obseue and obey them.

CHAP. I

2 A briefe recitall of things done before from Horeb vnto Kadish-barnea. 32 Moses reprooueth the people for their incredulitie. 44 The Israelites are overcome by the Amorites, because they fought against the commandement of the Lord.

THee bee the wordes which Moses spake vnto all Israel, on this side Iordan in the wilderness, in the plaine, betweene Paran and Tophel, and Laban and Hazereth, and Di-zahab.

2 There are eleuen dayes journey from e In Horeb, or e Horeb vnto Kadish-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them.

4 And that he had slaine * * Sihon the to the youth, which either then were not borne, or had not iudgement. d By these examples of Gods fauour, their minds are prepared to receiue the Law. Numb. 31, 34.

a In the countrey of Moab.
b So that the wilderness was betweene the sea and this plaine of Moab.

e The second time.

f In the second yeere, and second moneth, Num. 10. 11.

|| Or, Euphrates.

Gene. 15. 18. and 17. 7, 8.

g By the counsell of Iethro my father in law, Exo. 18. 19.

h Not so much by the course of nature, as miraculously.

i Signifying how great a burden it is to gouerne the people
k Whose godlineesse and vp-rightnesse is knownen.

l Declaring what sort of men ought to haue a publike charge, see Exo. 18. 21

John 7. 24.

Leuit. 19. 15. chap. 16. 19. 1 sam. 16. 7. pro. 24. 23. eccles. 4. 2. 1. iames 2. 2.

m And you are his lieutenants,

n So that the fault was in themselves that they did not sooner possesse the inheritance promised.

king of the Amorites, which dwelt in Bashan, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Jordan, in the lande of Moab began Moyses to declare this Law, saying.

6 The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long enough in this mount.

7 Turne you, and depart, and go vnto the mountaine of the Amorites, & vnto all places nere therunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the sea side, to the land of the Canaanites, and vnto Libanon: euen vnto the great river the river Euphrates.

8 Behold, I haue set the land before you: go in and possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iakob, to giue vnto them, and to their seed after them.

9 And I spake s vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath multiplied you: and behold, ye are this day as the stars of heauen in number:

11 (The Lord God of your fathers make you a chow and times so many moe as ye are, and blisse you as he hath promised you.)

12 How can I alone beare your cumbrance and your charge, and your strife?

13 Bring you men of wilde dome and of vnderstanding, and known among your tribes, and I will make them rulers ouer you.

14 Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, wise and known men, and made them rulers ouer you, captains ouer thousands, and captaiues ouer hundreds, & captaiues ouer fiftie, and captaiues ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the controversies between your brethren, * and iudge righteously between euery man and his brother, and the stranger that is with him.

17 See shall haue no respect to person in iudgement, * but shall heare the small as well as the great: ye shall not feare the face of man: for the iudgement is Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 Then we departed from Horeb, and went thow all that great and terrible wilderness (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And I said vnto you Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath said the land before thee: goe vp and possesse it, as the Lord the God of thy fathers hath said vnto thee: feare not, neither be discouraged.

22 Then ye came vnto me euery one, and sayd, Wee will send men before vs to search vs out the land, and to bring vs word againe, what way we must goe by, and vnto what cities we shall come.

23 So the saying pleased mee well, and I tooke twelue men of you, of euery tribe one.

24 Who departed, and went vp into the mountaine, and came vnto the river Euphrates, and searched out the land.

25 And tooke of the fruite of the land in their handes, and brought it vnto vs, and brought vs word againe, and said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding ye would not goe vp, but were disobedient vnto the commandment of the Lord your God,

27 And murmured in your tents, and said, Because the Lord hated vs, therefore hath he brought vs out of the land of Egypt to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whether shall we goe vp? our brethren haue discouraged our hearts, saying, The people is greater and taller then we, the cities are great, and walled vp to heauen: and moreover, we haue seene the sonnes of the Anakims there.

29 But I said vnto you, Feare not, neither be afraid of them.

30 The Lord your God, who goeth before you, hee shall fight for you, according to all that hee did vnto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, until ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God.

33 Who went in the way before you, to search you out a place to pitch your tents in in the night, that ye might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and swore, saying,

35 Surely there shall not one of these men of this froward generation see that good land which I swore to giue vnto your fathers,

36 Save Caleb the sonne of Iephunneh: hee shall see it, * and to him will I giue the land that hee hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 Also the Lord was angry with me for your sakes, saying, Thou also shalt not goe in thither.

38 But Ioshua the sonne of Nun, which standeth before thee, hee shall goe in thither: to incourage him: for hee shall cause Israel to inherit it.

29 Moreover, your children, which ye sayde should be a pray, and your sonnes which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it, and they

o Reade Num. 13. 1, 3.

Num. 13. 24. || Or, valley of the cluster of grapes.

p To wit, Caleb and Ioshua, Moses preferreth the better part to the greater, that is, two to ten.

q Such was the leues vnthankfulness, that they counted Gods especiall loue, hatred.
r The other ten, not Caleb and Ioshua.
Num. 13. 29.

s Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

Ezra. 13. 21.

Num. 14. 29.

Iosh. 14. 6.

Num. 20. 12. and 27. 14. Chap. 3. 26.

and 4. 21. and 34. 4.

Which ministereth vnto thee.

u Which were ynder twenty yeere old, as Num. 14. 31.

they shall possess it.

40 But as for you, turne backe, and take your Iourney into the wilderness by the way of the red Sea.

41 Then ye answered, and said vnto mee. We haue sinned against the Lord, we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, See not vp, neither fight (for I am y not among you) lest you fall before your enemies.

43 And when I tolde you, ye would not heare, but rebelled against the commaundement of the Lord, and were paccunpious, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine, came out against you, and chased you (as bees do to doe) and destroyed you in Seir, even vnto Hormah.

45 And when yee came againe, ye wept before the Lord, but the Lord would not heare your voice, nor incline his eares vnto you.

46 So yee abode in Kadesh a long time, according to the time that yee had remained before.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Heshbon is discomfied.

Then we turned, and tooke our Iourney into the wilderness, by the way of the red Sea, as the Lord spake vnto mee: and wee compassed mount Seir a long time.

2 And the Lord spake vnto me, saying, 3 Ye haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe thow the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take you good heed therefore.

5 Yee shall not prouoke them: for I will not giue you of their land so much as a foote breadth, because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the workes of thine hand: hee knoweth thy walking thow the way of the wilderness, and the Lord thy God hath bin with thee this forty yeere, and thou hast lacked nothing.

8 And when wee were departed from our brethren the children of Esau, which dwell in Seir, thow the way of the platne from Elath, and from Elzion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto mee, Thou shalt not see Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto y children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for Giants as the Anakims: whom the Moabites call Emims.

12 The Horims also dwelt in Seir beforetime, whom the children of Esau chased out, and destroyed them before them, and dwell in their stead: as Israel hath doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the river Zered: and we went ouer the river Zered.

14 The space also wherein we came from Kadesh-barnea, vntill we were come ouer the river Zered, was eight and thirty yeres, vntill all the generation of the men of warre were waited out from among the host, as the Lord swaie vnto them.

15 For indeed the hand of the Lord was against them, to destroy them from among the host, till they were consumed.

16 So when all the men of warre were consumed, and dead from among the people:

17 Then the Lord spake vnto mee, saying,

18 Thou shalt go thow the coast of Moab this day,

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of Giants: for Giants dwelt therein aforetime, whom the Ammonites called Zamzuminims:

21 A people that was great and many, and tall as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwell in their stead:

22 As hee did to the children of Esau which dwell in Seir, when hee destroyed the Horims before them, and they possessed them, and dwell in their stead vnto this day.

23 And the Amims which dwell in Hazerim, even vnto Azab, the Captains, which came out of Caphtor, destroyed them, and dwell in their stead.

24 Rise vp therefore, sayth the Lord: take your Iourney, and passe ouer the river Arnon: beholde, I haue giuen into thine hand Sihon the Amomite, king of Heshbon, and his land: begin to possesse it, and prouoke him to battell.

25 This day will I begin to send thy feare and thy spread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with wordes of peace, saying,

f Signifying, that as these giants were driven out for their sinnes: so the wicked when their sinnes are ripe, cannot auoyde Gods plagues, Gen. 36. 20.

Num. 31. 12.

g He sheweth hereby that as God is true in his promise: so his threatnings are not in vaine. h His plague and punishment to destroy all that were twenty yere old and aboue,

i Who called themselves Rephaims: that is, preferuers, or physicians to heale & reforme vices: but were in deed Zamzuminims, that is, wicked and abominable.

h Or, Gila.

k According to his promise made to Abraham, Gen. 15. 21. l This declarerh that the hearts of men are in Gods hands, either to be made faint or bold.

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commaundeth. y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocritie, then true repentance, rather lamenting the losse of your brethren, then repenting for your sinnes.

a They obeyed, after that God had chastised them. b Eight and thirtie yeere, as verse 14.

c This was the second time: for before they had caused the Israelites to returne, Num. 20. 11. Gen. 36. 8.

d And giuen thee meanes wherewith thou maiest make recompense: also God will direct thee by his providence, as he hath done. h Or, wilderness.

h Or, besige. e Which were the Moabites, and Ammonites.

Num. 21. 22.

27 ¶ Let mee passe thorow thy land: I wil goe by the hie way: I will neither turne to the right hand, nor to the left.

28 Thou shalt sell me meat for money for to eate, and shalt giue mee water for money for to drinke: onely I will goe thorow on my foot.

m Because neither intreaty nor examples of others could moue him, hee could not complaine of his iust destruction. n God in his election and reprobation doeth not only appoint the ends, but the meanes tending to the same.

Num. 21. 23.

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar did vnto mee) until I bre come our Iorden, into the land which the Lord our God giueth vs.

30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had hardened his spirit, and made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto mee, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherit his land.

32 ¶ Then came out Sihon to meete vs, himselfe with all his people to fight at Jahaz.

† Ebr. before vs.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed euery cite, men, and women, and children: wee let nothing remaine.

o God had cursed Canaan, and therefore hee would not that any of the wicked race should be preferred.

35 Onely the cattell wee tooke to our selues, and the spoile of the cities which wee tooke.

36 From Arer, which is by the banke of the riuer of Arnon, and from the cite that is vpon the riuer, euen vnto Gilead: there was not one cite that escaped vs: for the Lord our God deliuered vs by all || before vs.

|| Or, into our hand.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the riuer || Jabbok, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

|| Or, fiord.

CHAP. III.

3 Og the King of Bashan is slaine. 11 The biggest of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

¶ When we turned, and went vpon by the way of Bashan: and Og King of Bashan came out against vs, hee and all his people to fight at Edrei.

Num. 21. 33.

chap. 29. 7.

a Therefore beside the commandement of the Lord, they had iust occasion on his part to fight against him.

Num. 21. 24.

Num. 21. 33.

2 And the Lord said vnto mee, Feare him not, for I wil deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand Og the king of Bashan, and all his people: and we smote him, until none was left him aliue.

4 And wee tooke all his cities the same time, neither was there a cite which wee tooke not from them, euen threescore cities,

and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles gates and barres, beside vnmattled townes a great many.

b As villages and small towns.

6 And wee overthrew them as wee did vnto Sihon king of Heshbon, destroying euery city with men, women, and children.

7 But all the cattell and the spoile of the cities wee tooke for our selues.

c Because this was Gods appointment, therefore it may not be iudged cruell.

8 Thus wee tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon, vnto mount Heshmon:

9 (Which Heshmon the Sidonians call Shitrion, but the Amorites call it Shitrir.)

10 All the cities of the plaine, & all Gilead, & all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

Num. 3. 2. 3.

12 And this land, which wee possessed at that time, from Arer, which is by the riuer of Arnon, and halfe mount Gilead, and the cities thereof gaue I vnto the Reubenites, and Gadites.

13 And the rest of Gilead & all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasse: euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Jair the sonne of Manasse tooke all the countrey of Argob, vnto the coasts of Geshuri, and of Maachathi: and called them after his owne name, Bashan, Manasse Jair vnto this day.

Num. 32. 41. e Meaning, when hee wrote this historie.

15 And I gaue part of Gilead vnto Gad.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer Jabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

|| Or, as Ashtoph.

17 The plaine also and Iorden, and the borders from Enneth euen vnto the sea of the plaine, to wit, the salt Sea || vnder the springs of Disgab Eastward.

18 ¶ And I commaunded you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

g That is, the Reubenites, Gadites, and halfe Manasse, as Num. 32. 21.

19 Pour wines onely and your children, and your cattell, (for I know that yee haue much cattell) shall abide in your cities, which I haue giuen you.

20 Until the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall yee returne euery man vnto his possession, which I haue giuen you.

Iosh. 22. 4. Num. 27. 18. 19. 23. h So that the victories came not by your owne wisdom, strength, or multitude. Iosh. 1. 5. and 10. 8. 25.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two kings: so shall the Lord doe vnto all the kingdomes whither thou goest.

i He speaketh according to the common and corrupt speech of them which attribute that power vnto idols, that onely appertaineth vnto God.

|| Or words. k He meaneth Zion, where the Temple should be built, & God honoured.

l As before he saw by the spirit of prophetic the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature, to behold all the plentiful land of Canaan.

22 **Ye shall not feare them:** for the Lord your God, he shall fight for you.

23 **And I brought the Lord the same time,** saying.

24 **O Lord God,** thou hast begun to shew thy seruant thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can doe like thy workes, and like thy power?

25 **I pray thee let me go ouer and see the good land that is beyond Iordan,** that goodly mountaine and Lebanon.

26 **But the Lord was angry with me for your sakes,** and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vaine words of this matter.

27 **Get thee vp into the top of Pisgah,** and lift vp thine eyes Westward & Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iordan.

28 **But charge Iosua, & encourage him,** and bolden him: for he shall goe before this people, and hee shall diuide for inheritance vnto them the land which thou shalt see.

29 **So we abode in the valley ouer against Beth-peor.**

CHAP. III.

1 An exhortation to obserue the Law without adding thereto, or diminishing. 6 Therein standeth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatning against them that forsake the Law of God. 37 God chose the seeds because hee loued their fathers. 43 The three cities of refuge.

NOW therefore hearken, O Israel, vnto the ordinances and to the Lawes which I teach you: so doe, that ye may liue and goe in, and possesse the land which the Lord God of your fathers giueth you.

2 **We shall put nothing vnto the word which I command you,** neither shall ye take ought there from, that ye may keep the commandments of the Lord your God which I command you.

3 **Your eyes haue seene what the Lord did because of Baal-peor,** for all the men that followed Baal-peor, the Lord thy God hath destroyed every one from among you.

4 **But ye that did cleave vnto the Lord your God,** are aliuie every one of you this day.

5 **Beholde, I haue taught you ordinances, and lawes,** as the Lord my God commanded me, that ye should doe even so within the land whither ye goe to possesse it.

6 **Keep them therefore, and doe them:** for that is your wisdom, and your understanding in the sight of the people, which shall heare all these ordinances, and shall say, || Truly this people is wise, and of understanding, and a great nation.

7 **For what nation is so great,** vnto whom the Gods come so neere vnto them, as the Lord our God is: neere vnto vs, in all that we call vnto him for?

8 **And what nation is so great,** that hath ordinances and lawes so righteous, as all this law, which I set before you this day?

9 **But take heede to thy selfe,** and keep thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy ionnes, and thy sonnes sonnes:

10 **Forget not the day that thou stoodest before the Lord thy God in Horeb,** when the Lord said vnto me, Gather me the people together, and I will cause them to heare my words, that they may learne to feare mee all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 **Then came you neere and stood vnder the mountaine,** and the mountaine burnt with fire vnto the mids of heauen, and there was darkenesse, clouds, and mist.

12 **And the Lord spake vnto you out of the middes of the fire,** and ye heard the voice of the wordes, but saw no similitude, save a voyce.

13 **Then he declared vnto you his covenant which he commanded you to doe,** even the ten Commandments, and wrote them vpon two Tables of stone.

14 **And the Lord commanded mee that same time that I should teach you ordinances and lawes,** which ye should obserue in the land, whither ye goe to possesse it.

15 **Take therefore good heed vnto your tielues,** for ye saw no image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:

16 **That ye corrupt not your selues,** and make you a grauen image or representation of any figure: whether it bee the likenesse of male or female,

17 **The likenesse of any beast that is on earth,** or the likenesse of any feathered fowle that flieth in the ayre:

18 **Or the likenesse of any thing that creepeth on the earth,** or the likenesse of any fish that is in the waters beneath the earth.

19 **And lest thou lift up thine eyes vnto heauen,** and when thou seest the sunne and the moone, and the starres with all the hoste of heauen, thou wilt bee diuined to worship them, and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 **But the Lord hath taken you and brought you out of the yron furnace,** out of Egypt: to bee vnto him a people and inheritance, as appeareth this day.

21 **And the Lord was angry with me for your words,** and saide that I should not goe ouer Iordan, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 **For I must die in this land,** and shall not goe euer Iordan: but ye shall goe out, and possesse that good land.

23 **Take heede vnto your selues,** lest ye forget the covenant of the Lord your God which he made with you, lest ye make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 **For the Lord thy God is a consuming fire,** and a zealous God.

25 **When thou shalt beget children and childrens children,** and shalt haue remained long

h He addeth all these words to shew that we can neuer be careful enough to keepe the law of God, and to teach it to our posterity.

Exod. 19. 18. i The law was given with feare. full miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.

k God ioyneth this condition to his covenant. || Or, words,

† Ebr. sules. l Signifying that destruction is prepared for all them that make any image to represent God.

a For this doctrine standeth not in bare knowledge, but in practise of life.

Chap. 12. 32.

b Thinke not to be more wise then I am.

c God will not be serued by halves, but will haue full obedience.

d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: read Numb 25. 3, 4.

e And were not idolaters.

f Because all men naturally desire wisdom, hee sheweth how to attaine vnto it. || Or, surely.

g Helping vs, & deliuering vs out of all dangers, as 2 Sam. 7. 23.

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable slavery, and freely chosen you for his children.

o Vnto good affection appeareth in that, that he, being deprivileged of such an excellent treasure, doeth not enuie them that must enjoy it.

p To those that come not vnto him with loue and reuerence, but rebel against him, Heb. 12. 29

q Meaning here-
by all superstiti-
on and corrupti-
on of the true
service of God,
r Though men
would absolve
you, yet the in-
fensible creatures
shall be witnesses
of your disobe-
dience,
s So that his
curse shall make
his former bless-
ings of none
efficacy,
t Not with out-
ward shew or
ceremony, but
with a true con-
fession of thy
faults,
† Ebr. in the latter
dayes.

u To certifie
them the more
of the assurance
of their saluati-
on.
x Mans negli-
gence is partly
cause that hee
knoweth not
God.

y By so manifest
proofs, that none
could doubt
thereof.

z He sheweth
the cause why
God wrought
these miracles.

a Freely and not
of their deserts.

b God promi-
seth reward not
for our merits,
but to encourage
vs, and to assure
vs that our la-
bour shall not be
lost.

long in the land, if yee corrupt your selues,
and make any grauen image or likenesse of
any thing, and worke euill in the sight of the
Lord thy God, to provoke him to anger,

26 I call heauen and earth to record a-
gainst you this day, that ye shal shortly perish
from the land, whereunto ye goe ouer Iordan
to possesse it: yee shall not prolong your daies
therein, but shall bettely be destroyed.

27 And the Lord shal scatter you among
the people, and ye shall be left few in number
among the nations, whither the Lord shall
bring you.

28 And there ye shall serue gods, even the
worke of mans hand, wood, and stone, which
neither see, nor heare, nor eat, nor smell:

29 But if from thence thou shalt seeke the
Lord thy God, thou shalt finde him, if thou
seeke him with all thine heart, and with all
thy soule.

30 When thou art in tribulation, and all
these things are come vpon thee, † at the
length, if thou returne to the Lord thy God,
and be obedient vnto his voice,

31 (For the Lord thy God is a mercifull
God) he will not forsake thee, neither destroy
thee, nor forget the covenant of thy fathers,
which he is iware vnto them.

32 For enquire now of the daies that are
past, which were before thee, since the day
that God created man vpon the earth, and
aske from the one ende of heauen vnto the o-
ther, if there came to passe such a great thing
as this, or whether any such like thing hath
euer been heard.

33 Did euer people heare the voice of God
speaking out of the midst of a fire, as thou
hast heard, and liued?

34 Did euer God assayed to goe and take
him a nation from among nations, by ten-
tations, by signes, and by wonders, and by
warre, and by a mightie hand, and by a stre-
ched out arme, and by great feare, according
vnto all that the Lord your God did vnto
you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou
mightest know, that the Lord hee is God,
and that there is none but he alone.

36 Out of heauen he made thee heare his
voice, to instruct thee, and vpon earth hee
shewed thee his great fire, and thou heardest
his voice out of the midst of the fire.

37 And because hee loued thy fathers,
therefore he chose their seede after them, and
hath brought thee out of Egypt in his sight,
by his mightie power.

38 To thrust out nations greater and
mightier then thou before thee, to bring thee
in, and to giue thee their land for inheritance,
as appeareth this day.

39 Understand therefore this day, & con-
sider in thine heart, that the Lord hee is God
in heauen above, and vpon the earth beneath:
there is none other.

40 Thou shalt keepe therefore his ordi-
nances, and his commandements which I
command thee this day, that it may goe
well with thee, and with thy children after
thee, and that thou mayest prolong thy daies
vpon the earth, which the Lord thy God gi-
ueth thee for euer.

41 Then Moses separated three cities
on this side of Iordan toward the sunne ri-
sing:

42 That the slayer should flee thither,
which had killed his neighbour at vnawares,
and hated him not in time past, might flee, I
say, vnto one of those cities, and liue:

43 That is, Bezzer in the wilderness, in the
plaine country of the Kenizites: and Ramoth
in Gilead among the Gadites, and Golan
in Bashan among them of Manasseh.

44 So this is the Law which Moses
set before the children of Israel.

45 These are the witnesses, and the ordi-
nances, and the Lawes which Moses decla-
red to the children of Israel after they came
out of Egypt,

46 On this side Iordan, in the valley o-
uer against Beth-peor, in the land of Shi-
hon king of the Amorites, which dwelt at
Heshbon, whom Moses and the children of
Israel smote, after they were come out of
Egypt:

47 And they possessed his land, and the
land of Og king of Bashan, two kings of
the Amorites, which were on this side Ior-
den toward the sunne rising:

48 From Aroer, which is by the banke of
the riuer Arnon, euen vnto mount Sion,
which is Hermon,

49 And all the plaine by Iordan East-
ward, euen vnto the sea of the plaine, vnder
the springes of Pisgab.

CHAP. V.

5 Moses is the meane betwene God and the peo-
ple. 6 The law is repeated. 23 The people are afraid
at Gods voyce. 29 The Lord wissheth that the people
would feare him. 32 They must neither decline to the
right hand nor to the left.

Then Moses called all Israel, and said
vnto them, Heare, O Israel, the ordina-
ces and the lawes which I propose to you
this day, that yee may learne them, and take
heed to obserue them.

2 The Lord our God made a covenant
with vs in Horeb.

3 The Lord made not this covenant
with our fathers onely, but with vs, euen
with vs all here aloue this day.

4 The Lord talked with you face to face
in the mount, out of the midst of the fire.

5 (At that time I stood betwene the
Lord and you, to declare vnto you the word
of the Lord: for yee were afraid at the sight
of the fire, and went not vp into the mount)
and he said,

6 I am the Lord thy God, which haue
brought thee out of the land of Egypt, from
the house of bondage.

7 Thou shalt haue none other gods be-
fore my face.

8 Thou shalt make thee no grauen image
or any likenesse of that that is in heauen a-
bove, or which is in the earth beneath, or that
is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto
them, nor serue them: for I the Lord thy
God am a ielous God, visiting the iniquity
of the fathers vpon the children, euen vnto
the third and fourth generation of them that
hate me:

1/5b. 10. 8.

c The Articles
and points of
the couenant.

Num. 21. 24.
chap. 1. 4.

Num. 21. 33.
chap. 3. 3.

d That is, the
salt sea.
Chap. 3. 17.

† Ebr. I speake in
your eares.

Exod. 19. 5, 6.
a Some reade,
God made not
this covenant,
that is, in such
ample sort and
with such signes
and wonders,
b So plainly
that you neede
not to doubt
thereof.

Exod. 20. 2.
Leuit. 26. 1.
psal. 97. 7, 9.
|| Or, seruants.
c God bindeth
vs to serue him
onely without
superstition and
idolatry.

Exod. 34. 7.
ierem. 32. 18.
d That is, of his
honour, nor per-
mitting it to be
giuen to other.

10 And shewing mercie vnto thousands, of them that loue mee, and keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles that taketh his Name in vaine.

Meaning, since God permitte the sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Six dayes thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day is the Sabbath of the Lord thy God, thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest as well as thou.

15 For remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand and stretched out arme: therefore the Lord thy God commaunded thee to obserue the Sabbath day.

g Not for a shew but with true obedience and due reuerence.

16 Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may goe well with thee vpon the land which the Lord thy God giueth thee.

Matth. 5. 31.
Luke 18. 20.
Rom. 13. 9.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steale.

20 Neither shalt thou beare false witness against thy neighbour.

Rom. 7. 7.
h He speaketh not onely of that resolute will, but that there bee no motion or affection.

21 Neither shalt thou^a couet thy neighbours wife, neither shalt thou desire, thy neighbours house, his field, nor his man seruant, nor his maide, his oxe, nor his asse, nor ought that thy neighbour hath.

22 These words the Lord spake vnto all your multitude in the Mount out of the mids of the fire, the cloud and the darknesse, with a great voice, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

i Teaching vs by his example to be content with his word & adde nothing thereto.

23 And when yee heard the voyce out of the mids of the darknesse, (for the mountaine did burne with fire) then yee came to mee, all the chiefe of your tribes, and your Elders:

Exod. 19. 19.

24 And yee saide, Behold, the Lord our God hath shewed vs his glory and his greatness, and wee haue heard his voyce out of the mids of the fire: wee haue seene this day that God doth talke with man, and he liueth.

chap. 4. 33.

25 Now therefore why should we die? for this great fire will consume vs: if we heare the voyce of the Lord our God any more, we shall die.

|| Or, man.

26 For what || flesh was there euer, that heard the voyce of the liuing God, speaking out of the mids of the fire as wee haue, and liued?

Exod. 20. 19.

27 Soe thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee. * and we will heare it, and doe it.

28 Then the Lord heard the voyce of your words, when ye spake vnto me: and the Lord said vnto mee, I haue heard the voyce of the

wordes of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Oh^a that there were such an heart in them to feare mee, and to keepe all my commandements alway: that it might goe well with them, and with their children for euer.

30 Soe, say vnto them, Returne you into your tents.

31 But stand thou here with me, & I will tell thee all the commandements, and the ordinances, & the lawes which thou shalt teach them: that they may doe them in the land which I giue them to possesse it:

32 Take heede therefore, that yee doe as the Lord your God hath commaunded you: turne not aside to the right hand, nor to the left.

33 But walke in all the wayes which the Lord your God hath commaunded you, that ye may^m liue, and that it may goe well with you: and that yee may prolong your dayes in the land which ye shall possesse.

k Hee requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

l Ye shall neither adde nor diminish. Chap. 4. 2. m As by obedience, God giueth vs all felicity: so of disobeying God, proceed all our miseries.

CHAP. VI.

¹ An exhortation to feare God, and keepe his commandements. ⁵ Which is, to loue him with all thine heart. ⁷ The same must bee taught to the posteritie. ¹⁶ Not to tempt God. ²⁵ Righteousnes is contained in the Law.

These now are the commandements, ordinances, and || lawes, which the Lord your God commaunded mee to teach you, that ye might doe them in the land whither ye goe to possesse it:

|| Or, iudgements

2 That thou mightest feare the Lord thy God, & keepe all his ordinances, and his commandements which I command thee, thou, and thy sonne, and thy sonnes sonne, all the dayes of thy life, euen that thy dayes may be prolonged.

a A reuerent feare and loue of God is the first beginning to keepe Gods commandements,

3 Heare therefore, O Israel, and take heed to doe it, that it may goe well with thee: and that yee may increaseth mightily^b in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

b Which hath abundance of all things appertaining to mans life.

4 Heare, O Israel, the Lord our God is Lord onely.

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 And these words which I command thee this day, shall be in thine heart.

7 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tarrest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp.

8 And thou shalt binde them for a signe vpon thine hand, and they shall be || as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the postes of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he sware vnto thy fathers, Abraham, Izhak, and Iacob, to giue to thee, with great and goodly cities, which thou buildedst not,

11 And houses full of all manner of goods, which thou filledst not, and welles digged, which

Matth. 23. 37. mar. 12. 29, 30. Luke 10. 27.

Chap. 11. 18.

c Some read, thou shalt whet them vpon thy children, to wit, that they may print them more deeply in memorie.

|| Or, signes of remembrance.

d That when thou entrest in, thou mayest remember them.

e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast delivered out of misery. f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull means, and abusing his graces. h Here he condemneth all mans good intentions,

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

Chap. 31. 8.

a Into thy power. Exod. 23. 32. and 34. 12.

which thou diggest not, vineyards and olive trees which thou plantest not, when thou hast eaten and art full.

12 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, & serue him, and shalt sweare by his Name.

14 Pre shall not walke after other gods after any of the gods of the people which are round about you.

15 For the Lord thy God is a ialous God among you: lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 Pre shall not tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shall keepe diligently the commandments of the Lord your God, and his Testimonies, and his ordinances which he hath commanded thee.

18 And thou shalt do that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest goe in, and possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When thy sonne shall aske thee in time to come, saying, What meane these Testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household before our eyes,

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to vs do all these ordinances, and to feare the Lord our God, that it may goe euill well with vs, and that he may preferre vs alius, as at this present.

25 Whereouer this shall be our righteousnes before the Lord our God, if we take heed to keepe all these commandments, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no covenant with the Gentiles. 5 They must destroy the idoles. 8 The elusion dependeth on the free lome of God. 19 The experience of the power of God ought to confirme vs. 25 To avoid all occasion of idolatry.

When the Lord thy God shall bring thee into the lande whither thou goest to possesse it, and shall root out many nations before thee: the Hittites, & the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier then thou,

2 And the Lord thy God shall giue them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor haue

compassion on them.

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord ware hote against you, and destroy thee suddenly.

5 But thus ye shall deale with them, ye shall ouerthrow their altars, and breake downe their pillars, and ye shall cut downe their groues, and burne their grauen images with fire.

6 For thou art an holy people vnto the Lord thy God, the Lord thy God hath chosen thee to bee a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chose you, because ye were more in number then any people: for ye were the fewest of all people.

8 But because the Lord loued you, and because hee would keepe the oath which hee had sworne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage, from the hand of Pharaoh king of Egypt.

9 That thou mayest knowe, that the Lord thy God, hee is God, the faithfull God, which keepeth covenant and merite vnto them that loue him and keepe his commandments, euen to a thousand generations,

10 And rewardeth them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I command thee this day to do them.

12 For if ye hearken vnto these lawes and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the mercy which he sware vnto thy fathers.

13 And hee will loue thee, and blesse thee, and multiply thee: he will also blesse the fruit of thy wombe, and the fruite of thy land, thy corne, and thy wine, and thine oile, and the increase of thy kine, and the flocks of thy sheepe in the land which hee sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue al people: there shall be neither male nor female barren among you, nor among your cattell.

15 Whereouer, the Lord will take away from thee all infirmities, and will put none of the euill diseases of Egypt, which thou knowest vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but

Or, any of them.

b God would haue his seruite pure without all idolatrous ceremonies and superstitions, Chap. 12. 3. Chap. 14. 2. and 26. 18. 19. Exod. 19. 3. 1. Pet. 2. 9.

c Freely finding no cause in you more then in others so to doe.

d And so put difference betwene him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is grounded vpon his free grace therefore in recompensing their obedience hee hath respect to his mercy, and not to their merits.

Exod. 23. 26.

Exod. 9. 14. and 15. 26.

g We ought not to be mercifull where God commandeth severity. Exod. 23. 33.

|| Or, plagues, or
trials, as chap. 29.
3. exod. 15. 25.
and 16. 4.

Exod. 23. 28.
Job. 24. 12.
h There is not
so small a crea-
ture, which I will
not arme to fight
on thy side a-
gainst them.

i So that it is
your commodity
that God accom-
plish not his pro-
mise so soone as
you would wish.

Chap. 12. 3.
exod. 23. 24.
Job. 7. 1. 21.
2. mach. 12. 40.
k And be intised
to idolatrie.

Chap. 13. 17.

remember what the Lord thy God did unto
Pharaoh, and unto all Egypt.

19 The great || tentations which thine
eyes saw, and the signes & wonders, and the
mighty hand and stretched out arme, where-
by the Lord thy God brought thee out: so
shall the Lord thy God doe unto all the peo-
ple, whose face thou fearest.

20 For towar, the Lord thy God will
send his hornets among them, untill they that
are left, and hid themselves from thee, bee
destroyed.

21 Thou shalt not feare them: for the
Lord thy God is among you, a God mighty
and dreadful.

22 And the Lord thy God will roote out
these nations before thee by little and little:
thou mayest not consume them at once, lest
the beastes of the field increase vpon thee.

23 But the Lord thy God shall giue them
before thee, and shall destroy them with a
mighty destruction, untill they bee brought
to nought.

24 And hee shall deliuer their kings into
thine hand, and thou shalt destroy their name
from vnder heauen: there shall no man be a-
ble to stand before thee, untill thou hast de-
stroyed them.

25 The grauen images of their gods shall
ye burne with fire, and ye couet not the silver
& golde that is on them, nor take it vnto thee,
lest thou be shamed therewith: for it is an a-
bomination before the Lord thy God.

26 Bring not therfore abomination into
thine house, lest thou bee accursed like it, but
utterly abhorre it, and count it most abomi-
nable: for it is accursed.

CHAP. VIII.

2 God humbleth the Israelites, to try what they haue
in their heart. 5 God chastiseth them as his children
14 The heart ought not to be proude for Gods bene-
fits. 19 The forgetfulness of Gods benefits causeth
destruction.

as shewing that it
is not enough to
heare the word,
except we ex-
pessit by ex-
ample of life.

b Which is de-
clared in afflic-
tions, either by
patience, or by
grudging against
Gods visitation.

c Man liueth not
by meat onely
but by the power
of God, which
giueth it strength

to nourish vs.

d As they that
go barefooted.

e So that his af-
flictions are
signes of his fa-
therly loue to-
ward vs.

Ye shall keepe all the commandements
which I command thee this day, for to
doe them: that ye may liue and be multipli-
ed, and goe in, and possesse the land which the
Lord sware vnto your fathers.

2 And thou shalt remember all the way
which the Lord thy God led thee this forty
yeres in the wilderness, for to humble thee,
and to proue thee, to knowe what was in
thine heart, whether thou wouldest keepe his
commandments or no.

3 Therefore he humbled thee, and made
thee hungry, and fed thee with MAN, which
thou knewest not, neither did thy fathers
know it, that hee might teach thee, that man
liueth not by bread onely, but by every word
that proceedeth out of the mouth of the Lord
doeth a man liue.

4 Thy raiment waxed not olde vpon
thee, neither did thy foot swell those forty
yeres.

5 Know therefore in thine heart, that as
a man noureth his sonne, so the Lord thy
God noureth thee.

6 Therfore thou shalt keepe the comman-
dments of the Lord thy God, that thou may-
est walke in his wayes, and feare him.

est walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee in-
to a good land, a land in the which are riuers
of water and fountaines, and || depths that
spring out of valleys and mountaines:

8 A land of wheate and barley, & of vine-
yards, and figtrees, and pomegranats: a land
of oyle olive and of hony:

9 A land wherein thou shalt eate bread
without scarcity, neither shalt thou lack any
thing therein: a land whose stones are yron,
and out of whose mountaines thou shalt dig
brasse.

10 And when thou hast eaten and filled
thy selfe, thou shalt blesse the Lord thy God
for the good land which he hath giuen thee.

11 Beware that thou forget not the Lord
thy God, not keeping his commandements,
and his lawes, and his ordinances which I
command thee this day:

12 Lest when thou hast eaten and filled thy
selfe, and hast built goodly houses and dwelt
therein,

13 And thy beastes and thy sheepe are in-
creased, and thy silver and gold is multipli-
ed, and all that thou hast is increased,

14 Then thine heart be lifted up, & thou
forget the Lord thy God which brought thee
out of the land of Egypt, from the house of
bondage,

15 Who was thy guide in the great and
terrible wilderness (wherein were fiery ser-
pents and scorpions, and drought, where was
no water, who brought forth water for thee
out of the rocke of flint:

16 Who fed thee in the wilderness with
MAN, which thy fathers knew not) to hum-
ble thee, and to proue thee, that he might do
thee good at thy latter end.

17 Beware lest thou say in thine heart, My
power, and the strength of mine owne hand
hath prepared me this abundance.

18 But remember the Lord thy God:
for it is he which giueth thee power to get
substance to establish his Couenant which
he sware vnto thy fathers, as appeareth this
day.

19 And if thou forget the Lord thy God,
and walke after other gods, and serue them,
and worship them, I testifie vnto you this
day, that ye shall surely perish.

20 As the nations which the Lord de-
stroyeth before you, so ye shall perish, because
ye would not bee obedient vnto the voice of
the Lord your God.

CHAP. IX.

4 God doth them not good for their own righteousness
but for his owne sake. 7 Moses putteth them in remem-
brance of their sinnes. 17 The two Tables are broken, 26
Moses prayeth for the people.

Hear, O Israel, thou shalt passe ouer
Jordan this day, to goe in and to pos-
sesse nations greater and mightier then thy
selfe, and cities great and walled vp to hea-
uen,

2 A people great and tall, even the chil-
dren of the Anakims, whom thou knowest,
and of whom thou hast heard say, Who can
stand before the children of Anak?

3 Under-

|| Or, mines.

f Where there
are mines of
mettall,

g For to receiue
Gods benefits,
and not to bee
thankful, is to
contemne God
in them.

h By attributing
Gods benefits to
thine owne wise-
dome and labour
or to good for-
tune.

Num. 20. 11.

Exod. 16. 15.

i If things con-
cerning this life
proceed onely of
Gods mercy:
much more spiri-
tuall gifts and
life euerslasting.
k Or, take to wit-
nesse the heauen
and the earth, as
Chap. 4. 26.

a Meaning,
shortly.

b By the report
of the spies,
Num. 13. 29.

c To guide thee
and gouerne
thee.

d Man of him-
selfe can deserue
nothing but
Gods anger, and
if God spare any,
it cometh of
his great mercy.

e Like Rubburne
oxen which will
not endure their
masters yoke,
f He prooueth
by the length of
time, that their
rebellion was
most great and
intolerable.

Exod. 24. 18.
and 34. 28.

Exod. 31. 18.
g That is, mira-
culously, and not
by the hand of
men.

Exod. 32. 7.

h So soone as
man declineth
from the obedi-
ence of God, his
wayes are cor-
rupt.

i Signifying that
the prayers of
the faithfull are
a barre to stay
Gods anger, that
he consume not
all.

3 Understand therefore that this day the
Lord thy God is hee which goeth out be-
fore thee, as a consuming fire: he shall destroy
them, and hee shall bring them downe before
thy face: so thou shalt cast them out and de-
stroy them suddenly, as the Lord hath said
vnto thee.

4 Speake not thou in thine heart (after
that the Lord thy God hath cast them out
before thee) saying, For my righteousnesse
the Lord hath brought me in, to possesse
this land: but for the wickednesse of these
Nations the Lord hath cast them out be-
fore thee.

5 For thou interest not to inherite their
land for thy righteousnesse, or for thy vy-
right heart: but for the wickednesse of those
Nations the Lord thy God doeth cast them
out before thee, and that he might performe
the word which the Lord thy God swaue vn-
to thy fathers, Abraham, Izhak and Iaakob.

6 Understand therefore, that the Lord
thy God giueth thee not this good land to
possesse it for thy righteousnesse: for thou art
a stiffnecked people.

7 Remember, and forget not, how thou
prouokedst the Lord thy God to anger in the
wildernes: since the day that thou didst
depart out of the land of Egypt, vntill yee
came vnto this place, ye haue rebelled a-
gainst the Lord.

8 Also in Horeb ye prouoked the Lord to
anger, so that the Lord was wroth with you,
euen to destroy you.

9 When I was gone vp into the mount,
to receiue the Tables of stone, the Tables, I
say, of the Couenant which the Lord made
with you: and I abode in the mount fortie
dayes and fortie nights, and I neither ate
bread, nor yet dranke water:

10 Then the Lord deliuered mee two
Tables of stone, written with the finger of
God, and in them was contained according to
all the wordes which the Lord had said vnto
you in the mount out of the mids of the fire,
in the day of the assembly.

11 And when the fortie dayes and fortie
nights were ended, the Lord gaue mee the
two Tables of stone, the Tables, I say, of the
Couenant.

12 And the Lord said vnto mee, Arise,
get thee downe quickly from hence: for thy
people which thou hast brought out of E-
gypt, haue corrupted their wayes: they are
loone turned out of the way, which I com-
manded them: they haue made them a mol-
ten image.

13 Furthermore, the Lord spake vnto me,
saying, I haue seene this people, and behold,
it is a stiffnecked people.

14 Let mee alone, that I may destroy
them, and put out their name from vnder
heauen, and I will make of thee a mightie
Nation, and greater then they be.

15 So I returned and came downe from
the mount (and the mount burnt with fire,
and the two Tables of the Couenant were
in my two hands.)

16 Then I looked, and behold, yee had
sinned against the Lord your God: for yee

had made you a molten calfe, and had turned
quickly out of the way which the Lord had
commanded you.

17 Therefore I tooke the two Tables,
and cast them out of my two hands, and
broke them before your eyes,

18 And I fell downe before the Lord for-
tie dayes and fortie nights, as before: I nei-
ther ate bread, nor dranke water, because of
all your sinnes, which ye had committed, in
doing wickedly in the sight of the Lord, in
that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and
indignation, wherewith the Lord was mo-
ued against you, euen to destroy you) yet the
Lord heard me at that time also.

20 Likewise the Lord was very angry
with Aaron, euen to destroy him: but at that
time I prayed also for Aaron.

21 And I tooke your sinne, I meane, the
calfe which yee had made, and burnt him
with fire, and stamped him, and ground him
finall, euen vnto very dust: and I cast the
dust thereof into the riuer, that descended
out of the Mount.

22 Also in Taberah, and in Massah,
and in Kibroth-hattaaub ye prouoked the
Lord to anger.

23 Likewise when the Lord sent you from
Kadesh-barnea, saying, Go vp, and possesse
the land which I haue giuen you, then yee
rebelled against the Commandement of
the Lord your God, and beferued him not,
nor hearkened vnto his voice.

24 Yee haue bene rebellious vnto the
Lord, since the day that I knew you.

25 Then I fell downe before the Lord
fortie dayes and fortie nights, as I fell downe
before, because the Lord had said, that hee
would destroy you.

26 And I prayed vnto the Lord, and said,
O Lord God, destroy not thy people, & thine
inheritance, which thou hast redeemed tho-
row thy greatnes, whom thou hast brought
out of Egypt by a mighty hand.

27 Remember thy seruants, Abraham,
Izhak, and Iaakob: looke not to the stub-
bornnesse of this people, nor to their wicked-
nesse, nor to their sinne,

28 Lest the countrey whence thou brough-
test them, say, Because the Lord was not
able to bring them into the land which hee
promised them, or because he hated them, he
caried them out, to slay them in the wilder-
nesse.

29 Yet they are thy people, and thine in-
heritance, which thou broughtest out by thy
mighty power, & by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The
tribe of Levi is dedicate to the seruice of the Taber-
nacle. 12 What the Lord requirith of his. 16 The
Circumcision of the heart. 17 God regardeth not the
person. 21 The Lord is the praise of Israel.

I At the same time the Lord said vnto mee,
I Dew thee two Tables of stone like vnto
the first, & come vp vnto me into the Mount,
and make thee an Arke of wood,

2 And I wil write vpon the Tables the
words

k That is, from
the Law, where-
in he declareth
what is the cause
of our perdition.

l Whereby he
sheweth what
danger they are
in, that haue au-
thoritie, and re-
sist not wicked-
nesse.

m Horeb, or
Sinai.
Num. 11. 1, 3.
Exod. 17. 9.
Num. 11. 34.

n At the returne
of the spies.

o Whereby is
signified that
God requireth
earnest continu-
ance in prayer.

p The godly in
their prayers
ground on Gods
promise, and
confesse their
sinnes.
Num. 14. 16.

Exod. 34. 1.

wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance,

3 And I made an Arke of Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then hee wrote vpon the Tables according to the first writing (the ten Commandements, which the Lord spake vnto you in the Mount out of the mids of the fire, in the day of the assembly) and the Lord gaue them vnto me.

b When you were assembled to receiue the Law,

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

c Thismountaine was also called Hor, Num. 20: 28,

6 And the children of Israel tooke their iourney from Beeroth of the children of Isakan to Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 From thence they departed vnto Sudgodah, and from Sudgodah to Iotbah, a land of running waters.

d That is, to offer sacrifices, and to declare the Law to the people.

8 The same time the Lord separated the tribe of Leui to beare the Arke of the covenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his name vnto this day.

e So God turned the curse of Iacob, Gen. 49. 7. vnto blessing.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him.

10 And I tarried in the Mount, as at the first time, forty dayes and forty nights, and the Lord heard mee at that time also, and the Lord would not destroy thee,

f For all our finnes and transgressions, God requireth nothing but to turne to him, and obey him,

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 And now, Israel, what doeth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

Psal. 24. 1.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

13 That thou keep the Commandements of the Lord, and his ordinances, which I command thee this day for thy wealtie?

h Cut off all your euill affections. Iere. 4. 4. 2. Chron. 19. 7. Job 34. 19. Rom. 2. 11.

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the earth with all that therein is.

15 Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seed after them, even you aboue all people, as appeareth this day.

16 Circumsise therefore the foreskin of your heart, and harden your necks no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no persons, nor taketh rewards:

18 Who doeth right vnto the fatherlesse and widow, and longeth the stranger, giuing him food and raiment.

Chap 6. 13. Matih. 4. 10.

19 Lone ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God:

thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his name.

i Reade Chap. 21. He is thy praise, and he is thy God, 6. 13.

that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe vnto Egypt with fewentie persons, and now the Lord thy God hath made thee as the starres of the heauen in multitude.

Gene. 46. 27. exsd. 15. Gen. 15. 5.

CHAP. XF.

1 An exhortation to loue God, and keepe his Law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which hee commandeth to be kept: that is, his ordinances, and his Lawes, and his Commandements alway.

2 And consider this day (for I speake not to your children, which haue neither known nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hand, and his stretched out arme,

a Ye which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of them.

3 And his signes, and his acts, which he did in the mids of Egypt vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what hee did vnto the hoste of the Egyptians, vnto their horses, and to their chariots, when hee caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what hee did vnto you in the wilderness, vntill ye came vnto this place:

b As well concerning his benedictions, as his corrections.

6 And what hee did vnto Dathan and Abiram, the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their householde, and their tents, and all their substance that they had, in the mids of Israel.

† Ebr. was as their feet.

7 For your eyes haue seene all the great acts of the Lord which hee did.

8 Therefore shal ye keepe all the Commandements, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

c Because ye haue felt both his chastisements, and his benedictions.

9 Also that yee may prolong your dayes in the land which the Lord sware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke & honie.

10 For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seed, and wateredst it with thy fette, as a garden of herbes:

|| Or, labour, d As by making gutters for the water to come out of the river Nilus to water the land.

11 But the land whither ye go to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 If yee shall hearken therefore vnto my Commandements, which I command you this day, that yee loue the Lord your God, and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in

e In the seede
time and toward
haruest.

in due time, the first raine and the latter,
that thou mayest gather in thy wheate, and
thy wine and thine oyle.

15 Also I will send grasse in thy fields for
thy cattell, that thou mayest eate, and haue
enough.

f by deuising to
your selues foo-
lish deuotions
according to
your owne fan-
tasies.

16 But beware lest your heart^e deceiue
you, and lest yee turne aside, and serue other
gods, and worship them,

17 And so the anger of the Lord be kind-
led against you, and hee shut vp the heauen,
that there bee no raine, and that your land
yeld not her fruite, and yee perish quickly
from the good land, which the Lord giueth
you.

Chap.6,6,8.

18 ¶ Therefore shall yee lay by these my
words in your heart and in your soule, and
binde them for a signe vpon your hand,
that they may be as a frontlet betwene your
eyes,

Chap.4.10.
and 6.6,7.

19 And yee shall^a teach them your chil-
dren, speaking of them when thou sittest in
thine house, and when thou walkest by the
way, and when thou liest downe, and when
thou risest vp.

20 And thou shalt write them vpon the
poles of thine house, and vpon thy gates,

g As long as the
heauens endure.

21 That your dayes may bee multiplied
and the dayes of your children, in the land
which the Lord swaue vnto your fathers to
giue them, as long as the heauens are a-
bout the earth.

22 ¶ For if yee keepe diligently all these
commandements, which I commaund you
to doe: that is, to loue the Lord your God, to
walke in all his wayes, and to cleane vnto
him,

23 Then will the Lord cast out all these
nations before you, and yee shall possesse great
nations, and mightier then you.

Iosb. 1.3.

h This was ac-
complished in
Dauids and Sa-
lomons time.

24 ¶ All the places whereon the soles of
your feete shall tread, shall bee yours: your
coast shall bee from the wilderness and from
Lebanon, and from the riuer, euen the riuer
Perath, vnto the uttermost Sea.

i Called Medi-
terraneum.

25 No man shall stand against you: for
the Lord your God shall caue the feare and
dread of you vpon all the land that yee shall
tread vpon, as he hath said vnto you.

Chap. 23.2.
and 30.1.

26 ¶ Behold, I set before you this day a
blessing and curse:

Chap. 28.15.

27 ¶ The blessing, if yee obey the comman-
dements of the Lord your God, which I
commaund you this day:

28 And the^a curse, if yee will not obey the
commandements of the Lord your God, but
turne out of the way, which I commaund you
this day, to goe after other gods, which yee
haue not^k known.

k Hereproueth
the malice of
men which leaue
that which is
certaine to fol-
low that which
is vncertaine.

Chap. 27.12,13.

Iosb. 8.33.

l Meaning, in
Samaria.

¶ Or, plaine.

29 ¶ When the Lord thy God therefore
hath brought thee into the land, whither
thou goest to possesse it, then thou shalt put
the^a blessing vpon mount Gerizim, and the
curse vpon mount Ebal.

30 Are they not beyond Iordan on that
part, where the sunne goeth downe in the
land of the Canaanites, which dwell in the
plaine ouer against Gilgal, beside the // grone
of Moreh?

31 For yee shall passe ouer Iordan, to goe
in to possesse the land; which the Lord your

God giueth you, and yee shall possesse it, and
dwell therein.

32 Take heed therefore that yee^a doe all
the commandements and the lawes, which
I set before you this day.

CHAP. XII.

a To destroy the idolatrous places. 5. 8 To serue
God where hee commaundeth, and as hee commaundeth,
and not as men fantasie. 19 The Lewites must be non-
rified. 31 Idolaters burne their children to their gods.
32 To adde nothing to Gods word.

These are the ordinances and the Lawes
which yee shall obserue and do in the land
(which the Lord God^a of thy fathers giueth
thee to possesse it) as long as yee liue vpon the
earth.

a Whereby they
are admonished
to seeke none o-
ther God.
Chap.7.5.

2 ¶ Ye shall utterly destroy all the places
wherein the nations which yee shall possesse,
serued their gods vpon the high mountaines
and vpon the hills, and vnder euery greene
tree.

Iudg. 2.2.

3 ¶ Also yee shall ouerthrow their altars,
and breake downe their pillars, and burne
their^b groues with fire: and yee shall hewe
downe the grauen images of their gods, and
abolish their names out of that place.

b Wherein they
sacrificed to
their idoles.

4 Ye shall^c not so doe vnto the Lord your
God,

c Yee shall not
serue the Lord
with supersti-
tions.

5 But yee shall seeke the place which the
Lord your God shall^d chuse out of all your
tribes, to put his Name there, and there to
dwell, and thither thou shalt come.

1. King. 3.29.
2. Chron. 6.5.
and 7.12,16.

6 And yee shall bring thither your burnt
offerings, and your sacrifices, and your tithes
and the^e offering of your hands, and your
vowes, and your free offerings, and the first
borne of your kine, and of your sheepe.

d Meaning, the
first fruits.

7 And there yee shall eat^e before the Lord
your God, and yee shall reioyce in all that yee
put your hand vnto, both yee, and your house-
holds, because the Lord thy God hath blessed
thee.

e Where his
Arke shall bee.

8 Yee shall not doe after all these things
that we doe^f here this day: that is, euery man
whatsoeuer seemeth him good in his owne
eyes.

f Not that they
sacrifice d after
their fantasies,
but that God
would be serued
more purely in
the land of Ca-
naan.

9 For yee are not yet come to rest, and to
the inheritance which the Lord thy God gi-
ueth thee.

10 But when yee goe ouer Iordan, and
dwell in the land, which the Lord your God
hath giuen you to inherite, and when he hath
giuen you^g rest from all your enemies round
about, and yee dwell in safetie,

g It had not bin
enough to con-
quer, except
God had main-
tained them in
rest vnder his
protection.

11 When there shall bee a place which the
Lord your God shall chuse to cause his Name
to dwell there, thither shall yee bring all that
I commaund you, your burnt offerings, and
your sacrifices, your tithes, and the offering
of your hands, and all your^h speciall vowes
which yee vow vnto the Lord:

¶ Or, that which
ye chuse out for
your sacrifices.
Chap. 10.9.

11 And yee shall reioyce before the Lord
your God, yee, and your sonnes, and your
daughters, and your seruants, and your
maidens, and the Lewite that is within your
gates: for he hath no part nor inheritance
with you.

h As was de-
clared euer by
the placing of
the Arke, as in
Shiloh, 243.
yeeres, or as some
write, more then
300. yeeres, and
in other places.

13 Take heed that thou offer not thy
burnt offerings in euery place that thou see-
st: 14 But in the place which the Lord shall
chuse in one of thy Tribes, there thou
shalt

Shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

i As God hath given thee power and abilitie, k Every one might eate at home, as well the beast appointed for sacrifice, as the other. l Meaning, whatsoever was offered to the Lord, might not be eaten, but where he had appointed,

Eccles. 7. 32.

Gen. 28. 14.
chap. 19. 8.

7 Ebr. be strong, or constant, m Because the life of beasts is in their blood,

n That which thou wilt offer in sacrifice,

o God by promise bindeth himselfe to doe good to them that obey his word,

15 Notwithstanding thou maist kill and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lord thy God which he hath given thee: both the uncleane and the cleane may eate thereof, ^k as of the roe bucke, and of the hart.

16 Onely ye shall not eate the blood, but powze it upon the earth as water.

17 Thou mayest not eate within thy gates the ^l rithe of thy come, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy bowes which thou vowest, nor thy free offerings, nor the offering of thine hands.

18 But thou shalt eate it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, and thy daughter, and thy servant, and thy mayde, and the Levite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 Beware, that thou forsake not the Levite, as long as thou livest upon the earth.

20 When the Lord thy God shall enlarge thy border, ^a as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullocks and of thy sheepe which the Lord hath given thee, as I have commanded thee, and thou shalt eate in thy gates whatsoeuer thine heart desireth.

22 Even as the roe bucke and the hart is eaten: so shalt thou eate them: both the uncleane and the cleane shall eate of them alike.

23 Onely be sure that thou eate not the blood: for the blood ^m is the life, and thou mayest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but powze it upon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord:

26 But thine ⁿ holy things which thou hast, and thy bowes thou shalt take up, and come unto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood upon the altar of the Lord thy God, and the blood of thine offerings shall be powzed upon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Take heed, and heare all these words which I command thee, that it may goe well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

29 When the Lord thy God shall destroy the nations before thee, whither thou

goest to possesse them, and thou shalt possesse them, and dwell in their land,

30 Beware, lest thou be taken in a snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, How did these nations serve their gods, that I may doe so likewise?

31 Thou shalt not doe so unto the Lord thy God: for all abomination, which the Lord hateth, have they done unto their gods: for they have burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I command you take heed you doe it: thou shalt put nothing thereto, nor take ought therfrom.

CHAP. XIII.

5 The enticer to idolatrye must bee slaine, seems they were so holy, 6 So more of kindred, or friendship
12 Or great in multitude or power.

If there arise among you a prophet of a dreamer of ^a dreames, (and give thee a signe or wonder,

2 And the signe and the wonder which he hath told thee, come to passe) saying, ^b Let us goe after other gods, which thou hast not knownen, and let us serve them,

3 Thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreames: for the Lord your God ^c prooveth you to know whether ye love the Lord your God with all your heart, and with all your soule.

4 Ye shall walke after the Lord your God and feare him, and shall keepe his commandments, and hearken unto his voice, and ye shall serve him, and cleave unto him.

5 But that prophet, or that dreamer of dreames, he shall ^d be slaine, because hee hath spoken to turn you away from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the evill away forth of the mids of thee.

6 If thy brother the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lieth in thy bosom, or thy friend, which is as thine owne ^e soule, entice thee secretly, saying, Let us goe and serve other gods (which thou hast not knownen, thou, I say, nor thy fathers.)

7 Any of the gods of the people which are round about you, neere unto thee, or farre off from thee, from the one end of the earth, unto the other:

8 Thou shalt not consent unto him, nor heare him, neither shall thine eye pitie him, nor shew mercy, nor keepe him secret.

9 But thou shalt even kill him: ^f thine hand shall bee first upon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones that hee die (because hee hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That all Israel may feare and feare, and doe no more any such wickednesse as this among you.

p By following their superstitions and idolatries, and thinking to serve me thereby.

q They thought nothing too deare to offer to their idoles, Chap. 4. 2. 10/1. 1. 7. prom. 30. 6. 1/1. 22. 18.

a Which saith that he hath things revealed unto him in dreames. b He sheweth whereunto the false prophets tend. c God ordeineth all these things, that his may be knownen.

d Being convicted by testimonies, and condemned by the iudge.

e All naturall affections must give place to Gods honour. f Whom thou louest as thy life.

g As the witness is charged, Chap. 17. 7.

† Ebr. children of
Belial.

h Which art ap-
pointed to see
faults punished.

i Signifying, that
no idolatry is so
execrable, nor
more grieuously
to be punished,
then of them
which once pro-
fessed God.
k Of the spoile of
that idolatrous
and cursed citie,
reade chap. 7. 26.
and Iosh. 7. 12.

Leuit. 19. 28.

Chap. 7. 6. and
26. 18. 19.

a Therefore thou
oughtest not to
follow the su-
perstitions of the
Gentiles.

b This ceremoni-
all Law instru-
cted the Iewes to
seeke a spirituall
purcell, euen
in their meate
and drinke,

Leuit. 11. 9.

12 ¶ If thou shalt heare say, (concerning
any of thy cities which the Lord thy God
hath giuen thee to dwell in)

13 ¶ Wicked men are gone out from a-
mong you, and haue plawen away the inha-
bitants of their city, saying, Let vs goe and
serue other gods which ye haue not knowne,

14 ¶ Then ^a thou shalt seek, & make search
and inquire diligently: and if it be true, and
the thing certaine, that such abomination is
wrought among you,

15 ¶ Thou shalt euen slay the inhabitants
of that citie with the edge of the sword: de-
stroy it utterly & all that is therein, and the
cartell thereof with the edge of the sword.

16 And ⁱ thou shalt gather all the spoyle
of it into the mids of the streete thereof, and
burne with fire the citie and all the spoyle
thereof euery whit, vnto the Lord thy God:
and it shall be an heape for euer: it shall not
be built againe.

17 And there shall cleaue nothing of the
^k damned thing to thine hand, that the Lord
may turne from the fiercenesse of his wrath,
and shew thee mercie, and haue compassion
on thee, and multiply thee, as he hath sworne
vnto thy fathers:

18 ¶ When thou shalt obey the voyce of the
Lord thy God, and keepe all his commande-
ments, which I command thee this day, that
thou doe that which is right in the eyes of
the Lord thy God.

CHAP. XIII.

1 The manners of the Gentiles in marking themselves
for the dead, may not bee followed. 4 What meates
are cleane to bee eaten, and what not. 29 The tithes
for the Leuite, stranger, fatherlesse, and widow.

¶ Ye are the children of the Lord your God.
Y^e Pe shall not cut your selues; nor make
you any baldnesse betwene your eyes for the
dead.

2 ¶ For thou art an holy people vnto the
Lord thy God, and the Lord hath chosen
thee to bee a ^a precious people vnto himselfe,
aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no manner of abomi-
nation.

4 ¶ These are the beastes, which ye shall
eate: the beeſe, the sheepe, and the goate,

5 The hart, and the roe bucks, and the
bugle, and the wilde goate, and the unicombe,
and the wilde ore, and the chamois.

6 And euery beast that parteth the hoofe,
and cleaueth the clift into two clawes, and is
of the beastes that cheweth the cud, that shall
ye eate.

7 But these ye shall not eate, of them that
chew the cud, and of them that diuide
and cleaue the hoofe onely, the camell, nor the
hare, nor the cony: for they chew the cud, but
diuide not the hoofe: therefore they shall bee
vncleane vnto you.

8 Also the swine, because he diuideth the
hoofe and cheweth not the cud, shall bee vn-
cleane vnto you: pee shall not eate of their
flesh, nor touch their dead carckies.

9 ¶ These ye shall eate, of all that are
in the waters: all that haue finnes and scales
shall ye eate.

10 And whatsoever hath no finnes nor
scales, ye shall not eate: it shall bee vncleane

vnto you.

11 ¶ Of all cleane birds ye shall eate:

12 But these are they, wherof ye shall not
eate: the eagle, nor the goshaue, nor the
osprey,

13 Nor the glede, nor the kite, nor the
vulture, after their kinde,

14 Nor all kinde of rauen,

15 Nor the ostrich, nor the night crow,
nor the ^{||} leamew, nor the hawke after her
kinde, ^{|| Or, cuckew.}

16 Neither the little owle, nor the great
owle, nor the redibanke,

17 Nor the pellicane, nor the swanne, nor
the cozmoiant:

18 The stoike also and the heron in his
kinde, nor the lapwing, nor the ^{*} battre. ^{Leuit. 11. 19.}

19 And euery creeping thing that flieth,
shall bee vncleane vnto you: it shall not bee
eaten.

20 But of all cleane fowles ye may eate.

21 Ye shall eate of nothing that ^c dieth a-
lone, but thou shalt giue it vnto the ^d stran-
ger that is within thy gates, that he may eat
it: or thou mayest sell it vnto a stranger: for
thou art an holy people vnto the Lord thy
God. Thou shalt not ^e seeke a kiddie in his
mothers milke.

22 ¶ Thou shalt ^e giue the tithe of all the
increase of thy seede, that cometh forth of
the field yeere by yeere.

23 And thou shalt eate before the Lord
thy God (in the place which he shall chuse to
cause his Name to dwell there) the tithe of
thy corne, of thy wine, and of thine oyle, and
the first borne of thy kins, and of thy sheepe,
that thou mayest learne to feare the Lord thy
God alway.

24 And if the way bee too long for thee, so
that thou art not able to carie it, because the
place is farre from thee, where the Lord thy
God shall chuse to let his Name, ^f when the
Lord thy God shall blesse thee, ^f When he shall
giue thee ability.

25 ¶ When shalt thou make it in money, and
take the money in thine hand, & go vnto the
place which the Lord thy God shall chuse.

26 And thou shalt bestow the money for
whatsoeuer thine heart desireth: whether it
be ore, or sheepe, or wine, or strong drinke, or
whatsoeuer thine heart desireth: ^g and shalt
eate it there before the Lord thy God, and
reioyce, both thou and thine household.

27 And the Leuite that is within thy
gates shalt thou not forsake: for he hath nei-
ther part nor inheritance with thee.

28 ¶ At the end of three yeere, thou shalt
bring fourth all the riches of thine increase
of the same yeere, and lay it by within thy
gates.

29 ¶ Then the Leuite shall come, because he
hath no part nor inheritance with thee, and
the stranger, and the fatherlesse, and the wi-
dow which are within thy gates, and shall
eate and bee filled, that the Lord thy God
may blesse thee in all the worke of thine hand
which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blasphemeth
them that keepe his commandments. 7 To helpe the
poore. 12 The freedom of seruants. 19 The first
borne of the cattell must be offered to the Lord.

At

At the terme of tenen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: every creditor shall quite the lone of his hand which hee hath lent to his neighbour: yee shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 Save when there shall bee no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God to obserue and doe all these commandments which I command thee this day.

6 For the Lord thy God hath blessed thee, as hee hath promised thee: and thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 If one of thy brethren with thee bee poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore I will grieue thee to looke on thy poore brother, and thou giuest him nought, and he cry vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

11 Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

12 If thy brother an Hebrew sell himselfe to thee, or an Hebrewesse, and serue thee six yeeres, euen in the seuenth yeere thou shalt let him goe free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him goe away empty.

14 But shalt giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because hee loueth thee and thine house, and because he is well with thee,

17 Then shalt thou take an awle, and pierce his eare thorow against the doore, and hee shall be thy seruant for euer: and vnto thy

maide seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee six yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 But if there bee any blemish therein, as if hee lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God:

22 But shalt eate it within thy gates: the vnclane and the cleane shall eate it alike, as the roe-bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, **10** Whitsuntide, **13** and the feast of Tabernacles. **18** What officers ought to be ordained. **21** Idolatrie forbidden.

Thou shalt keepe the moneth of Abib, and thou shalt celebrate the Pasche vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore offer the Pasche vnto the Lord thy God, of sheepe and bullockes in the place where the Lord shall chuse to caule his Name to dwell.

3 Thou shalt eat not leauned bread with it: in seven dayes shalt thou eat unleauned bread therewith, euen the bread of tribulation: for thou camest out of the land of Egypt in haste: that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leauen seene with thee in all thy coastes seven dayes long, neither shall there remaine the night any of the flesh vntill the morning, which thou offerdest the first day at euen.

5 Thou mayest not offer the Pasche within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the Pasche at euen, about the going downe of the Sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Six dayes shalt thou eate unleauned bread, and the seuenth day shall be a solemne assembly to the Lord thy God: thou shalt doe no worke therein.

9 Seven weekes shalt thou number vnto thee, and shalt begin to number thy seven weekes, when thou beginnest to put the sickle to the corne.

10 And thou shalt keepe feast of weekes vnto

g For the hired seruant serued but three yeeres, and he fixe Exod. 34. 19. h For they are the Lords,

i Thou shalt as well eate them, as the roe bucke and other wilde beastes.

a Reade Exod. 13. 4.

b Thou shalt eate the Easter Lambe. Chap. 12. 5. Exod. 12. 14. 15.

c Which signified that affliction which thou hadst in Egypt.

d This was chiefly accomplished, when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this Lambe was a figure.

f Beginning at the next morning after the Pasche, Leuit. 23. 15. & Exod. 13. 4.

Chap. 28. 12.

For any of thy cities.

Matth. 5. 42. Luke 6. 34.

For, thine eye is euill.

For, let not thine heart be euill.

To trie your charitie, Matth. 26. 11.

Thou shalt be liberall. Exod. 21. 2. 17. 34. 14.

Intoken that thou dost acknowledge the benefite which God hath giuen thee by his labours.

Exod. 21. 6.

To the yeere of Iubile, Leuit. 25. 40.

For, as thou art able willingly.

unto the Lord thy God, Heuen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne and thy daughter, and thy seruant, and thy mayd, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow that are among you, in the place which the Lord thy God shall chuse to place his Name there.

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these ordinances.

13 Thou shalt obserue the feast of the Tabernacles seuen dayes, when thou shalt gathered in thy corne and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God, in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 Three times in the yeere shall all the males appeare before the Lord thy God, in the place which he shall chuse: in the feast of the vnleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord empty.

17 Every man shall give according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 Iudges and officers shalt thou make thee in all thy Cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Drest not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

20 That which is iust and right shalt thou follow, that thou mayest liue and possess the land which the Lord thy God giueth thee.

21 Thou shalt plant thee no groue of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vpon no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard contemners are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the king. 16, 17 What things he ought to auoid, 18 and what he ought to embrace.

Thou shalt offer vnto the Lord thy God two bullocke nor sheepe wherein is blissh or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 If there be found among you in any

of thy cities which the Lord thy God giueth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his Couenant,

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moon, or any of the hostes of heauen, which I haue not commanded,

4 And it bee tolde vnto thee, and thou shalt heare it, then shalt thou enquire diligently: and if it bee true, and the thing certain, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones till they die.

6 At the mouth of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witness he shall not die.

7 The hands of the witnesses shall bee first vpon him to kill him: and afterward the hands of all the people, so thou shalt take the wicked away from among you.

8 If there arise a matter too hard for thee in iudgement betwene blood & blood, betwene plea and plea, betwene plague and plague, in the matters of contouersie within thy gates, then shalt thou arise, and goe vpon vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the Iudge that shall be in those dayes, & aske, and they shall shew thee the sentence of iudgement,

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they in forme thee.

11 According to the law which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God, to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 When thou shalt come vnto the land which the Lord thy God giueth thee, & shalt possesse it, and dwell therein, if thou say, I will set a King ouer mee, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wise hee shall not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath sayd vnto you,

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God which God hath not commanded.

Num. 35. 30. cha. 19. 15. mat. 18. 16. 2. cor. 13. 1. & 1 Ebr. of two witnesses or three witnesses.

d Whereby they declared that they testified the truth.

e To signify a common consent to maintaine Gods honor, and true religion.

f Who shall giue sentence, as the Priests counsell him by the Law of God.

g Thou shalt obey their sentence, that the contouersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

Or, may he not? 1 Who is not of thy nation, lest he change true religion into idolatry, and bring thee to slavery. k To reuenge their iniuries, & to take them of their best workes. 1. King. 10. 28.

He shall henceforth goe no more againe that way.

1 From the Law of God,

m Meaning the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant, that kings ought so to loue their subjects, as nature bindeth one brother to loue another,

Num. 18. 30.

Chap. 10. 9.

1. cor. 9. 13.

a That is, the lords part of his inheritance.

b The right shoulder, Num. 18. 18.

c Meaning, to serue God vnfairedly, and not to seeke ease.

d Not constrained to liue of himselfe.

e Signifying, they were purged by this ceremony of passing between two fires, Levit. 18. 21. Levit. 20. 27. 1. Sam. 28. 7.

17 Neither shall he take him many wiues, lest his heart turne away, neither shall hee gather him much siluer and gold.

18 And when he shall sit vpon the throne of his kingdome, then shall he write him this Law repeated in a booke, by the Priests of the Levites.

19 And it shall be with him, and hee shall reade therein all dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this Law, and these ordinances for to doe them:

20 That his heart be not lifted vp aboue his brethren, and that he turne not from the Commandement to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the mids of Israel.

CHAP. XVIII.

3 The portion of the Levites. 6 Of the Levite coming from another place. 9 To auoid the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shall be slain. 22 How he may be knowne.

The Priests of the Levites, and all the tribe of Leuit shall haue no part nor inheritance with Israel, but shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they haue none inheritance among their brethren: for the Lord is their inheritance, as hee hath said vnto them.

3 And this shall be the Priests due of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the shoulder, and the two cheekes, and the maw.

4 The first fruits also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him & his sonnes for euer.

6 Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with all the desire of his heart vnto the place which the Lord shall choose,

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Levites, which remaineth there before the Lord.

8 They shall haue like portions to eate, beside that which commeth of his sale of his patrimony.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none bee found among you that maketh his sonne or his daughter to goe thorow the fire, or that vseth witchcraft, or a regard of times, or a marker of the flying of foules, or a soothsayer,

11 Or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsell at the dead.

12 For all that doe such things, are abo-

mination vnto the Lord, and because of these abominations, the Lord thy God doeth cast them out before thee.

13 Thou shalt bee vpright therfore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto soothsayers: as for thee, the Lord thy God hath not suffered thee so.

15 The Lord thy God will raise vp vnto thee a Prophet like vnto mee, from among you, euen of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, Let mee heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord sayd vnto mee, They haue well spoken.

18 I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his mouth, and hee shall speake vnto them all that I shall command him.

19 And whosoever will not hearken vnto my wordes, which hee shall speake in my Name, I will require it of him.

20 But the Prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the Name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to passe, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

2 The franchises towne. 14 Not to remove thy neighbours bounds. 16 The punishment of him that beareth false witness.

When the Lord thy God shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it.

3 Thou shalt prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three parts, that every manslayer may flee thither.

4 This also is the cause wherefore the manslayer shall flee thither, and liue: who killeth his neighbour ignorantly, and hated him not in time past.

5 As he that goeth vnto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helve, and hit his neighbour that hee dieth, the same shall flee vnto one of the cities, and liue.

6 Lest the auenger of the blood follow after the manslayer, while his heart is chased

f Without hypocrisy, or mixture of false religion.

1 Ebr. but thou not so.

2 Ebr. given or appointed.

Ad. 7. 37.

Meaning, a continuall luc- cession of Prophets till Christ the end of all Prophets come. Exod. 20. 19.

1. Jos. 1. 45. alt. 3. 31.

h Which promise is not onely made to Christ, but to all that teach in his Name, Isa. 59. 21 i By executing punishment vpon him.

k Vnder this sure note hee compriseth all the other tokens.

Chap. 12. 29.

Exod. 21. 15. num. 35. 9. 11. 1. Jos. 20. 3.

a Make an open and ready way.

b Which killeth against his will, and haue no hatred in his heart,

c That murtherer be not committed vpon murther.

Num. 35. 12.

Or, cannot be ind-
ged to death.

d When thou
goest ouer Ior-
den to possesse
the whole land
of Canaan.

Iosh. 20. 7.

e Left thou bee
punished for in-
nocent blood.

f The Magi-
strates.

g Then who so-
euer pardoneth
murder, offen-
deth against the
word of God.

Chap. 17. 6. matth.
18. 16. ioh. 8. 17.
2. Cor. 13. 1. hebr.
10. 28.

h Gods presence
is where his true
ministers are as-
sembled.

Prov. 19. 5. dan.
13. 62.

Exod. 21. 23. leuit.
24. 20. mat. 5. 38.

chafen, and overtake him, because the way
is long, and slay him, although hee bee not
worthy of death, because hee hated him not
in time past.

7 Therefore I command thee, saying,
Thou shalt appoint out three cities for thee.

8 And when the Lord thy God enlarge
thy coastes (as he hath twome vnto thy
fathers) and giueth thee all the land which
he promised to giue vnto thy fathers,

9 (If thou keepe all these commaunde-
ments to doe them, which I command thee
this day: so wit, that thou loue the Lord thy
God, and walke in his wayes for euer) then
shalt thou adde three cities more for thee be-
sides those three,

10 That innocent blood be not shed with-
in thy land which the Lord thy God giueth
thee to inherite, lest blood be vpon thee.

11 But if a man hate his neighbour,
and lay waite for him, and rise against him,
and smite any man that hee die, and flee vnto
any of these cities,

12 Then the Elders of his city shal send
and fet him thence, and deliuer him into the
hands of the auenger of the blood, that hee
may die.

13 Thine eye shal not spare him, but thou
shalt put away the cry of innocent blood from
Israel, that it may goe well with thee.

14 Thou shalt not remooue thy neigh-
bours marke, which they of old time haue let
in thine inheriſance, that thou shalt inherite
in the land, which the Lord thy God giueth
thee to possesse it.

15 One witnesse shall not rise against
a man for any trespass, or for any sinne, or
for any fault that hee offendeth in, but at
the mouth of two witnessses, or at the mouth
of three witnessses shall the matter be establi-
shed.

16 If a false witnesse rise vp against a
man to accuse him of trespass,

17 Then both the men which stine to-
gether, shall stand before the Lord, euen before
the Iudges and the Judges, which shall be
in those dayes:

18 And the Iudges shall make diligent
inquisition: and if the witness be found false,
and hath giuen false witness against his bro-
ther,

19 Then shalt ye doe vnto him as hee had
thought to doe vnto his brother: so thou shalt
take euill away forth of the mids of thee.

20 And the rest shall heare this, and feare,
and shall henceforth commit no more any
such wickednesse among you.

21 Therefore thine eye shall haue no com-
passion, but life for life, eye for eye, tooth for
tooth, hand for hand, foote for foote.

CHAP. XX.

3 The exhortation of the Priest, when the Israelites
goe to battell. 5 The exhortation of the officers shewing
who should goe to battell. 10 Peace must first be pro-
claimed. 19 The trees that beare fruit, must not bee
destroyed.

When thou shalt goe forth to warre a-
gainst thine enemies, & shalt see ho-

ses and charrets, and people more then thou, be
not afraid of them: for the Lord thy God is
with thee, which brought thee out of the land
of Egypt.

2 And when ye are come nere vnto the
battell, then the Priest shall come forth to
speake vnto the people,

3 And shall say vnto them, Heare, O Is-
rael: ye are come this day vnto battell a-
gainst your enemies: let not your hearts
faint, neither feare, nor be amazed, nor adread
of them.

4 For the Lord your God goeth with
you, to fight for you against your enemies,
and to saue you.

5 And let the officers speake vnto the
people, saying, What man is there that hath
built a new house, and hath not dedicated
it? let him goe and returne to his house, lest
hee die in the battell, and another man dedi-
cate it.

6 And what man is there that hath plan-
ted a vineyard, and hath not eaten of the
fruit? let him goe and returne againe vnto
his house, lest hee die in the battell, and another
eate the fruit.

7 And what man is there that hath betro-
thed a wife, and hath not taken her? let him
goe and returne againe vnto his house, lest
hee die in the battell, and another man take her.

8 And let the officers speake further vnto
the people, & say, Whosoever is afraid and
faint hearted, let him goe, and returne vnto
his house, lest his brethrens heart faint like
his heart.

9 And after that the officers haue made
an ende of speaking vnto the people, they
shall make captaines of the army to gouerne
the people.

10 When thou comest nere vnto a city
to fight against it, thou shalt offer it peace.

11 And if it answere thee againe peace-
ably, and open vnto thee, then let all the peo-
ple that is found therein be tributaries vnto
thee, and serue thee.

12 But if it wil make no peace with thee,
but make warre against thee, then thou shalt
besiege it.

13 And the Lord thy God shall deliuer it
into thine hands, and thou shalt smite all the
males thereof with the edge of the sword.

14 Onely the women, and the children,
& the cattell, and all that is in the citie,
euen all the spoyle thereof shalt thou take vnto
thy selfe, and shalt eate the spoyle of thine
enemies, which the Lord thy God hath giuen
thee.

15 Thus shalt thou doe vnto all the ci-
ties, which are a great way off from thee,
which are not of the cities of these nations
heere.

16 But of the cities of this people, which
the Lord thy God shall giue thee to inherite,
thou shalt saue no person aliue,

17 But shalt utterly destroy them: so wit,
the Hittites, and the Amorites, the Canaan-
ites, and the Perizzites, the Hiuites, and
the Jebusites, as the Lord thy God hath
commanded thee,

18 That they teach you not to doe after
all their abominations, which they haue
done

Chap. 28. 7.

b Is present to
defend you with
his grace and
power.

c For when they
entred first to
dwell in an house,
they gaue thanks
to God, acknow-
ledging that they
had that benefi-
t by his grace.
d The Hebrew
word signifieth
to make com-
mon or pro-
phane, Leuit.
19. 35.

Iudg. 7. 3.

Numb. 21. 22.
chap. 2. 16.
e If it accept
peace.

Iosh. 8. 2.

f For God had
appointed that
the Canaanites
should bee de-
stroyed, & made
the Israelites ex-
ecutors of his
will, Chap. 7. 1.

2 Meaning, vp-
on iust occasion:
for God permitt-
eth not his people to fight when it seemeth good vnto them.

done vnto thee gods, and so yet should sinne against the Lord your God.

19 ¶ When thou hast besieged a city long time, and made warre against it to take it, destroy not the trees thereof by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life.)

20 Only those trees which thou knowest are not for meat, those shalt thou destroy and cut downe, and make forts against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

2 Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

If one bee found a slaine in the land which the Lord thy God giueth thee to possesse it, lying in the field, and it is not known who hath slaine him,

2 Then thine Elders and thy Judges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a stony valley, which is neither eared nor sowne, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Levi, (whom the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, and by their word shall all strife and plague be tyed.

6 And all the Elders of that citie that come neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shedder his blood, neither haue our eyes seene it.

8 ¶ O Lord, bee mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: and the blood shall bee forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to war against thine enemies, and the Lord thy God shall deliuer them into thine handes, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall haue her head, and pare her nailles,

13 And she shall put off the garment that shee was taken in, and shee shall remaine in thine house, and betwixt her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and shee shall be thy wife.

14 And if thou haue no fauour vnto her,

then thou mayest let her goe whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another hated, and they haue borne him children, both the loued and also the hated: if the first borne bee the sonne of the hated,

16 Then when the time cometh, that he appointeth his sonnes to bee heires of that which he hath, he may not make the sonne of the beloued first borne before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him double portion of all that hee hath: for hee is the first of his strength, and to him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubburne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is disobedient, and he will not obey our admonition: he is a ryoter and a drunkard.

21 Then all the men of his citie shall stone him with stones vnto death: so thou shalt take away euil from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespass worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt bury him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

CHAP. XXII.

1 Her commandment to haue care of our neighbours goods. 5 The woman may not weare mans apparel, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kinds together. 13 Of the wife not being found a virgin. 23 The punishment of adultery.

Thou shalt not see thy brothers ore nor his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother bee not neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like maner shalt thou doe with his asse, and so shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse, nor

g This declareth that the plurality of wiues came of a corrupt affection.

h Or, while the sonne of the hated liueth.

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Labors sonne.

k For it is the mothers duty also to instruct her children.

l Which death also was appointed for blasphemers and idolaters: so that to disobey the parents, is most horrible.

m For Gods law by his death is satisfied, and nature abhorreth cruelty.

Galat. 3. 12.

Exod. 23. 4.

a As though thou sawest it not.

b Shewing that brotherly affection must be shewed, not onely to them that dwell neere vnto vs, but also to them which are far off.

c Much more art thou bound to doe for thy neighbours person.

g Some reade, For man shall be instead of the tree of the field, to come out in the siege against thee.

a This law declareth how horrible a thing murder is, seeing that for one man a whole countrey shall be punished, except a remedy be found.

l Or, rough. b That the blood shed of the innocent beast in a solitary place might make them abhorre the fact.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying, that her former life must bee changed, before she could be ioyned to the people of God.

e As hauing renounced parents and countrey.

f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

nor his ore fall downe by the way, and with-
draw thy selfe from them, but shalt lift them
up with him.

5 *The* woman shall not weare that
which pertaineth vnto the man, neither shall
a man put on womans rayment: for all that
doe so, are abomination vnto the Lord thy
God.

6 *If* thou find a birds nest in the way,
in any tree, or on the ground, whether they bee
yong or egges, and the dam sitting vpon the
yong, or vpon the egges, thou shalt not take
the dam with the yong.

7 But shalt in any wise let the damme goe,
and take the yong to thee, that thou mayest
prosper and prolong thy dayes.

8 *When* thou buildest a new house,
thou shalt make a battlement on thy roofof,
that thou lay not blood vpon thine house, if
any man fall thence.

9 *Thou* shalt not sow thy vineyard
with diuers kinds of seedes lest thou defile
the increase of the seed which thou hast sown,
and the fruit of the vineyard.

10 *Thou* shalt not plowe with an ore
and an asse together.

11 *Thou* shalt not weare a garment of
diuers sorts, as of woollen & linnen together.

12 *Thou* shalt make thee fringes vpon
the four corners of thy vesture, wherewith
thou couerest thy selfe.

13 *If* a man take a wife, and when he
hath lien with her, hate her,

14 And lay slanderous things vnto her
charge, and bring vp an euill name vpon her,
and say, I tooke this wife, and when I came
to her, I found her not a maid,

15 Then shall the father of the maid, and
her mother take and bring the signes of the
maids virginie vnto the Elders of the cite
to the gate.

16 And the maids father shall say vnto the
Elders, I gaue my daughter vnto this man
to wife, and he hath hated her:

17 And loe, hee layeth slanderous things
vnto her charge, saying, I found not thy
daughter a maid: loe, these are the tokens of
my daughters virginie: and they shall spread
the vesture before the Elders of the cite.

18 Then the Elders of the cite shall take
that man and chastise him,

19 And shall condemne him in an hundred
shekels of silver, & giue them vnto the father
of the maid, because he hath brought vp an
euill name vpon a maide of Israel: and she
shall be his wife, and he may not put her away
all his life.

20 *If* this thing bee true, that the
maid be not found a virgine,

21 Then they shall bring forth the maid
to the doore of her fathers house, and the men
of her cite shall stone her with stones to
death: for she hath wrought folly in Israel
by playing the whoore in her fathers house:
so thou shalt put euill away from among
you.

22 *If* a man bee found lying with a
woman married to a man, then they shall die
euen both twaine: to wit, the man that lay
with the wife, and the wife: so thou shalt put
away euill from Israel.

23 *If* a maid be betrothed vnto an hus-
band, and a man find her in the towne, and
lie with her,

24 Then shall ye bring them both out vn-
to the gates of the same cite, and shall stone
them with stones to death: the mayd because
she cryed not, being in the cite, and the man,
because hee hath humbled his neighbours
wife: so thou shalt put away euill from a-
mong you.

25 *But* if a man finde a betrothed
maide in the field, and force her, and lie with
her, then the man that lay with her, shall die
alone.

26 And vnto the maid thou shalt doe no-
thing, because there is in the maid no cause
of death: for as when a man riseth against
his neighbour and woundeth him to death, so
is this matter.

27 For hee found her in the fields: the be-
trothed maid cried, and there was no man to
succour her.

28 *If* a man finde a maid that is not
betrothed, and take her and lie with her, and
they be found,

29 Then the man that lay with her, shall
giue vnto the maides father fiftie shekels of
silver: and she shall bee his wife, because hee
hath humbled her: hee cannot put her away
all his life.

30 *No* man shall take his fathers wife,
nor shall encounter his fathers skirt.

CHAP. XXIII.

1 What men might not bee admitted to office. **9**
What they ought to avoid, when they goe to warre. **15**
Of the fugitiue seruants. **17** To flee all kinds of a horse-
dome. **19** Of vsurie. **21** Of ovetes. **24** Of the
neighbours vine and corne.

NOne that is hurt by burlling, or that
hath his priuate member cut off, shall
enter into the Congregation of the Lord.

2 A bastard shall not enter into the con-
gregation of the Lord: euen to his tenth ge-
neration shall he not enter into the Congre-
gation of the Lord.

3 The Ammonites and the Moabites
shall not enter into the Congregation of the
Lord: euen to their tenth generation shall
they not enter into the Congregation of the
Lord for euer.

4 Because they met you not with bread
and water in the way, when yee came out of
Egypt, and because they hired against thee
Balaam the sonne of Beor, of Petor in A-
ram-naharaim, to curse thee.

5 Wherefore the Lord thy God
would not hearken vnto Balaam, but the
Lord thy God turned the curse to a blessing
vnto thee, because the Lord thy God loued
thee.

6 Thou shalt not seeke their peace nor
their prosperity all thy dayes for euer.

7 Thou shalt not abhorre an Edomite:
for hee is thy brother, neither shalt thou ab-
horre an Egyptian, because thou wast a
stranger in his land.

8 The children that are begotten of
them in their third generation, shall enter in-
to the Congregation of the Lord.

9 When thou goest out with the hoste
against

Or, defiled

Or, no sin nor thy death.

Meaning, that
the innocent can
not be punished

Exod. 22, 16.

He shall not lie
with his stepmo-
ther: meaning
hereby all other
degrees forbid-
den, Leuit. 18.

a Fitherto beare
offire, or to mar-
rie a wife.

b This was to
cause them to
line chafly that
their posteritie
might nor bee
reiected.

Nehem. 13, 1.

c Hereby he com-
demneth all, that
further not the
children of God
in their vocation

Numb. 22, 5, 6.

d Thou shalt
haue nothing to
doe with them.

e If the fathers
haue renounced
their idolatry,
and receiued
circumcision.

Leuit. 20, 10.

against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there bee among you any that is vnclene by that which cometh to him by night, he shall goe out of the holle, and shal not enter into the holte.

11 But at euen he shall wash himselfe with water, and when the sunne is downe, he shal enter into the holte.

12 ¶ Thou shalt haue a place also without the holte whither thou shalt^f resort.

13 And thou shalt haue a paddel among thy weapons, and when thou wouldst sit downe without, thou shalt digge therewith, and returning thou shalt^g couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliner thee, and to giue thee thine enemies before thee: therefore thine holte shall bee holy, that bee see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not^h deliuer the seruant vnto his master, which is escaped from his master vnto thee:

16 He shall dwell with thee, euen among you, in what place hee shall choole, in one of thy cities, where it liketh him best: thou shalt not see him.

17 ¶ There shall bee no whoore of the daughters of Israel, neither shall there bee a whoore-keeper of the sonnes of Israel.

18 Thou shalt neither bring the hire of a whoore, nor the price of a dog into the holte of the Lord thy God for any vow: for euen both these are abomination vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

20 Vnto aⁱ stranger thou mayest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may^j blesse thee in all that thou setteest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt bow a bow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely requite it of thee, and so it should be sinne vnto thee.

22 But when thou abstainest from bowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lippes thou shalt^k keepe and performe as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto^l thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt but thou shalt put none in thy^m vessel.

25 ¶ When thou comest into thy neighbours corne, thou mayest plucke the eares with thine hand, but thou shalt not mooue a sickle to thy neighbours corne.

CHAP. XXIII.

1 Diuorcement is permitted. 5 He that is newly married, is exempted from warre. 6 Of the pledge. 24 Wages must not be retained. 16 The good must

not be punished for the bad. 17 The care of the stranger fatherlesse and widow.

¶ When a man taketh a wife, and marryeth her, if so be she finde no fauour in his eyes, because hee hath espied some filthinesse in her, then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house and gone her way, and marry with an other man.

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband which sent her away, may not take her againe to be his wife after that shee is^a defiled: for that is abomination in the sight of the Lord, & thou shalt not cause the land to sinne, which the Lord thy God doeth giue thee to inherit.

5 ¶ When a man taketh a new wife, hee shall not goe a warfare, neither shall be charged with any businesse, but shall bee free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shall take the nether nor the upper^b millstone to pledge: for this gage is his living.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that thiefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heed of the plague of leprosie, that thou obserue diligently, and doe according to all that the Priestes of the Leuites shall teach you: take heede yee doe as I commanded them.

9 Remember what the Lord thy God did vnto^c Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe into his house to see his pledge,

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and blesse thee: and it shall bee righteousness vnto thee^d before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ¶ Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for hee is poore, and therewith sustaineth his life: lest hee cry against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shal not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert^e right of the stranger, nor of the fatherlesse, nor take a widowes

a Hereby God approoueth not that light diuorcement, but permitteth it to auoid further incontinencie, Math. 19.7.

b Seeing that by dimitting her, he iudged her to be vnclene and defiled.

c That they might learne to know one anothers conditions, and so after ward liue in godly peace.

d Nor anything whereby a man getteth his liuing.

Leuit. 13.2.

Numb. 12.10.

e As though thou wouldst appoint what to haue, but shalt receiue what he may spare.

f Though hee would bee vnthankfull, yet God will not forget it.

Leuit. 19.13.

10b.4.14.

2. King. 14.6.

2. Chron. 25.4.

1ere. 31.29.30.

ezek. 18.20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them,

f For the necessity of nature.

g Meaning hereby, that his people should be pure both in soule and body.

h This is meant of the heathen, who fled for their masters cruelty, and embraced the true religion. † Ebr. gates.

i Forbidding hereby, that any gaine gotten of euill things, should be applied to the seruice of God, Micah. 1.7. Exod. 22.25. leuit. 25.36.

k This was permitted for a time for the hardness of their heart.

l If thou shew thy charity to thy brother, God will declare his loue toward thee.

m If the vow bee lawful and godly n Be hired for to labour.

o To bring home to thine house. Math. 23.7.

a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 ¶ When thou cuttest downe thine haruest in thy field, and hast forgotten a sheaf in the field, thou shalt not goe againe, to set it, but it shall be for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blisse thee in all the workes of thine hands.

20 ¶ When thou beatest thine olive tree, thou shalt not goe ouer the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widow.

21 ¶ When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast a seruant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seed to the kinsman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures.

19 To destroy the Amalekites.

¶ When there shall be strife between men, and they shall come vnto iudgement, and sentence shall be giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

2 ¶ Then if so be the wicked be worthy to be beaten, the Iudge shall cause him to lie downe, and to be beaten before his face, according to his trespass, vnto a certain number.

3 ¶ Fourtie stripes shall bee cause him to haue, and not past, lest if hee should exceed and beat him aboue that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ Thou shalt not mousel the ore that treadeth out the come.

5 ¶ If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marry without, that is, vnto a stranger, but his kinsman shall go in vnto her, and take her to wife, and doe the kinsmans office to her.

6 And the first borne which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsman vnto me.

8 Then the Elders of his citie shall call him and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and looke his shoe from his foot, and spit in his face, and answere, and say, So shall it be done vnto that man, that will not build vp his brothers house.

10 And his name shall be called in Israel.

The house of him whose shoe is put off.

11 ¶ When men strue together, one with another, if the wife of the one come nere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his pidiures,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two manner of weights, a great and a small,

14 Neither shalt thou haue in thine house diners measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfect and a iust measure shalt thou haue, that thy daies may be lengthened in the land which the Lord thy God giueth thee.

16 For all that doe such things, and all that doe vnirighteously, are abomination vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast faint and weary, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land which the Lord thy God giueth thee for an inheritance to possess it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

¶ Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possess it and dwell therein,

2 ¶ Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, & goe vnto the place, which the Lord thy God shall chuse to place his Name there.

3 And thou shalt come vnto the Priest that shall be in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey, which the Lord swaue vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there vnto a nation, great, mighty, and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laden vs with cruell bondage.

7 But when we cryed vnto the Lord

This law importeth, that godly shamefastnesse be preferred: for it is an horrible thing to see a woman past shame.

¶ Ebr. store and store.

¶ Ebr. Ephah and Ephah: reade Exod. 13. 36.

This was partly accomplished by Saul, about 450. yeeres afterward.

a By this ceremony they acknowledged that they received the land of Canaan, as a free gift of God. b To be called vpon, serued and worshipped spiritually, Chap. 12. 5.

c Meaning, Iakob, who serued 20. yeere in Syria. d Onely by Gods mercy, and not by their fathers desertings. e Alleging the promises made to our fathers, Abraham, Izhak and Iakob.

Leuit. 19. 9. and 23. 22.

¶ Or, gatherest thine olives.

¶ Or, the grapes of thy vineyard. b God iudged them not mindful of his benefit, except they were beneficiall vnto others,

a Whether there be a plaintife or none, the Magistrate, ought to try out faults, & punish according to the crime. b When the crime deserueth not death. c The Iewes of superstition afterwarde tooke one away,

2. Cor. 11. 24. 1. Cor. 9. 9. 1. Tim. 5. 18. Math. 23. 24. mar. 12. 19 Luke 20. 28.

d Because the Hebrew word signifieth not the natural brother, & the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the natural brother should marry his brothers wife, but some other of the kindred, that was in that degree, which might marrie.

God of our fathers, the Lord heard our voice and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mighty hand, and a stretched out arme, with great terribleſſe, both in ſignes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, euen a land that floweth with milke and honey.

10 And now, for, I haue brought the firſt fruits of the land, which thou, O Lord, haſt giuen me, and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God.

11 And thou ſhalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine houſhold, thou and the Leuite, and the ſtranger that is among you.

12 ¶ When thou haſt made an end of thy thing al the tribes of thine increaſe, the third yeere which is the yeere of ſitting, and haſt giuen it vnto the Leuite, to the ſtranger, to the fatherleſſe, and to the widow, that they may eate within thy gates, and be ſatiſfied,

13 ¶ Then thou ſhalt ſay before the Lord thy God, I haue brought the hallowed thing out of mine houſe, & alſo haue giuen it vnto the Leuites, and to the ſtrangers, to the fatherleſſe and to the widow, according to all thy Commandements which thou haſt commanded mee: I haue tranſgreſſed none of thy Commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor ſuffered ought to periſh through vncleanneſſe, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done after all that thou haſt commanded me.

15 Looke downe from thine holy habitation, euen from heauen, and bleſſe thy people Iſrael, and the land which thou haſt giuen vs (as thou ſwareſt vnto our fathers) the land that floweth with milke and honey.

16 ¶ This day the Lord thy God doeth command thee to doe theſe ordinances, and lawes: keepe them therefore, and doe them with all thine heart, and with all thy ſoule.

17 Thou ſhalt ſet by the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his Commandements, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath ſet thee by this day to be a precious people vnto him (as he hath promiſed thee) and that thou ſhouldeſt keepe all his commandements,

19 And to make thee high aboue all nations (which he hath made) in praiſe, and in name, and in glory, and that thou ſhouldeſt be an holy people vnto the Lord thy God, as he hath ſaid.

CHAP. XXVII.

2 They are commanded to write the law upon ſtones for a remembrance. 5 Alſo to build an altar. 13 The offerings are giuen on mount Ebal.

¶ Then Moſes with the Elders of Iſrael commanded the people, ſaying, Keepe al the commandements, which I command you this day.

2 And when ye ſhall paſſe ouer Iordán, vnto the land which the Lord thy God giueth thee, thou ſhalt ſet thee by great ſtones and plaſter them with plaſter,

3 And ſhalt write vpon them all the wordes of this Law, when thou ſhalt come ouer, that thou maieſt go into the land which the Lord thy God giueth thee: a land that floweth with milke and honey, as the Lord thy fathers hath promiſed thee.

4 ¶ Therefore when ye ſhall paſſe ouer Iordán, ye ſhall ſet by theſe ſtones which I command you this day, in mount Ebal, and thou ſhalt plaſter them with plaſter.

5 ¶ And there ſhalt thou build vnto the Lord thy God an Altar, euen an Altar of ſtones: thou ſhalt liſt none yron inſtrument vpon them.

6 ¶ Thou ſhalt make the Altar of the Lord thy God of whole ſtones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou ſhalt offer peace offerings, and ſhalt eate there, and reioyce before the Lord thy God:

8 And thou ſhalt write vpon the ſtones all the wordes of this Lawe well and plainly.

9 ¶ And Moſes and the Priests of the Leuites ſpake vnto all Iſrael, ſaying, Take heed, and heare, O Iſrael: this day thou art become the people of the Lord thy God.

10 ¶ Thou ſhalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand vpon mount Gerizim, to bleſſe the people when ye ſhall paſſe ouer Iordán: Simeon and Leui, and Iudah, and Iſſachar, and Ioseph, and Benjamin.

13 And theſe ſhall ſtand vpon mount Ebal to curſe, Reuben, Gad, and Aſer, and Zebulun, Dan, and Naphtali.

14 And the Leuites ſhall anſwere and ſay vnto all the men of Iſrael with a loude voyce,

15 ¶ Curſed be the man that ſhall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the craftſman, and putteth it in a ſecret place: And all the people ſhall anſwere and ſay, So be it.

16 Curſed be he that curſeth his father and his mother: And all the people ſhall ſay: So be it.

17 Curſed be he that remoueth his neighbours marke: And all the people ſhall ſay: So be it.

18 Curſed be he that maketh the blind goe out of the way: And all the people ſhall ſay: So be it.

19 Curſed be he that hindereth the right of the ſtranger, the fatherleſſe, & the widow: And all the people ſhall ſay: So be it.

20 Curſed be he that lyeth with his fathers

a As Gods miniſter, and charged with the ſame. Ieſh 4.1.

b God would that his Law ſhould be ſet vp in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his ſeruiſe. Exod. 20.35. Ieſh. 8.31.

c The Altar ſhould not be curiously wrought, becauſe it ſhould continue but for a time: for God would haue but one Altar in Iudah.

d That every one may well read it, and vnderſtand it. e This condition on God hath bound thee vnto, that if thou wilt be his people, thou muſt keepe his Lawes.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for loue, they ſhould be made to obey for feare. h Vnder this he containeth al the corruption of Gods ſeruiſe, and the tranſgreſſion of the firſt table.

i Or, contemneſt, and this appertaineth to the ſecond table.

k He condemneth all iniuries and extorſions.

l Meaning, that he ſhall not, and counſelleth not his neighbour.

f In token of a thankfull heart and mindfull of this benefit.

g Signifying, that God giueth vs not goods for our ſelues only, but for their vies alſo which are committed to our charge.

h Without hypocriſie.

Chap. 14. 27. i Of malice and contempt.

k Or, for any neceſſitie.

l By putting them to any profane vie.

m As farre as my ſinfull nature would ſuffer: for els as Dauid and Paul ſay, there is not one iuſt, Pſal. 14. 3. rom. 3. 10.

n With a good and ſimpe conſcience.

o Signifying, that there is a mutuall bond betweens God, and his people.

Chap. 7. 6. & 14. 2

Chap. 4. 7. & 28. 1

Chap. 7. 6. & 14. 2

m In committing villenie against him, *Leui. 20, 11. chap. 22. 30. ezech. 22. 10.*

n Meaning, his wifes mother.

o For God that seeth in secret, will reuenge it, *Ezek. 22, 12.*

Galat. 3, 10.

Leuit. 26, 3.

a He will make thee the most excellent of all people.

b When thou thinkest thy self forsaken,

c Thou shalt liue wealthily, d Thy children and succession.

e All thine enterprises shall haue good successe.

f Meaning, many wayes.

g God will blesse vs, if we doe our duety, and not be idle.

h In that he is thy God, & thou art his people.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen. *Chap. 15, 6.*

there wife: for hee hath vncouered his fathers mistery: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast, And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his mother in law: And all the people shall say: So be it.

24 Cursed be hee that smiteth his neighbour secretly: And all the people shall say: So be it.

25 Cursed be he that taketh a reward to put to death innocent blood: and all the people shall say: So be it.

26 Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say: So be it.

CHAP. XXVIII.

1 The promise to them that obey the commandments. 15 The threatening to the contrary.

If thou shalt obey diligently the voyce of the Lord thy God, and obserue and doe all his commandments which I command thee this day, then the Lord thy God will set thee on high above all the nations of the earth.

2 And all these blessings shall come on thee, and ouertake thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou be in the city, and blessed also in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flocks of thy sheepe.

5 Blessed shall be thy basket & thy dough.

6 Blessed shalt thou be when thou comest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee seven wayes.

8 The Lord shall command the blessing to bee with thee in thy store houses, and in all that thou settest thine hand to, and will blesse thee in the lande which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people vnto himselfe: as hee hath sworne vnto thee, if thou shalt keepe the commandments of the Lord thy God, and walk in his wayes.

10 Then all the people of the earth shall see that the Name of the Lord is called vpon thee, and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in good, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord swaue vnto thy fathers, to giue thee.

12 The Lord shall open vnto thee his good treasure, euen the heauen to giue raine vnto thy land in due season, and to blesse all the worke of thine hands, and thou shalt lend vnto many nations, but shalt not borrow thy selfe.

13 And the Lord shall make thee the head

and not the talle: and thou shalt bee alone, and shalt not bee beneath, if thou obey the commandments of the Lord thy God, which I command thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the words, which I command you this day, either to the right hand or to the left, to goe after other gods to serue them. *Isa. 23, 6.*

15 But if thou wilt not obey the voyce of the Lord thy God, to keepe and to doe all his commandments, and his ordinances, which I command thee this day, then all these curses shall come vpon thee, and ouertake thee. *Leuit. 26, 14. lamen. 2, 17. malac. 2, 2. barnes. 1, 20.*

16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shall thy basket bee, and thy dough. *Or, store.*

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheepe.

19 Cursed shalt thou be when thou comest in, and cursed also when thou goest out.

20 The Lord shall send vpon thee cursing, trouble, and shame, in all that which thou settest thine hand to do, vntill thou be destroyed, and perish quickly, because of the wickednes of thy works whereby thou hast forsaken mee. *Or, rebuke.*

21 The Lord shall make pestilence cleaue vnto thee, vntill hee hath consumed thee from the land whither thou goest to possesse it.

22 The Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, & with fennel hear, and with the sword, and with blasting, and with the mildew, and they shall pursue thee vntill thou perish. *Leuit. 26, 16. Or, drought.*

23 And the heauen that is ouer thine head, shall bee brass, and the earth that is vnder thee, yron.

24 The Lord shall giue thee for the raine of thy land, dust and ashes: euen from heauen shall it come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seven wayes before them, and shalt be scattered through all the kingdomes of the earth.

26 And thy carkets shall be meat vnto all foules of the ayre, and vnto the beastes of the earth, and none shall fray them away.

27 The Lord will smite thee with the botch of Egypt, and with the emerode, and with the scabbe, and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with madness, and with blindness, and with astounding of heart.

29 Thou shalt also grope at noone daies, as the blind gropeth in darkness, and shalt not prosper in the wayes: thou shalt neuere but bee oppressed with wrong, and be pouldered euermore, and no man shall succour thee.

30 Thou shalt betroth a wife, & another man shall lye with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not eat the fruit.

21 Thine ore shall bee flaine before thine eyes, and thou shalt not eat thereof: thine asse shall be violently taken away before thy face, and shall not be restored vnto thee: thy sheepe shall be giuen vnto thine enemies, and no man shall rescue them for thee.

22 Thy sonnes and thy daughters shall be giuen vnto another people, & thine eyes shall still looke for them, euen till they fall out, and there shall be no power in thine hand.

23 The fruit of thy land, and all thy labours, shall a people which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway.

24 So that thou shalt be mad for the sight which thine eyes shall see.

25 The Lord shall smite thee in the knees, and in the thigh with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the top of thine head.

26 The Lord shall bring thee & thy king (which thou hast set over thee) vnto a nation, which neither thou nor thy fathers haue known, and there thou shalt serue other gods, euen wood and stone.

27 And thou shalt be a wonder, a pro- uerbe, and a common talke among all people whither the Lord shall carry thee.

28 Thou shalt carry out much seede into the field, and shalt gather but little in: for the grasshoppers shall destroy it.

29 Thou shalt plant a vineyard & dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eate it.

30 Thou shalt haue olive trees in all thy coasts, but shalt not anoint thy selfe with the oyle: for thine olives shall fall.

31 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall go into captiuitie.

32 All thy trees and fruit of thy land shall the grasshopper consume.

33 The stranger that is among you, shall climb aboue thee by on hie: and thou shalt come downe beneath a lowe.

34 Hee shall lend thee, and thou shalt not lend him: he shall be the head, and thou shalt be the taile.

35 Moreover, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voice of the Lord thy God to keepe his commandements, and his ordinances, which he commanded thee.

36 And they shall be vpon thee for signes, and vpon thy seede for ener,

37 Because thou seruedst not the Lord thy God with ioyfulness, and with a good heart for the abundance of all things.

38 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger, and in thirst, and in nakednesse, and in need of all things: and he shall put a yoke of iron vpon thy necke, vntill he haue destroyed thee.

39 The Lord shall bring a nation vpon thee from far, euen from the end of the world flying swift as an Eagle, a nation whose tongue thou shalt not vnderstand:

40 A nation of a fierce countenance, which will not regard the person of the olde,

nor haue compassion of the yong.

41 The same shall eat the fruit of thy cattell, and the fruit of thy land vntill thou be destroyed, & he shall leaue thee neither wheat, wine, nor oyle, nei her the increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

42 And hee shall besiege thee in all thy cities, vntill thine high and strong walles fall downe, wherein thou trustedst in all the land: and hee shall besiege thee in all thy cities, throughout all thy land, which the Lord thy God hath giuen thee.

43 And thou shalt eat the fruit of thy house: euen the flesh of thy sons & thy daughters which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemies shall inclose thee.

44 So that the man (that is tender and exceeding dainty among you) shall be grieved at his brother, and at his wife charliech in his bosome, and at the remnant of his children, which he hath yet left,

45 For feare of giuing vnto any of them of the flesh of his children, whom he shall eat, because he hath nothing left him in that siege and straitnesse, wherewith thine enemy shall besiege thee in all thy cities.

46 The tender & dainty woman among you, which neuer would venter to set the sole of her foot vpon the ground (for her softnesse and tendernes) shall be grieved at her husband charliech in her bosome, and at her son, and at her daughter,

47 And at her afterbirth (that shall come out from betweene her feete) and at her children which she shall beare: for when all things lacke, shee shall eat them secretly, during the siege and straitnesse, wherewith thine enemy shall besiege thee in thy cities.

48 If thou wilt not keepe and doe all the wordes of this Law (that are written in this booke) and feare this glorious and fearful Name, THE LORD THY GOD,

49 Then the Lord will make thy plagues wonderfull, and the plagues of thy seed, euen great plagues, and of long continuance, and sore diseases, and of long durance.

50 Moreover, he will bring vpon thee all the diseases of Egypt, wherof thou wast afraid, and they shall cleaue vnto thee:

51 And every sickness, and every plague which is not written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

52 And yee shall bee left fewe in number, where yee were as the stars of heauen in multitude, because thou wouldest not obey the voice of the Lord thy God.

53 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you, so hee will reioyce ouer you, to destroy you, and bring you to nought, and yee shall be rooted out of the land, whither thou goest to possess it.

54 And the Lord shall scatter thee among all people, from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not known, nor thy fathers, euen wood and stone.

55 Also among these nations thou shalt finde

Or, first borne of thy bullocks.

Or, gates.

Leuit. 26. 29. 2. kings 6. 29. lamet. 4. 10. barne. 2. 3.

Chap. 15. 9.

f As came to passe in the daies of Ioram king of Israel, 2. kin. 6. 29. and when the Romans besieged Ierusalem, Hunger shall so bite her, that she shall be ready to eate her child before it be deliuered. n For he that offendeth in one, is guiltie of all, lam. 2. 10.

x Declaring that God hath infinite meane to plague the wicked, besides them that are ordinary or written, Chap. 10. 21.

y Signifying, that it is a singular gift of God to be in a place whereas we may worship God purely, & declare our faith and religion.

o When they shall returne from their captiuitie.

p As he did Manasseh, Iochim, Zedechias and others,

Here. 24. 9 & 25. 9. 1. kings 9. 7.

Mich. 6. 15. hag. 1. 6.

Or, be shaken before they be ripe.

q Vnder one kind be contained all the vermine which destroy the fruits of the land, and this is an euident token of Gods curse.

r Gods plagues shall be euident signes that he is offended with thee.

Or, barbarous, cruel, or impudent.

find no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull mind.

Or, thou shalt be in doubt of thy life.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Alas! God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

Because they were vnmindfull of that miracle, when the sea gaue place for them to passe thorow.

68 And the Lord shall bring thee into Egypt againe with ships by the way whereof I said vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there shall be no buyer.

CHAP. XXIX.

The people are exhorted to obserue the commandments, 10 The whole people from the highest to the lowest, are comprehended vnder Gods covenant, 19 The punishment of him that flattereth himselfe in his wickedness, 24 The cause of Gods wrath against his people.

a That is, the articles or conditions.

These are the words of the Covenant which the Lord commanded Moses to make with the children of Israel, in the land of Moab, beside the covenant which he had made with them in Horeb.

b At the first giuing of the Law, which was fortie yeeres before.

2 And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did, before your eyes in the land of Egypt vnto Pharaoh, and vnto all his seruants, and vnto all his land.

c The proofes of my power. d Heltheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from above.

3 The great tentations which thine eyes haue seene, those great miracles and wonders:

e Made by mans arte, but Manna, which is called the bread of Angels.

4 Yet the Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare vnto this day.

Chap. 4. 6.

1 Kings 2. 3.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

5 And I haue led you fortie yeere in the wilderness: your clothes are not waxed old vpon you: neither is thy shoe waxed old vpon thy foot.

g Alluding to them, that when they made a sure covenant, diuided a beast in twaine, and past betweene the parts diuided,

6 Ye haue eaten no bread, neither drunke wine, nor strong drinke, that ye might know how that I am the Lord your God.

Gen. 15. 10.

7 After ye came vnto this place, and Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them.

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Keepe therefore the words of this covenant, and doe them, that ye may prosper in all that that ye shall doe.

10 Pstand this day entry one of you, before the Lord your God: your heads of your tribes, your elders, and your officers, euen all the men of Israel:

11 Your children, your wives, a thy stranger that is in thy campe, from the hewer of thy wood, vnto the drawer of thy water.

12 That thou shouldest passe into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day.

13 For to establish thee this day a people vnto himselfe, and that hee may be vnto thee a God, as he hath said vnto thee, and as he hath sworn vnto thy fathers, Abraham, Isaac, and Iacob.

14 Neither make I this Covenant, and this oath with you onely,

15 But as well with him that standeth herre with vs this day before the Lord our God, as with him that is not herre with vs this day.

h Meaning, their posteritie.

16 For ye know how we haue dwelt in the land of Egypt, and how we passed thorow the middes of the nations which ye passed by.

17 And ye haue seene their abominations, and their sooles (wood and stone, silver and gold) which were among them.

18 That there should not be among you man nor woman, nor family, nor tribe which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there should not be among you any roote that bringeth forth gall and wormewood.

i Such sinne as the bitter fruit thereof might choke and destroy you.

19 So that when hee heareth the words of this curse, he shoulde himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornnes of mine owne heart, thus adding drunkennesse to thirst.

Or, flatter.

k For as he that is thirsty, desireth to drinke much, so he that followeth his appetites, seeketh by all means, and yet cannot be satisfied.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his terrible shall smoke against that man, and every curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the Covenant, that is written in the booke of this Law.

22 So that the generation to come, euen your children, that shall rise up after you, and the stranger that shall come from a far land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shall be astonished.

23 For all that land shall burne with brimstone and salt: it shall not be sown, nor bring forth, nor any grasse shall grow there in, like as in the overthrowing of Sodom, and Gomorah, Admah, and Seboim, which the Lord overthrow in his wrath and in his anger.

Gen. 19. 24. 25.

24 Then shall all nations say, Wherefore hath the Lord done thus vnto this land: how thereto is this great wrath?

1 Kings 9. 8. ierem. 23. 8.

25 And they shall answer, Because they haue forsaken the covenant of the Lord God of their fathers, which hee had made with them when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: euen gods which they knew not, and which had giuen them nothing.

Or, which had not giuen them a land to possess.

27 Therefore the wrath of the Lord was kindled against this land, to bring vpon it every curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in

m Moses hereby reprocueth their curiosity, which seek those things, not that are only known to God: and their negligence that regard not that which God hath revealed vnto them, as the Law,

a By calling to remembrance, both his mercies, and his plagues.

b In true repentance is none hypocrisie,

c Euen to the worlds end.
d And bring thee into thy country,

e Which will purge all thy wicked affections, which is not in thine owne power to doe.

f If we wil haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

g He meaueth not that God is subiect to these passions, to reioyce, or to be sad: but he veth this maner of speech, to declare the loue that hee beareth vnto vs.

h The Law is so euident, that none can pretend ignorance, Rom. 2. 13.
i B. heauen and the sea, he meaueth places most farre distant,

great indignation, and hath cast them into another land, as appeareth this day. 29 The things belong to the Lord, but the things revealed belong to vs, and to our children for euer, that wee may doe all the wordes of this Law.

CHAP. XXX.

1 Mercies shewed when they repented. 6 The Lord doth circumsise the heart. 13 A self excuse of ignorance is taken away. 15 Life and death is set before them. 20 The Lord is their life which obey him.

NOW when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt turne into thine heart among all the nations, whither the Lord thy God hath quinn thee,

2 And shalt returne vnto the Lord thy God, to obey his voice in all that I command thee this day: thou and thy children with all thine heart, and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God had scattered thee.

4 Though thou werest cast vnto the remotest part of heauen, from thence will the Lord thy God gather thee, and from thence will hee take thee.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and hee will shew thee fauour, and will multiply thee aboue thy fathers.

6 And the Lord thy God will circumsise thine heart, and the heart of thy seed, that thou mayest loue the Lord thy God, with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 Returne thou therefore, and obey the voice of the Lord, and doe all his commandments, which I command thee this day.

9 And the Lord thy God will make thee plenteous in rure worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe and reioyce our thee to doe thee good, as hee reioyced our thy fathers:

10 Because thou shalt obey the voice of the Lord thy God, in keeping his commandments, and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart, and with all thy soule.

11 For this commandment which I command thee this day, is not hid from thee, neither is it farre off,

12 It is not in heauen, that thou shouldst say, Who shall goe up for vs to heauen, and bring it vs, and cause vs to heare it, that wee may doe it.

13 Neither is it beyond the sea, that thou shouldst say, Who shall goe ouer the sea for

vs, and bring it vs, and cause vs to heare it, that wee may doe it?

14 But the word is very neere vnto thee: euen in thy mouth, and in thine heart, for to doe it.

15 Beholde, I haue set before thee this day life and good, death and euill.

16 In that I command thee this day, to loue the Lord thy God, to walk in his waies, and to keepe his commandments, and his ordinances and his lawes, that thou mayest liue, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced, and worship other gods, and serue them.

18 I pronounce vnto you this day, that yee shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iordan to possesse it.

19 I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing. Therefore chuse life, that both thou and thy frede may liue:

20 By louing the Lord thy God, by obeying his voice, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayest dwell in the land which the Lord swaie vnto thy fathers, Abraham, Isaac, and Iacob, to giue them.

CHAP. XXXI.

1 Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 Hee giueth the Law to the Lawiers, that they should read it to the people. 19 God giueth them a song as a witness betwene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

WHEN Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundred and twenty yeere olde this day: I can no more goe out and in: also the Lord hath said vnto me, Thou shalt not goe ouer this Iordan.

3 The Lord thy God will goe ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them. Ioshua hee shall goe before thee, as the Lord hath said.

4 And the Lord shall doe vnto them, as hee did to Sihon and to Og king of the Amorites, and vnto their land, whom hee destroyed.

5 And the Lord shall giue them before you, that yee may doe vnto them according vnto every commandment, which I haue commanded you.

6 I blucke vpon your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God himselfe doeth goe with thee: he will not faile thee, nor forsake thee.

7 And Moses called Ioshua, and said vnto him in the sight of all Israel, Be of a good courage, and strong: for thou shalt goe with this people vnto the land which the Lord hath sworn vnto their fathers, to giue them, and thou shalt giue it them to inheritance.

k Euen the Law and the Gospel, I By faith in Christ.

m So that to loue and obey God, is onely life and felicitie. n He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

Chap. 4. 26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

a I can no longer execute mine office,

Numb. 20. 12, Chap. 3. 26.

Numb. 27. 18.

Numb. 21. 24.

b Into your hands, Chap. 7. 2.

c Or, be of good courage.

c For he that must gouerne the people, hath need to be valiant to repress vice, and constant to maintaine vertue.

d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

Nehem. 8. 1.
Chap. 15. 1.

e Before the Arke of the couenant which was the signe of Gods presence, and the figure of Christ.

f Which were not borne when the Law was giuen.

g Or, commande-ment.

g In a cloude that was fashioned like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

i To perserue you and your children from idolatry, by remembering Gods benefites.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rook.

8 And the Lord himselfe both a go-betweene there: he will be with thee: hee will not faile thee, neither forsake thee: feare not therefore, nor be discomfited.

9 And Moses wrote this Law, and deliuered it vnto the Priests the sonnes of Levi (which bare the Arke of the Couenant of the Lord) and vnto all the Elders of Israel.

10 And Moses commanded them, saying, Every seventh yeere when the yeere of freedom shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare before the Lord thy God in the place whither he shall chuse, thou shalt read this Law before all Israel, that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe, and obserue all the words of this Law.

13 And that their children which haue not knownen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither ye goe out Iordan to possesse it.

14 Then the Lord said vnto Moses, Behold, the dayes are come, that thou must die: Call Iohua, and stand vee in the Tabernacle of the congregation, that I may giue him a charge. So Moses and Iohua went and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloude: and the pillar of the cloude stood ouer the doore of the Tabernacle.

16 And the Lord said vnto Moses, Behold, thou shalt sleepe with thy fathers: and this people will rise vp and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Therefore my wrath will waite vpon thee against them at that day, and I will forsake them, and will hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with mee?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yet this song for you, and teach it the children of Israel: put it in their mouches, that this song may bee my witnesse against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and hony, and they shall eat, and fill themselves, and waxe fat: then shall they turne vnto other gods, and serue them, and conuenit mee, and breake my Couenant.

21 And then when many aduersities and tribulations shall come vpon them, this song shall stand vnto their face, as a witnesse: for it shall not be forgotten out of their mouches of their posterity: for I know their imagination which they goe about euen now, before I haue brought them into the land which I sware.

22 And Moses wrote for this song the same day, and taught it the children of Israel.

23 And God gaue Iohua the son of Nunn a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware vnto them, and I will be with thee.

24 And when Moses had made an end of writing the words of this Law in a booke, until he had finished them,

25 Then Moses commanded the Levites, which bare the Arke of the Couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Couenant of the Lord your God, that it may bee there for a witnesse against thee:

27 For I know thy rebellion, and thy stiff necke: behold, I bring yet a curse vnto thee this day: for thou art rebellious against the Lord: thou hast not obeyed my voice.

28 Gather vnto me all the Elders of thy tribes, and your officers, that I may speake these words in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death ye will verily be corrupte, and turne from the way which I haue commanded you: therefore will I will come vpon you at the last, because ye will commit euill in the sight of the Lord, by pronoking him to anger: therefore will I will wipe out your name.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of this song, until he had ended them.

XXXII. The song of Moses containing 7 Gentiles: toward the people; 18 and their ingratitude toward him. 20 God menaceth them. 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Iohua of his death.

1 And then ye shall heare, and I will speak: and I will see the earth bewee this world of my mouth.

2 My doctrine shall drop as the raine, and my speech shall flit as the reed, as the shower vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the name of the Lord: glorie shall bee vnto our God.

4 Perfect is the worke of the mightie God, for all his wayes are iudgement: God is true, and without wickednesse: iust, and righteous is he.

5 They haue corrupted themselves toward him by their vice, not bring his children, but a frothy and crooked generation.

6 Doe ye forward the Lord, O foolish people.

1 That these euils are come vpon them because they forsooke me.

2 Ioh. 1. 6.

3 Ioh. 1. 6.

4 Of thine infelicitie, when thou shalt turne away from the doctrine contained therein.

5 As gouernors, iudges and magistrates.

6 By idolatry and worshipping images, which are the worke of your hands.

7 As witnesses of this peoples ingratitude.

8 Hee desireth that hee may speake to Gods glory, and that the people as the green grasse may receiue the dew of his doctrine.

9 The Hebrew word is Rocke noting that God only is mighty faithful and constant in his promise.

¶ Not according to the common creation, but he hath made thee a new creature by his Spirit.

¶ When God by his providence diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

¶ To teach them to flie.

¶ Or, god of strange nation.

¶ Meaning of the land of Canaan, which was high in respect of Egypt.

¶ That is abundance of all things, euen in the very rocks.

¶ Ebr. blood.

¶ Hee sheweth what is the principall end of our vocation.

¶ By changing his seruice for their superstitions.

¶ Scripture calleth new, what soeuer man inuenteth, be the error neuer so old.

¶ Hee calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

¶ Rom. 10. 19.

¶ Which I haue not fauoured, nor euen my lawes into them.

people and vniuersall: is not he thy father, that hath brought thee: he hath made thee, and proportioned thee.

7 ¶ Remember the dayes of old: consider the peeres of so many generations: aske thy father, and he will shew thee: chine Elders, and they will tell thee.

8 ¶ When the most high God diuided to the nations their inheritance, when he separated the formes of Adam, he appointed the borders of the people, according to the number of the children of Israel.

9 ¶ For the Lords portion is his people: Jacob is the lot of his inheritance.

10 ¶ He found him in the land of the wilderness, in a waste and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

11 ¶ As an Eagle stirreth vp her nest, fluttereth ouer her birds, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no strange god with him.

13 ¶ He carried him vp to the high places of the earth, that he might eat the fruits of the fields, and he caused him to sucke honie out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambs, and rammes fed in Bashan, and goates with the fat of the graines of wheate, and the red liquor of the grape, hast thou drunk.

15 ¶ But hee that should haue bene thy right, when he waied fat, spurned with his heele: thou art fat, thou art greasse, thou art laden with fatnesse: therefore hee looked on thee, God, that made him, and regarded not the strong God of his saluation.

16 ¶ They prouoked him with strange gods, they prouoked him to anger with abominations.

17 ¶ They offered vnto devils, not to God, but to gods whom they knew not: new gods, that came newly by, whome their fathers feared not.

18 ¶ Thou hast forgotten the mighty God, that begat thee, and hast forgotten God that formed thee.

19 ¶ The Lord then saw it, and was angry for the prouocation of his sonnes and of his daughters.

20 ¶ And he said, I will hide my face from them: I will see what their end shall be: for they are a forward generation, children in whom is no faith.

21 ¶ They haue moued me to ielousie with that which is not God: they haue prouoked mee to anger with their vanities: and I will moue them on ielousie with those which are no people: I will prouoke them to anger with a foolish nation.

22 ¶ For he is kindled in my wrath, and shall burne unto the bottom of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 ¶ I will spend mine arrows vpon them: I will bestow mine arrows vpon them.

24 ¶ They shall be burnt with hunger, and

consigned to hear and with bitter destruction: I will also lend the reech of death vpon them with the venom of serpents creeping in the dust.

25 ¶ The sword shall kill them without: and in the chambers feare: both the young man and the young woman, the suckling with the man of gray haire.

26 ¶ I haue said, I would scatter them abroad: I would make their remembrance to cease from among men.

27 ¶ Haue that I feared the furie of the enemy, lest the aduersaries should waxe proud, and lest they should say, Our hand and not the Lord hath done all this.

28 ¶ For they are a nation void of counsell, neither is there any vnderstanding in them.

29 ¶ Oh that they were wise, then they would vnderstand this: they would consider their latter end.

30 ¶ How should one chase a thousand, and two put ten thousand to flight, except their strong God had sold them, and the Lord had shut them vp.

31 ¶ For their god is not as our God, euen our enemies being iudges.

32 ¶ For their vine is of the vine of Sodom, and of the vines of Gomorrah: their grapes are grapes of gall, their clusters be bitter.

33 ¶ Their wine is the poison of dragons, and the cruell gall of aspes.

34 ¶ Is not this laid in store with me, and sealed vp among my treasures.

35 ¶ Vengeance & recompence are mine: Ecclus. 28. 1. Rom. 12. 19. heb. 10. 30 their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 ¶ For the Lord shall iudge his people, and reprove towards his seruants, when he seeth that their power is gone, & none shut vp in hold, nor left abroad.

37 ¶ When men shall say, Where are their gods, their mighty God in whom they trusted,

38 Which did eat the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp and helpe you: let him be your refuge:

39 ¶ Behold now, for I, I am he, and there is no gods with mee: I kill and giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

40 ¶ For I will lift vp mine hand to heauen, and say, I liue for euer.

41 ¶ If I whet my glittering sword, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 ¶ I will make mine arrows drinke with blood, (and my sword shall eat flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemy.

43 ¶ ¶ Venations, waite his people: for he will avenge the blood of his seruants, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.

¶ They shall be slaine both in the field and at home.

¶ Reioicing to see the godly afflicted, and attributing that to themselves, which is wrought by Gods hand.

¶ They would consider the delicie that was prepared for them, if they had obeyed God.

¶ Ioh. 23. 10.

¶ Or, deliuered them to their enemy.

¶ The fruits of the wicked are as poison, detestable to God and dangerous for man.

¶ Or, change his minde.

¶ When neither strong nor weak in a maner remaine.

¶ 1. Sam. 2. 6.

¶ Iob. 13. 21.

¶ Ioh. 1. 12.

¶ That is, I

¶ sweare, reade

¶ Gen. 14. 22.

¶ Rom. 13. 10.

¶ Whether the

¶ blood of Gods

¶ people be shed

¶ for their sinnes,

¶ or trial of their

¶ faith, he promi-

¶ seth to reuenge it,

||Or, Iosbna.

Chap. 6. 6. and
11. 18.x For I will per-
forme my pro-
mise vnto you;
Isa. 55. 10.
Num. 37. 12.Gen. 25. 8.
Num. 20. 25. 28.
and 33. 38.Num. 30. 12. 13.
and 37. 14.
||Or, of strife.
y Ye were not
earnest and con-
stant to main-
taine mine ho-
nour.a This blessing
containeth not
onely a simple
prayer, but an
assurance of the
effect thereof.
b Meaning, in-
finite Angels.
c Ebr. his saints,
that is, the chil-
dren of Israel.
d As thy disci-
ples.e To vs, and our
successours.
||Or, Moses.||Or, Israel.
f Reuben shal be
one of the tribes
of Gods people,
though for his
sinne his honour
be diminished,
and his family
but small.
g Signifying that
he should hardly
obtaine Iakobs
promise, Ge. 49.
Exod. 28. 30.

44 ¶ Then Moses came and spake all the words of this song in the audience of the people, he and || Hophai the sonne of Nun.

45 ¶ When Moses had made an end of the speaking all these words to Israel,

46 ¶ Then he said vnto them, * Set your hearts vnto all the words which I testify against you this day, that yee may command them vnto your children, that they may oblerue and doe all the words of this Law.

47 For it is no vaine word concerning you, but it is your life, and by this word yee shal prolong your dayes in the land, whither ye go ouer Iorden to possesse it.

48 ¶ And the Lord spake vnto Moses the selfe same day, saying,

49 Go vp into this mountaine of Abarim, vnto the mount Moab, which is in the lande of Moab, that is ouer against Jericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because yee * trespassed against mee among the children of Israel, at the waters || of Meribah, at Kadesh in the wilderness of Sin: for ye * sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not goe thither, I meane, into the land which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death blessed all the tribes of Israel. 26 There is no god like to the God of Israel: 29 Nor any people like vnto him.

NOW this is the * blessing wherewith Moses the man of God blessed the children of Israel before his death, and said,

2 The Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearly from mount Paran, and he came with ten thousands of Saints, and at his right hand a fiery Law for them.

3 Though hee loue the people, yet * all thy Saints are in thine handes: and they are humbled at * thy seete, to receiue thy worde.

4 Moses commaunded vs a Law for an inheritance of the Congregation of Iakob.

5 Then || he was among the || righteous people, as King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let Reuben liue, & not die, though his men be a small number.

7 ¶ And thus he blessed Iudah, and said, Hear, O Lord, the voyce of Iudah, and bring him vnto his people: his handes shall bee a sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Leui he said, Let thy * Thummen and thine * Arim bee with thine holy one, whom thou didst proue in Massah,

and didst cause him to strue at the waters of Meribah.

9 ¶ Who sayd vnto his father, and to his mother, * I haue not seene him, neither knew he his brethren, nor knew his owne children: for they obscured thy word, and kept thy couenant.

10 ¶ They shall teach Iakob thy iudgements, and Israel thy Lawe: they shall put incense before thy face, and the burnt offering vpon thy altar.

11 Bless, O Lord, his substance, and accept the worke of his hands: * smite thow the toynes of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Benjamin he said, The beloved of the Lord shal * dwell in safety by him: the Lord shall couer him all the day long, and dwell betwene his shoulders.

13 ¶ And of Joseph hee sayd, Blessed of the Lord is his land: for the sweetnesse of heauen, for the dew and for the || Joseph lying beneath,

14 And for the sweet increase of the Sun, and for the sweete increase of the moone,

15 And for the sweetnesse of the top of the ancient mountaines, and for the sweetnesse of the old hilles,

16 And for the sweetnesse of the earth, and abundance thereof: and the good will of him that dwelt in the * bush shal come vpon the head of Joseph, and vpon the top of the head of him that was * separated from his brethren.

17 His beauty shall bee like his first borne bullocke, and his || hoines as the hoines of an Unicorne: with them he shall smite the people together, euen the ends of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And of Zebulun hee sayd, Reioyce Zebulun, in thy * going out, and thou Iasachar, in thy tents.

19 Thy shall call thy people vnto the || mountaine: there they shall offer the sacrifices of righteousness: for * they shall sucke of the abundance of the sea, and of the treasures hid in the land.

20 ¶ Also of Gad he said, Blessed be hee that enlargeth Gad: hee dwelleth as a lion, that catcheth for his pray the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the * Law giuer hidde: yet hee shall come with the heads of the people, to rectifie the iudice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan he said, Dan is a lions whelp: hee shall leape from Bashan.

23 ¶ Also of Naphtali he said, Naphtali, satisfied with sauer, and filled with the blessing of the Lord: possesse the West and the South.

24 ¶ And of Asher he said, Asher shall be blessed with children: hee shall be acceptable vnto his brethren, and shall dip his foot in oyle.

25 Thy shoes shall be * iron and brass, and

h He preferred
Gods glory to
all naturall affe-
ction, Exod. 3. 2.
29.

i He declareth
that the Mini-
sters of God
haue many ene-
mies, and there-
fore haue need to
be prayed for.
k Because the
Temple should
be built in Zion,
which was in the
tribe of Bema-
min, he sheweth
that God should
dwell with him
there.

||Or, fountaines.

Which was,
God appearing
vnto Moses,
Exod. 3. 2.
Gen. 49. 26.
||Or, strength.

m In thy prospe-
rous voyages
vpon the Sea,
Gen. 49. 13.

||Or, mount Zion.
n The tribe of
Zebulun.

o So that the
portion of the
Gadites and o-
thers on this side
Iorden, was
Gods, though it
was not so
known.

p Meaning, neere
the Sea.

q Thou shalt be
strong, or thy
countrie full of
metall. It see-
meth that Sime-
on is left out, be-
cause he was vn-
der Iudah, and
his portion of
his inheritance,
Iosh. 19. 9,
and

and thy strength shall continue as long as thou livest.

26 ¶ There is none like God, O righteous people, which rideth upon the heavens for thine helpe, & on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: hee shall cast out the enemy before thee, and will say, Destroy them.

r Who was plentiful in issue as a fountaine.

28 Then Israel the fountaine of Iakob shall dwell alone in safety in a land of wheat, and wine: also his heavens shall drop the dew.

f Thine enemies for feare shall lie and faine to be in subiection,

29 Blessed art thou, O Israel: who is like vnto thee, O people saved by the Lord, the shield of thine helpe, and which is the sword of thy glory: therefore thine enemies shall be in subiection to thee, and thou shalt tread vpon their high places.

CHAP. XXXIII.

1 Moses seeth all the land of Canaan: 5 Hee dieth. 8 Israel weepeth. 9 Ioshua succeedeth in Moses room, 10 The praise of Moses.

a Which was part of mount Abarim, Numb. 27. 12.

¶ Then Moses went from the plaine of Moab vnto mount Abarim, vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him all the land of Gilead, vnto Dan,

Chap. 3. 27.

2 And all Naphtali, and the land of Ephraim and Manasse, and all the land of Iudah, vnto the utmost Sea:

b Called Mediterraneum.

3 And the South, and the plaine of the valley of Iericho, the citie of palm trees, vnto Zoar.

4 And the Lord said vnto him, This is the land which I swore vnto Abraham, to Isaac, & to Iakob, saying, I will giue it vnto thy seed: I haue caused thee to see it with thine eyes, but thou shalt not go ouer thither.

Gen. 12. 7, and 13. 15.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And hee buried him in a valley in the land of Moab, ouer against Beth peor, but no man knoweth of his sepulchre vnto this day.

c To wit, the Angel of the Lord, Iude 9. d That the lesser might not haue occasion thereby to commit idolatry.

7 Moses was now an hundred & twenty yeres old when hee died, his eye was not dimmed, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirty dayes: so the dayes of weeping and mourning for Moses were ended.

9 And Ioshua the sonne of Nun was full of the spirit of wisdom: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

e Heraby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour: Vnto whome the Lord did reueale himselfe so plainly, as Ekod. 33. 11. g Meaning, the power of God working by Moses in the wilderness.

10 But there arose not a Prophet since in Israel like vnto Moses (whome the Lord knew face to face.)

11 In all the miracles & wonders which the Lord sent him to do in the land of Egypt before Pharaoh, and before all his seruants, and before all his land,

12 And in all that mighty hand, and all that great feare which Moses wrought in the sight of all Israel.

The Booke of Ioshua.

THE ARGUMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18. 15. so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Ioshua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a capitaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approved of God: he is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defend them with strength, that he lacked nothing which either belonged to a valiant capitaine, or a faithfull minister. So he ouercometh all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people, and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace & fauor, if they obey God, and contrariwise of his plagus and vengeance if they disobey him. This history doth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 2576. yeres. For from Adam vnto the flood are 1656: from the flood vnto the departure of Abraham out of Caldea 423: and from thence to the death of Ioseph 190. So that the Genesis containeth 2366. Exodus 142. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2576. yeres.

CHAP. I.

2 The Lord encourageth Ioshua to invade the land.

4 The borders and limits of the land of the Israelites.

5 The Lord promiseth to assist Ioshua, if hee obey his word.

11 Ioshua commandeth the people to prepare themselves to passe ouer Iordan, 12 and exhorteth the Reubenites to execute their charge.

a The beginning of this booke dependeth on the last cha. of Deut. which was written by Ioshua as a preparation to his history.

¶ Now after the death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the son of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iordan, thou, and all these people vnto the land which I giue them, that is, to the children of Israel.

Chap. 14. 9.

3 ¶ Every place that the sole of your foot shall tread vpon, haue I giuen you, as I said vnto Moses.

b Of Zin, called Kadesh & Paran. c Or, Euphrates. d Called Mediterraneum.

4 ¶ From the wilderness, and this Lebanon euen vnto the great river, the river Euphrates: all the land of the wilderness, euen vnto the great Sea toward the

the going downe of the sunne, shall be your coat.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: I will not leave thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide the land for an inheritance, which I sware unto thine fathers to give them.

7 Duly bee thou strong, and of a most valiant courage, that thou mayest observe and doe according to all the Lawe which Moses my servant hath commanded thee: thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper whithersoever thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate here in day and night, that thou mayest observe and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good success.

9 Have not I commanded thee, saying, Be strong, and of a good courage, feare not, nor be discouraged: for I the Lord thy God will be with thee whithersoever thou goest.

10 Then Ioshua commanded the officers of the people, saying,

11 Passe through the hoste, and command the people, saying, Prepare you vitayles: for after three daies ye shall passe over this Jordan, to goe in to possesse the land, which the Lord your God giveth you to possesse it.

12 And unto the Kenites, and to the Gadites, and to halfe the tribe of Danasseb spake Ioshua, saying,

13 Remember the word, which Moses the servant of the Lord commaunded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 Your wives, your children, and your cattell shall remaine in the land which Moses gaue you on this side Jordan: but ye shall goe over before your brethren armed, all that be men of warre, and shall helpe them:

15 Untill the Lord haue given your brethren rest, as well as to you, and untill they also shall possesse the land, which the Lord your God giveth them: then shall ye returne unto the land of your possession, and shall possesse it, which land Moses the Lords servant gaue you on this side Jordan, toward the sunne rising.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, wee will doe, and whithersoever thou sendest us, wee will goe.

17 As we obeyed Moses in all things, so will we obey thee: onely the Lord thy God be with thee, as he was with Moses.

18 Whosoever shall rebell against thy commandement, and will not obey thy words in all that thou commandest him, let him bee put to death: onely be strong, and of good courage.

C H A P. II.

1 Ioshua sendeth men to spye Jericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She

requireth a signe for her deliverance. 13 The spies returne to Ioshua with comfortable tidings.

Then Ioshua the sonne of Nun sent out of Shittim two men to spye secretly, saying, See view the land, and also Jericho: and they went and came into an harlots house named Rahab, and lodged there.

2 Then report was made to the king of Jericho, saying, Behold, there came men hither to night, of the children of Israel, to spye out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, and which are entred into thine house: for they bee come to search out all the land.

4 (But the woman had taken the two men, and hid them) therefore said shee thus, There came men unto mee, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wot not: follow ye after them quickly, for ye shall overtake them.

6 (But shee had brought them by to the roofof the house, and hid them with the stalkes of flaxe which shee had spread abroad upon the rooffe.)

7 And certaine men pursued after them, the way to Jordan, unto the fordes, and as soone as they which pursued after them were gone out, they shut the gate.

8 And before they were asleepe, shee came by unto them upon the rooffe,

9 And said unto the men, I know that the Lord hath given you the land, and that the feare of you is fallen upon vs, and that all the inhabitants of the land faint because of you.

10 For wee haue heard how the Lorde dyed by the water of the red Sea, before you, when you came out of Egypt, and what you did unto the two kings of the Amorites, that were on the other side Jordan, unto Sihon and to Og whom ye utterly destroyed.

11 And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for the Lord your God hee is the God in heauen above, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue me a true token,

13 And that ye will saue aliuie my father and my mother, and my brethren, and my sisters, and all that they haue: and that ye will deliuer our soules from death.

14 And the men answered her, Our life for you to die, if ye utter not this our business: and when the Lord hath given vs the land, wee will deale mercifully and truly with thee.

15 Then shee let them downe by a coard through the window: for her house was by on the towne wall, and shee dwelt upon the wall.

16 And shee said unto them, Goe you into the mountaine, lest the pursuers meete with you, and hide your selues there three dayes,

Which place was in the plaine of Moab neere vnto Iorden.

Hebr. 11. 31.

James 2. 25

Or, I amers house of hostesse.

b Though the wicked see the hand of God upon them, yet they repent not, but seeke how they may by their power and policie resist his working.

c Meaning, upon the house: for then their houses were flat above, so that they might doe their business thereupon.

d For so God promised, Deut. 28. 7 chap. 5. 1.

Exod. 14. 21, 22. Chap. 4. 23.

Numb. 21. 24.

Or, melted.

Or, spirit.

e Herein appeareth the great mercy of God, that in this conuersion destruction he would draw a most miserable sinner to repent and confesse his Name.

Or, liues.

f We warrant you in paine of our liues.

g Which was neere vnto the citie.

Hebr. 13. 5.

Deut. 31. 23.

Or, grow stronger and stronger.

Deut. 5. 33.

and 28. 14.

e He sheweth

wherein consisteth true prosperi-

ty, euen to obey the word

of God.

f Shewing, that

it was not possible to gouerne

well without continuall study

of Gods word.

Or, gouerne

wisely.

g Meaning, from the day that this was proclaimed. Chap. 3. 2.

Numb. 31. 20.

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan. Or, beyond Iorden from Jericho.

i By your request, but yet by Gods secret appointment, Deut. 33. 21.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

h We shall be discharged of our oath, if thou dost performe this condition that followeth: for so shalt thou and thine be deliuered,

i He shall be guiltie of his owne death,

k So that others should thinke to escape by the same meanes,

|| Or, scarlet coloured,

l To wit, the river Iorden,

dayes, untill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, ^a Allee will be blamelesse of this thine oath, which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, wherby thou lettest vs down, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoever then doeth goe out at the doores of thine house into the street, his blood shall be vpon his head, and we will be guiltlesse: but whosoever shall be with thee in the house, his blood shall be on our head, if any hand touch him.

20 And if thou utter this our ^k matter, we will be quit of thine oath, which thou hast made vs sweare.

21 And she answered, According vnto your wordes so be it: then she sent them away, and they departed, and she bound the ^{||} red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, untill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, and told him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth, 7 The Lord promisseth to exalt Ioshua before the people, 9 Ioshuas exhortation to the people, 16 The waters part asunder whiles the people passe.

¶ When Ioshua rose very early, and they remoued from Shittim, & came to ^a Iorden, hee and all the children of Israel, and lodged there, before they went ouer.

2 And after ^b three dayes, the officers went throughout the holle,

3 And commanded the people, saying, When ye see the Arke of the covenant of the Lord your God, & the Priests of the Leuites, bearing it, ye shall depart from your place, and goe after it.

4 Yet there shall be a space betwene you and it, about ^{||} two thousand cubites by measure: ye shall not come nere vnto it, that ye may knowe the way, by the which ye shall goe: for ye haue not gone this way intimes past.

5 ¶ Now Ioshua had said vnto the people, Sanctifie your selues: for to morrow the Lord will doe wonders among you.)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the Covenant, and goe ouer before the people: so they tooke vp the Arke of the Covenant, and went before the people.

7 ¶ Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in

the sight of all Israel, which shall know, that ^a as I was with Moses, so will I bee with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the covenant, saying, When ye are come to the brink of the waters of Iorden, ye shall stand still: in

9 ¶ Then Ioshua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua said, ^a Whereby ye shall know, that the liuing God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the Arke of the Covenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you ^c twelve men out of the tribes of Israel, out of euery tribe a man.

13 And alsoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall bee cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the ^a Arke of the Covenant went before the people,

15 And as they that bare the Arke came vnto Iorden, and the feet of the Priests that bare the Arke were dipped in the brink of the water, (^c for Iorden useth to fill all his banks all the time of haruest.)

16 ¶ Then the waters that came downe from aboue, stayed and rose vp on an heape, and departed farre from the citie of Adam, that was beside Zarethan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea, failed, and were cut off: so the people went right ouer against Jericho.

17 But the Priests that bare the Arke of the Covenant of the Lord, stood dry with in Iorden, ^b ready prepared, and all the Israelites went ouer dry, untill all the people were gone cleane ouer thorow Iorden.

CHAP. IIII.

3 God commanded Ioshua to set up twelue stones in Iorden, 18 The waters returne to their olde course, 20 Other twelue stones are set vp in Gilgal, 21 This miracle must be declared to the posteritie.

¶ And when all the people were wholly gone ouer Iorden (after the Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the mids of Iorden, out of the place wheret the Priests stood in a ^a cradlesse, twelue stones which ye shall take away with you, and reare them in the ^b lodging, where you shall lodge this night.)

4 ¶ Then Ioshua called the twelue men, whom hee had prepared of the children of

c Run in the channell where the streame had runne, as verse 17.
d By this miracle in diuiding the water.

e Which should set vp twelue stones in remembrance of the benefit,

Psal 124.3.

Abi 7.45.

1. Chron. 12.15.
ecclus. 24.30.

f Because the river was accustomed at this time to be full, the miracle is so much the greater,

g Either carrying till the people were past, or as some read, sure, as though they had bene vpon the dry land,

a Which according to the Hebrewes, was in March, & about 40. dayes after Moses death.
b Which time was giuen for to prepare them viaticall, Cha. 1.11.

|| Or, a mile.

Leuit. 20.7. num.
11. 18. chap 7.13
1. Sam. 16.5.

a As Cha. 3. 17.
b Meaning, the place where they should campe.

of Israel, out of every tribe a man.

5 And Joshua said vnto them, Goe ouer before the Arke of the Lord your God, euen thozow the mids of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answer them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed thozow Iorden, the waters of Iorden were cut off: therefore these stones are a memorie vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Joshua had commaunded, and toke vp twelue stones out of the middes of Iorden, as the Lord had said vnto Joshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and layde them downe there.

9 And Joshua set vp twelue stones in the middes of Iorden, in the place where the sette of the Priests, which bare the Arke of the couenant, stood, and there haue they continued vnto this day.

10 So the Priests which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commaunded Joshua to say vnto the people, according to all that Moses charged Joshua: then the people halted and went on.

11 When all the people were cleane passed ouer, the arke of the Lord went ouer also, and the Priests before the people.

12 And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasse went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre, went before the Lord vnto battell, into the plaine of Iericho.

14 That day the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses all the dayes of his life.

15 And the Lord spake vnto Joshua, saying,

16 Command the Priests that beare the Arke of the Testimonie, to come vp out of Iorden.

17 Joshua therefore commaunded the Priests, saying, Come yee vp out of Iorden.

18 And when the Priests that bare the Arke of the couenant of the Lord, were come vp out of the mids of Iorden, and as soone as the soles of the Priests sette were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the East side of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Joshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on dry land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill yee were gone ouer, as the Lord your God did the red sea, which hee dried vp before vs, till we were gone ouer.

24 That all the people of the world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

CHAP. V.

1 The Canaanites are afraid of the Israelites. 2 Circumcision is commaunded the second time. 10 The Passover is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Joshua.

Now when all the Kings of the Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel, vntill they were gone ouer, their heart fainted, and there was no courage in them any more, because of the children of Israel.

2 That same time the Lord said vnto Joshua, Make thee sharpe knives, and returne, and circumcise the sonnes of Israel the second time.

3 Then Joshua made him sharpe knives, and circumcised the sonnes of Israel in the hill of the fourtines.

4 And this is the cause why Joshua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

6 For the children of Israel walked forty yere in the wilderness, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome the Lord sware, that hee would not shew them the land, which the Lord had sworn vnto their fathers, that hee would giue vs, euen a land that floweth with milke and hony.

7 So the sonnes whom hee raysted by int heir stead, Joshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they were whole.

9 After, the Lord said vnto Joshua, This day

Exod. 14. 21, 22. i Gods benefis serue for a further condemnation onto the wicked, and stirre vp his reuerence him, and obey him.

a The Amorites were on both sides Iorden, whereof two kings were slaine already on the side toward Moab.

Exod 4. 35. b For now they had left it off about 40 yeres. c Gilgal was so called, because they were there circumcised.

d For they leoked daily to remouue at the Lords commandement: which thing they that were new circumcised could not doe without great danger. Num. 14. 23.

e For their sore was so grievous that they were not able to remoue.

c God commandeth that not onely wee our selues profit by his wonderfull works, but that our posterity may know the cause thereof, and glorifie his name.

d Besides the twelue stones which were caried by the tribes, and set vp in Gilgal.

e Meaning, in the presence or sight of the people. Num. 33. 27, 29

f That is, before the Arke.

g Or, your reuerend him.

h Because the Arke testified Gods presence, and the tables of the Law contained therein, signified Gods will toward his people.

i Called Abib or Nisan, containing part of March, and part of Aprill.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

day I haue taken away the shame of Egypt from you: wherefore hee called the name of that place Gilgal vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passouer, the fourteenth day of the moneth at euen, in the platne of Iericho.

11 And they did eate of the corne of the land, on the morrow after the Passouer, unleaued bread, and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eate of the fruit of the land of Canaan that yere.

13 ¶ And when Ioshua was by Iericho, hee lift vp his eyes and looked: and behold, there stood a man against him, hauing a sword drawn in his hand: and Ioshua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

14 And he said, Nay, but as a captaine of the hoste of the Lord am I now come: then Ioshua fell on his face to the earth, and did worship, and said vnto him, What saith my Lord vnto his seruant?

15 And the captaine of the Lords host said vnto Ioshua, Loose thy shooe off thy foote: for the place whercon thou standest, is holy: and Ioshua did so.

CHAP. VI.

3 The Lord instructeth Ioshua what he should do, as touching Iericho, 6 Ioshua commandeth the Priests and warriors what to doe. 20 The walls fall. 22 Rahab is saved. 24 All is burnt save golde and mettall. 26 The curse of him that buildeth the citie.

Now Iericho was shut vp, and closed, because of the children of Israel: none might go out, nor enter in.

2 And the Lord sayd vnto Ioshua, Behold, I haue giuen into thy hand Iericho and the king thereof, and the strong men of warre.

3 All ye therefore that bee men of warre, shall compass the citie, in going round about the citie once: thus shall you doe six dayes.

4 And seven Priests shall beare seven trumpets of rammes hornes before the Arke: and the seventh day ye shall compass the citie seven times, and the Priests shall blow with the trumpets.

5 And when they make a long blast with the rammes horn, and ye heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vpon every man straight before him.

6 ¶ Then Ioshua the sonne of Nun, called the Priests, and said vnto them, Take vp the Arke of the Conenant, and let seven Priests beare seven trumpets of rammes hornes before the Arke of the Lord.

7 But he said vnto the people, Goe and compass the citie: and let him that is armed go forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto

the people, the seven Priests beare the seven trumpets of rammes hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the Conenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests that blew the trumpets: then the gathering host came after the Arke, as they went and blew the trumpets.

10 ¶ Now Ioshua had commanded the people, saying, See shall not shoute, neither make any noise with your voice, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

11 So the arke of the Lord compassed the city, and went about it once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, and the Priests beare the Arke of the Lord:

13 Also seven Priests beare seven trumpets of rammes hornes, and went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the gathering host came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the city once, and returned into the hoste: thus they did six dayes.

15 And when the seventh day came, they rose early, euen with the dawning of the day, and compassed the city after the same manner seven times: onely that day they compassed the citie seven times.

16 And when the Priests had blown the trumpets the seventh time, Ioshua said vnto the people, Shout: for the Lord hath giuen you the citie.

17 And the city shall be an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, she, and all that are with her in the house: for she hid the messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing make also the hoste of Israel execrable, and trouble it.

19 But all silver and golde, and vessels of brass, and yron, shall be consecrate vnto the Lord, and shall come into the Lords treasure.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell downe flat: so the people went vp into the citie, every man straight before him: and they tooke the citie.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ore and sheepe, and asse, with the edge of the sword.

22 But Ioshua had sayd vnto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, and all that she hath, as ye sware to her.

23 So the young men that were spies went in, and brought out Rahab, and her father,

g Meaning, the reward, wherein was the standard of the tribe of Dan, Num. 10.25.

h For that day.

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoever was left of others.

k Besides every day once for the space of sixe daies

l That is, appointed wholly to be destroyed. Chap. 3.4.

Leuit. 27.28.

num. 31.3. deut.

13.15.17.

m And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle.

Hebr. 11.30.

2 Mar. 13.15,

16.

Chap. 2.14.

hebr. 11.31.

Exod. 13.23.

g In that that Ioshua worshipeth him, he acknowledgeth him to be God: and in that that he called himselfe the Lords captaine, he declareth himselfe to be Christ.

Exod. 3.5.

ruth. 4.7.

actes 7.33

a That none could goe out.

b That none could come in.

c For feare of the Israelites,

d Every day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weak things can overcome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasse.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

o Meaning, the Tabernacle.

p For he was married to Salmon prince of the tribe of Judah, Mat. 1. 5.

q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Bethel, 1. King. 16. 34.

ther, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them without the hoste of Israel.

24 After, they burnt the cite with fire, and all that was therein: onely the silver and the gold, and the vessels of brasse, and yron, they put vnto the treasure of the house of the Lord.

25 So Joshua saved Rahab the harlot, and her fathers household, & all that she had, and she dwelt in Israel euen vnto this day, because shee had hid the messengers, which Joshua sent to spy out Iericho.

26 And Joshua ware at that time, saying, Curled be the man before the Lord, that riseth vp, and buildeth the cite Iericho: for he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall be set vp the gates of it.

27 So the Lord was with Joshua, and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Joshua prayeth to the Lord. 16 Joshua enquireth out him that sinned, and stoneth him and all his.

At the children of Israel committed a trespass in the excommunicate thing: for Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerach of the tribe of Judah,ooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Iericho to Ai, which is beside Beth-aven, on the East side of Beth-el, and spake vnto them, saying, Goe vp, and view the countrie. And the men went vp, and viewed Ai.

3 And returned to Joshua, and said vnto him, Let not all the people goe vp, but let as it were two or thre thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went by thither of the people about thre thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them vpon a thirtie & fixe men: for they chased them from before the gate vnto Shebartim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 Then Joshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euening, bee, and the Elders of Israel, and put dust vpon their heads.

7 And Joshua said, Alas O Lord God, wherefore hast thou brought this people ouer Jordan, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had bene content to dwell on the other side Jordan.

8 O Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 And the Lord said vnto Joshua, Get thee vp: wherefore lyest thou thus vpon thy face?

11 Israel hath sinned, & they haue transgressed my Couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel can not stand before their enemies, but haue turned their backs before their enemies: because they be execrable: neither will I be with you any more, except yee destroy the excommunicate from among you.

13 Up therefore, sanctifie the people, and say, Sanctifie your selues against to morrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel: therefore yee cannot stand against your enemies, vntill ye haue put the execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 So Joshua rose vp early in the morning, and brought Israel by their tribes, and the tribe of Judah was taken.

17 And he brought the families of Judah, andooke the familie of the Zarhites, and he brought the family of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his household, man by man, and Achan the sonne of Carmi, the son of Zabdi, the sonne of Zerach of the tribe of Judah was taken.

19 Then Joshua said vnto Achan, My sonne, I beseech thee giue glory to the Lord God of Israel, and make confession vnto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Joshua, and said, Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I done.

21 I saw among the spoyle a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of golde of fifty shekels weight, and I coueted them, andooke them: and behold, they lie hid in the earth, in the midst of my tent, and the silver vnder it.

22 Then Joshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the silver vnder it.

23 Therefore theyooke them out of the tent, and brought them vnto Joshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Joshuaooke Achan the sonne of Zerach, and the silver, and the garment, and the wedge of golde, & his sonnes, and his

f Then to suffer wickednesse unpunished, is to refuse God willingly.

g Meaning, the man thatooke of thething forbidden.

h That is found guilty, either by lots, or by the iudgement of V-
im, Num. 27. 21.

i By declaring the truth: for God is glorified when the truth is confessed.

k Such a rich garment as the States of Babylon did weare. Or, Nephew. Some reade a plate: others a rod, and some a tongue.

m This iudgement onely appertaineth to God, and to whom he wil reueile it: to man he hath commanded not to punish the child, for the fathers fault, Deu. 24. 16.

a In taking that which was commanded to be destroyed.

Chap. 12. 10.

1. Chron. 2. 7.

b This was a city of the Amorites: for there was another so called among the Ammonites, 1er. 49. 3. The first Ai is called Aiath, 1. Sam. 10. 28.

c God would by this ouerthrow make them more earnest to search out & punish the sinne committed.

d This infirmity of his faith sheweth how we are enclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from them,

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

Deut. 1. 31, 39. and 7. 18.

Chap. 6. 31.

Deut. 30. 14.

a Meaning, on the West side, as verie 9.

b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

|| Or, drive out the inhabitants of the citie.

c With therest of the armie.

d That is, viewed or mustred them in aray.

his daughters, and his oren, and his asses, and his sheepe, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua said, "In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel chew stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore hee called the name of that place, The valley of Achor vnto this day.

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Ioshua setteth vp an altar. 32 He writeth the Law vpon stones, 35 and readeth it to all the people.

AFTER, the Lord said vnto Ioshua, "Feare not, neither be thou faint hearted: take all the men of warre with thee, and arise, goe vp to Ai: beholde, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

2 And thou shalt doe to Ai & to the king thereof, as thou didst vnto Iericho, and to the king thereof: neuertheless, the spoyle thereof and the cattell thereof shall ye take vnto you for a pray: thou shalt lie in waite against the citie on the backe-side thereof.

3 Then Ioshua arose, and all the men of warre, to goe vp against Ai: and Ioshua chose out thirtie thousand strong men, and valiant, and sent them away by night,

4 And he commanded them, saying, Behold, ye shall lie in wait against the citie on the backside of the citie: goe not very farre from the citie, but be yee all in a readinesse.

5 And I and all the people that are with mee, will approach vnto the citie: and when they shall come out against vs, as they did at the first time, then will wee flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite, and destroy the citie: for the Lord your God will deliuer it into your hand.

8 And when yee haue taken the citie, yee shall set it on fire: according to the commandment of the Lord shall ye doe: behold, I haue charged you.

9 Ioshua then sent them forth, and they went to lie in wait, and abode betwene Beth-el and Ai, on the West side of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and numbred the people: and he and the Elders of Israel went by before the people against Ai.

11 Also all the men of warre that were with him, went vp and drew nere, and came against the citie, and pitched on the North side of Ai: and there was a valley betwene them and Ai.

12 And he took about five thousand men

and set them to lie in wait betwene Beth-el, and Ai, on the West side of the citie.

13 And the people set al the host that was on the North side against the citie, and the Ipers in waite on the West against the citie: and Ioshua went the same night into the midst of the valley.

14 And when the king of Ai sawe it, then the men of the citie halted, and rose vp early, and went out against Israel to battell, hee and all his people at the time appointed, before the platne: for hee knewe not that any lay in waite against him on the backside of the citie.

15 Then Ioshua and all Israel as beate before them, fled by the way of the wilderness.

16 And all the people of the citie were called together to pursue after them: and they pursued after Ioshua, and were drawen away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord sayde vnto Ioshua, "Stretch out the swere that is in thine hand, towards Ai: for I will giue it into thine hand: and Ioshua stretched out the swere that he had in his hand, toward the citie.

19 And they that lay in wait, arose quickly out of their place, and came as soone as he had stretched out his hand, and they entred into the citie, and took it, and halted, and set the citie on fire.

20 And the men of Ai looked behinde them, and sawe it: for loe, the smoke of the citie ascended vp to heauen: and they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe, and slew the men of Ai.

22 Also the other issued out of the citie against them: so were they in the middes of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them remaine nor escape.

23 And the King of Ai they took alive, and brought him to Ioshua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the field, that is, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, untill they were consumed, all the Israelites returned vnto Ai, and smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drew not his hand backe againe, which he had stretched out with the speare untill he had utterly destroyed all the inhabitants of Ai.

27 Only the cattell and the spoyle of this citie, Israelooke for a praye vnto themselves,

e He sent these few, that the other which lay in ambush, might not be discouraged.

f To the intent that they in the citie might better discover his armie,

g As they which failed to flee for feare.

h Or, lift vp the banner, to signifie when they shall invade the citie.

|| Or, toward the heauen. || Or, place.

i Which came out of the ambush.

Deut. 7. 3.

k For the fire which they had before set in the citie, was not to consume it, but to signifie vnto Ioshua that they were entred.

Num 31. 22, 26 vs. 2.

1 That is could
never be built
again.

ra According as
it was comman-
ded, Deut. 21. 23
Chap. 7. 25, 26.

Exod. 10. 35.
Gen. 27. 5.

n Meaning, the
ten commande-
ments, which are
the summe of the
whole Law.

Deut. 11. 29.
and 27. 12, 13.

Deut. 31. 12.
o So neither
yong nor old,
man nor woman
were exempted
from hearing the
word of the
Lord.

a In respect of
the plaine of
Moab.
b The maine sea
called Mediter-
raneanum.

† Ebr. one mouth,
2. Sam. 3. 11.

c Because they
were all worne.

selues according vnto the word of the Lord,
which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an
heape for ^a euer, and a wilderness vnto this
day.

29 And the king of Ai he hanged on a tree
vnto the euening. And alsoone as the sunne
was downe, Ioshua commanded ^m that they
should take his carkeis downe from the tree,
and cast it at the entering of the gate of the ci-
tie, and ⁿ lay thereon a great heape of stones
that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto
the Lord God of Israel, in mount Ebal;

31 As Moses the seruant of the Lord had
commanded the children of Israel, as it is
written in the ^o booke of the Law of Moses,
An Altar of whole stone, ouer which no man
had lift an ypon: and they offered thereon
burnt offerings vnto the Lord, and sacrificed
peace offerings.

32 Also hee wrote there vpon the stones, a
^p rehearfall of the Law of Moses, which hee
wrote in the presence of the children of Isra-
el.

33 And all Israel (and their Elders, and
officers and their Judges stood on this side
of the Arke, & on that side, before the Priests
of the Leuites, which bare the Arke of the
Covenant of the Lord) as well the stranger,
as he that is borne in the countrey: halfe of
them were ouer against mount Gerizim, and
halfe of them ouer against mount Ebal, ^q as
Moses the seruant of the Lord had comman-
ded before, that they should blesse the chil-
dren of Israel.

34 Then afterward he read all the words
of the Law, the blessings and cursings, ac-
cording to all that is written in the booke of
the Law.

35 There was not a word of all that Mo-
ses had commanded, which Ioshua read not
before all the congregation of Israel, ^r as well
before the ^s women and the children, as the
stranger that was conuerlant among them.

CHAP. IX.

1 Diners kings assemble themselves against Ioshua.
3 The craft of the Gibeonites. 15 Ioshua maketh a
league with them. 23 For their craft they are condem-
ned to perpetuall slavery.

AND when all the kings that were ^a be-
yond Iordan, in the mountaines and in
the valleyes, & by all the coasts of ^b the great
sea ouer against Lebanon (as the Hittites,
and the Amorites, the Canaanites, the He-
rizzites, the Hivites, and the Jebusites)
heard thereof,

2 They gathered themselves together to
fight against Ioshua, and against Israel
with one ^c accord.

3 ¶ But the inhabitants of Gibeon
heard what Ioshua had done vnto Iericho
and to Ai.

4 And therefore they wrought craftily:
for they went and fained themselves embas-
sadors, and tooke old sackes vpon their as-
ses, and old bottels for wine, both rent and
^d bound vp,

5 And old shoes and clouted vpon their

feet: also the raiment vpon them was old, and
all their provision of bread was dyed, and
moulded.

6 So they came vnto Ioshua into the
hoste to Gilgal, and said vnto him, and vnto
the men of Israel, After he come from a farre
countrey: now therefore make a league with
vs.

7 Then the men of Israel said vnto the
^e Hivites, It may bee that thou dwellest a-
mong vs, how then can I make a league
with thee?

8 And they said vnto Ioshua, We are thy
seruants. Then Ioshua said vnto them, Altho
are ye? and whence come ye?

9 And they answered him, From a very
farre countrey thy seruants are come for ^f the
Name of the Lord thy God: for wee haue
heard his name, and all that hee hath done in
Egypt,

10 And all that hee hath done to the two
kings of the Amorites that were beyond Ior-
den, to Sihon king of Heshbon, and to Og
king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the in-
habitants of our countrey spake to vs, saying,
Take victuals ^g with you for the iourney,
and go to meet them, and say vnto them, We
are your seruants: now therefore make pee a
league with vs.

12 This our ^h bread we tooke it hot with
vs for victuals out of our houses the day we
departed to come vnto you: but now behold,
it is dyed, and it is moulded.

13 Also these bottels of wine which wee
filled, were new, and so, they be rent, and these
our garments and our shoes are old, by rea-
son of the exceeding great iourney.

14 And the men accepted their tale con-
cerning their victuals, and counselled not
with the mouth of the Lord.

15 So Ioshua made peace with them, and
made a league with them, that he would suf-
fer them to liue: also the princes of the Con-
gregation swore vnto them.

16 ¶ But at the end of three dayes, after
they had made a league with them, they
heard that they were their neighbours, and
that they dwelt among them.

17 And the children of Israel tooke their
ⁱ iourney, & came vnto their cities the thirde
day, and their cities were Gibeon, and Che-
phirah, and Beeroth, and Kirjath-bearim.

18 And the children of Israel slew them
not, because the princes of the Congregation
had sworn vnto them by the Lord God of
Israel: wherefore all the Congregation
murmured against the princes.

19 Then all the princes said vnto all the
Congregation, We haue sworn vnto them
by the Lord God of Israel: now therefore
we may not touch them.

20 But this we will doe to them, & let them
liue, lest the wrath be vpon vs, because of the
^j oath which we swore vnto them.

21 And the princes said vnto them againe,
Let them liue, but they shall hew wood, and
draw water to all the Congregation, as
the princes appoint them.

22 Ioshua then called them, and talked
with them, and said, Wherefore haue pee
beguiled

d For the Gibe-
onites and the
Hivites were all
one people.

e Euen the ido-
laters for feare
of death wil pre-
tend to honour
the true God,
and receiue his
religion.

† Ebr. in your
hand.

f The wicked
lacke no arte nor
spare no lies to
set forth their
policie, when
they will deceiue
the seruants of
God.

g Some thinke
that the Israelites
ate of their vi-
ctuals, and so
make a league
with them.

h From Gilgal.

i Fearing lest for
their fault the
plague of God
should haue
light vpon them
all.

k This doth not
establish rash
othes, but shew-
eth Gods mercie
toward his,
which would
not punish them
for this fault.

beguiled vs, saying, We are very farre from you, when ye dwell among vs :

23 Now therefore ye are cursed, and there shall none of you bee freed from being bondmen, and betwix of wood, and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was told thy seruants, that the Lord thy God had commanded his seruant Moses to giue you all the land, & to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, and haue done this thing :

25 And behold now, we are in thine hand, doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

1 Five kings make warre against Gibeon, whom Joshua discomfith. 11 The Lord rained hailestones, and slew many. 12 The Sunne standeth at Ioshuas prayer. 26 The five kings are hanged. 29 Many more cities and kings are destroyed.

Now when Adoni-zedek king of Ierusalem had heard how Joshua had taken Ai, and had destroyed it, (* for as hee had done to Jericho, and to the king thereof, so hee had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them :

2 Then they feared exceedingly : for Gibeon was a great citie, as one of the royall cities : for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Tappai king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, and helpe mee, that we may smite Gibeon : for they haue made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon gathered themselves together, and went vp, they with all their hostes, and besieged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Joshua, euen to the hoste to Gilgal, saying, Withdraw not thine hand from thy seruants come vp to vs quickly, and saue vs, and helpe vs : for all the kings of the Amorites which dwell in the mountaines, are gathered together against vs.

7 So Joshua ascended from Gilgal, hee and all the people of warre with him, and all the men of might.

8 And the Lord saide vnto Joshua, Feare them not : for I haue giuen them in-

to thine hand : none of them shall stand against thee.

9 Joshua therefore came vnto them suddenly : for hee went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, & slew them with a great slaughter at Gibeon, and chased them along the way that goeth by to Beth horon, and smote them to Azekah, and to Bakkedab.

11 And as they fled from before Israel, and were in the going downe to Beth-horon the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died : they were more that died with the hailestones then they whome the children of Israel slew with the sword.

12 Then spake Joshua to the Lord in the day when the Lord gaue the Amorites before the children of Israel, and hee sayde in the sight of Israel, * Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the Moone stood still, vntill the people auenged themselves vpon their enemies : (is not this written in the booke of Iasher ?) so the Sunne abode in the mids of the heauen, and halted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man : for the Lord fought for Israel.

15 After, Joshua returned, and all Israel with him vnto the campe to Gilgal.

16 But the five kings fled and were hid in a caue at Bakkedab.

17 And it was told Joshua, saying, The five kings are found hid in a caue at Bakkedab.

18 Then Joshua said, Roule great stones vpon the mouth of the caue, and let men by it for to keepe them.

19 But stand ye not still : follow after your enemies, and smite all the hindmost, suffer them not to enter into their cities : for the Lord your God hath giuen them into your hand.

20 And when Joshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter, till they were consumed, and the rest that remained of them, were entred into walled cities,

21 Then all the people returned to the campe, to Joshua to Bakkedab in peace : no man moued his tongue against the children of Israel.

22 After Joshua said, Open the mouth of the caue, and bring out these five kings vnto me forth of the caue.

23 And they did so, and brought out those five kings vnto him forth of the caue, euen the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Joshua, Joshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come neere, set your feet vpon the neckes of these kings : and they came neere and set their feet vpon their neckes.

25 And

1 For the vses of the Tabernacle, and of the Temple when it shall be built, *Dem. 7. 1.*

m Who were minded to put them to death for feare of Gods wrath. n That is, for the sacrifices of the Temple, as verse 83.

Chap. 6. 15, 21.

Chap. 8. 3, 20, 29.

a That is, Lord of Iustice, so tyrants take to themselves glorious names, when indeed they be very enemies against God and althine.

b So enuious the wicked are, when any depart from their band.

c Left Joshua should haue thought that God had sent this gre: power against him for his vnlawfull league with the Gibeonites, the Lord here strengtheneth him.

d So we see that all things serue to execute Gods vengeance against the wicked: *1 sai. 28. 21. eclus. 46. 4, 5.*

e Somereade the booke of the righteous : meaning Moser : the Chaldee text readeth in the booke of the Law : but it is like that it was a booke thus named, which is now lost. f By taking away the enemies hearts, and destroying them with hailestones.

† Ebr. cut off all their traine, or taile.

g Or, in safetie, so that none gae them so much as an euill word,

h Signifying, what should become of the rest of Gods enemies, seeing that kings themselves were not spared,

25 And Ioshua sayd vnto them, Feare not nor be faint hearted, but be strong, and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on liue trees, and they hanged still vpon the trees vntill the euening.

Deut. 11. 23.
chap. 8. 29.

27 And at the going downe of the Sun, Ioshua gaue commaundement that they should take them downe off the trees, and cast them into the caue (wherein they had bin hidde) and they layd great stones vpon the caues mouth, which remaine vntill this day.

† Ioshua taketh
Makkedah.
|| Or, euery person.

28 And that same day Ioshua tooke † Makkedah, and smote it with the edge of the sword, and the king thereof destroyed he with them, all the soules that were therein, he let none remaine: for he did so the king of Makkedah, as he had done vnto the king of Jericho.

chap. 6. 21.

29 Then Ioshua went from Makkedah and all Israel with him vnto Libnah, and fought against Libnah.

† Libnah is taken

30 And the Lord gaue † it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the soules that were therein: he let none remaine in it: for he did vnto the king thereof as he had done vnto the king of Jericho.

|| Or, persons.

31 And Ioshua departed from Libnah and all Israel with him vnto Lachish, and besieged it, and assaulted it.

† Lachish is taken.

32 And the Lord gaue † Lachish into the hand of Israel, which tooke it the second day and smote it with the edge of the sword, and all the soules that were therein: according to all as he had done to Libnah.

† The King of
Gezer is slaine.

33 Then Horam king of Gezer came by to helpe Lachish: but Ioshua smote him and his people, vntill none of his remayned.

† Eglon is taken.

34 And from Lachish Ioshua departed vnto † Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein, hee utterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went by from Eglon, and all Israel with him vnto Hebron, and they fought against it.

† Hebron is taken.

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as hee had done to Eglon: for he destroyed it utterly and all the soules that were therein.

† Debir is taken.

38 So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when hee had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the soules that were therein, he let none remaine: as he did to Hebron, so he did to Debir, & to the king thereof, as he had also done to Libnah, and to the king thereof.

40 So Ioshua smote all the hill coun-

treys, and the South countreys, and the valleys, and the hill sides, and all their kinges, and let none remaine, but utterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadeshbarnea, euen vnto Azzab, and all the country of Goshen, euen vnto Gibeon.

42 And all these kings and their land did Ioshua take at † one time, because the Lord God of Israel fought for Israel.

43 Afterward Ioshua and all Israel with him returned vnto the campe in Gilgal.

CHAP. XI.

2 Diuers kinges and cities, and countreys ouercome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin king of Hazor had heard this, then he sent to Jobab king of Madon, and to the king of Shinarom, and to the king of Achshaph,

2 And vnto the kinges that were by the North, in the mountaines and plaines toward the South side of Tinnor, and in the valleys, and in the borders of Dor Westward,

3 And vnto the Canaanites, both by East and by West, and vnto the Amorites, and Hittites, and Perizzites, and Jebusites in the mountaines, and vnto the Hittites vnder Hermon in the land of Misep.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore for multitude, with horses and charers exceeding many.

5 So all these kinges met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 Then the Lord said vnto Ioshua, Be not afraid for them: for to morrowe about this time, will I deliuer them all slaine before Israel: thou shalt hough their horses and burne their charers with fire.

7 Then came Ioshua and all the men of warre with him against them, by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto Misepathaim, and vnto the valley of Misep Eastward, and smote them vntill they had none remaining of them.

9 And Ioshua did vnto them as the Lord bade him: hee houghed their horses, and burnt their charers with fire.

10 At that time also Ioshua turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdomes.

11 Moreover they smote all the persons that were therein with the edge of the sword, utterly destroying all, leauing none aliu, and he burnt Hazor with fire.

12 So all the cities of those kinges, and all the kinges of them did Ioshua take, and smote them with the edge of the sword, and utterly destroyed them, as Moses the seruant of the Lord had commanded.

Some reade, Ashedoth, which signifieth the descents of the hills.

k In one battell.
l Wherethe Ayke was, there to giue thanks for their victories.

a The more that Gods power appeareth, the more the wicked rage against it.

b Which the Euangelists call the lake of Gennezareth, or Tiberias.

c Which was mount Sion, as Deut. 4. 48.

d That neither they should serue to the vse of war, nor the Israelites should put their trust in them.

e Which signifieth hote waters, or according to some brine pits.

f Both men, women, and children.

Num. 33. 52.
deut. 7. 2.

g Which were strong by situation, and not hurt by warre.
h All mankind,

Exod. 34. 11.
Dmt. 7. 2.

i That is, Samaria.
k So called, because it was bare and without trees.
|| Or, the valley of Gad.

Chap. 9. 3.

l That is, to giue them ouer to themselves: and therefore they could not but rebel against God and seeke their own destruction.

m Out of the which came Goliath, 1. Sam. 17. 4.

Num. 26. 53, 55.

a From Gilgal, where Ioshua camped.

Num. 21. 24.
dmt. 3. 6.

|| Or, wilderness.

13 But Israel burnt none of the cities that stood still in their strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoyle of these cities, and the cattel, the children of Israel took for their pray, but they smote every man with the edge of the sword, vntill they had destroyed th. m, not leauing one aliue.

15 As the Lord had * commaunded Moyses his seruant, so did Moyses * command Ioshua, and so did Ioshua: hee left nothing vndone of all that the Lord had commanded Moyses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low country, and the plaine, and the mountaine of Israel, and the low country of the same:

17 From the mount * Halak, that goeth by to Seir, euen vnto || Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Ioshua made warre long time with all those kings.

19 Neither was there any city that made peace with the children of Israel, saue those Hittites that inhabited Gibeon: al other they tooke by battell.

20 For it came of the Lord to ¹ harden their hearts, that they should come against Israel in battell, to the intent that they should destroy them utterly, & shew them no mercy, but that they should bring them to nought: as the Lord had commanded Moyses.

21 And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of al the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, in Gath and in Ashdod were they left.

23 So Ioshua took the whole land, according to all that the Lord had said vnto Moyses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions thow their tribes: then the land was at rest without warre.

CHAP. XII.

1. 7 What kings Ioshua and the children of Israel killed on both sides of Iorden, 24 which were in number thirtie and one.

And these are the kings of the land which the children of Israel smote and possessed their land, on the other side Iorden toward the rising of the Sunne, from the river Arnon, vnto mount Hermon, and all the plaine Eastward:

2 * Sihon King of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the river of Arnon, and from the middle of the river, and from halfe Gilead, vnto the river Iabbok, in the border of the children of Ammon,

3 And from the plaine vnto the Sea of Chinneroth Eastward, and vnto the Sea of the || plaine, euen the salt Sea Eastward, the way to Beth-jeshimoth, and from the South

under the || springs of * Bithgab.

4 They conquered also the coast of Og king of Bashan, of the remnant of the Giants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachabites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moyses the seruant of the Lord, and the children of Israel smote them: * Moyses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 These also are the kings of the country, which Ioshua and the children of Israel smote on this side Iorden Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount * Halak that goeth by to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines and in the ballies, and in the plaines, and in the || hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hittites, and the Jebusites.

9 * The king of Jericho was one: * the king of Ai, which is belide Beth-el, one:

10 The * king of Jerusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Egion, one: the * king of Gezer, one:

13 The * king of Debir, one: the king of Seder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

16 The * king of Gakkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Joknean || of Carmel, one:

23 The king of Doi, in the country of Doi, one: the king of the * nations of Gilgal, one:

24 The king of Tirzah, one: al the kings were thirtie and one:

CHAP. XIII.

3 The borders and coastes of the land of Canaan, 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh, 14 The Lord is the inheritance of

Now when Ioshua was olde, and * ffricken in yeeres, the Lord layde vnto him, Thou art olde, and * growen in age, and

|| Or, hill sides.
Deut. 3. 17.
and 4. 49.
Deut. 3. 11.
chap. 13. 13.

Num. 32. 29.]
deut. 3. 12.
chap. 13. 8.

b Reade Chap. 11. verse. 17.

|| Or, in Ashdod.

Chap. 6. 2.
Chap. 8. 29.
Chap. 10. 23.

Chap. 10. 33.

Chap. 10. 39.

Chap. 10. 29, 30.

Chap. 10. 38.

Chap. 11. 10.

|| Or, weere vnto Carmel.
Gen. 14. 1.

a Being almost an hundred and ten yeere old.
† Ebr, comming into yeeres, and

b After that the
enemies are o-
uercome,
|| Or, borders,
† Ebr. Shihor,
† Ebr. upon the
face of Egypt.

† Ebr. Maarab,

|| Or, the plains of
Gad,

c Reade Chap.
11. 8.

Numb. 32. 33.
Deut. 3. 13.
chap. 22. 4.

|| Or, valley.

Dem. 3. 11.
chap. 12. 4.
d Because they
destroyed not all
as God had
commanded,
they that remain-
ed, were snares
and prickes to
hurt them, Num.
33. 55. chap. 23.
13. iudg. 2. 3.
e Levi shall live
by the sacrifices,
Num. 18. 21.

|| Or, places of
Baal,

|| Or, the valley,

and there remaineth exceeding much land
to be possessed:

2 This is the land that remaineth, all the
regions of the Philistines, and all Geshuri,

3 From Jaffus which is in Egypt, e-
uen unto the borders of Ebron Northward:
this is counted of the Canaanites, euen five
lordships of the Philistines, the Azzithites,
and the Ashdodites, the Ekelonites, the
Gittites, and the Ekronites, and the A-
uities:

4 From the South, all the land of the
Canaanites, and the cause that is beside the
Sidonians unto Apphek, and to the borders
of the Amorites:

5 And the land of the Gilitites, and all
Lebanon toward the Sunne rising from
|| Bahal-gad vnder mount Hermon, vntill
one come to Hamath.

6 All the inhabitants of the mountaines
from Lebanon vnto Hithrephochmah, and
all the Sidonians, I will cast them out from
before the children of Israel: onely diuide
thou it by lot vnto the Israelites, to inhe-
rite, as I haue commanded thee.

7 Now therefore diuide this land to in-
herite vnto the nine tribes, and to the halfe
tribe of Manasseh.

8 For with halfe thereof, the Reubenites,
and the Gadites haue receiued their inheri-
tance, * which Moles gaue them beyond
Iordan Eastward, euen as Moles the ser-
uant of the Lord had giuen them,

9 From Aroer that is on the brinke of
the riuer Arnon, and from the citie that is
in the mids of the || riuer, and all the plaine
of Medeba, vnto Dibon,

10 And all the Cities of Sihon king of
the Amorites, which reigned in Heshbon,
vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the
Geshurites, and of the Maachathites, and
all mount Hermon, with all Bashan vnto
Salcah:

12 All the kingdome of Og in Bashan,
which reigned in Ashtaroth, and in Edrei:
(who remained of the rest of the giants) for
these did Moles smite, and cast them out.

13 But the children of Israel * expelled
not the Geshurites, nor the Maachathites,
but the Geshurites and the Maachathites
dwell among the Israelites euen vnto this
day.

14 Onely vnto the tribe of Levi he gaue
none inheritance, but the sacrifices of the
Lord God of Israel are his inheritance, as
he said vnto him.

15 Moles then gaue vnto the tribe of
the children of Reuben inheritance, accord-
ing to their families.

16 And their coast was from Aroer, that
is on the brinke of the riuer Arnon, and from
the citie that is in the mids of the riuer, and
all the plaine which is by Medeba:

17 Heshbon with all the Cities thereof
that are in the plaine: Dibon and || Bamoth-
baal, and Beth-baal-meon:

18 And Jahazah, and Kedemoth, and
Mephath:

19 Kiriat-haim also, and Sibmah, and
Zereth-shahar in the mount of Emek:

20 And Beth-peor, and * Ashboth-pis-
gab, and Beth-ieshmoth:

21 And all the cities of the plaine: and
all the kingdome of Sihon King of the A-
morites, which reigned in Heshbon, whom
Moles smote * with the princes of Midian, Num. 31. 8.
Eui, and Rekem, and Zur, and Hur, and
Reba, the dukes of Sihon, dwelling in the
countrey.

22 And * Balaam the sonne of Beor the
soothsayer, did the children of Israel slay they which o-
uercame him, and the children of Israel slayed wicked
with the sword, among them that were counsell, and the
flaine. wicked coun-
seller perished by
the iust iudge-
ment of God.

23 And the border of the children of Reu-
ben was Iordan with the coasts. This was
the inheritance of the children of Reuben,
according to their families, with the cities
and their villages.

24 Also Moles gaue inheritance vnto
the tribe of Gad, euen vnto the children of
Gad, according to their families.

25 And their coastes were Jazer, and all
the cities of Gilead, and halfe the land of the
children of Ammon vnto Aroer, which is
before Rabbah:

26 And from Heshbon vnto Ramoth,
Mizpeh, and Betonim: and from Mahan-
aim vnto the borders of Debir:

27 And in the valley of Beth-arum, and
Beth-nimrah, and Succoth, and Zaphon,
the rest of the kingdome of Sihon King of
Heshbon, vnto Iordan and the borders euen
vnto the Sea coast of Cinnereth, beyond
Iordan Eastward.

28 This is the inheritance of the chil-
dren of Gad, after their families, with the
cities and their villages.

29 Also Moles gaue inheritance vnto
the halfe tribe of Manasseh: and this belon-
ged to the halfe tribe of the children of Ma-
nasseh, according to their families.

30 And their border was from Mahana-
im, euen all Bashan, to wit, all the kingdome
of Og king of Bashan, and all the townes
of Jair which are in Bashan, threescore Ci-
ties,

31 And halfe Gilead, and Ashtaroth,
and Edrei, cities of the kingdome of Og in
Bashan, * were giuen vnto the children of Num. 32. 39.
Machir the sonne of Manasseh, to halfe of h Meaning, his
the children of Machir after their fami- nephewes, and
lies. posteritie.

32 These are the heritages, which Mo-
ses did distribute in the plaine of Moab be-
yond Iordan toward Jericho Eastward.

33 * But vnto the tribe of Levi Moles Chap. 18. 7.
gaue none inheritance: for the Lord God of
Israel is their inheritance, * as he said vnto Num. 18. 20.
them.

CHAP. XLIIII.

2 The land of Canaan was diuided among the
nine Tribes and the halfe. 6 Caleb requirith the he-
ritage that was promised him. 13 Hebron was gi-
uen him.

These also are the places which the chil-
dren of Israel inherited in the land of
Canaan, * which Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe
of the tribes of the children of Israel
Num. 34. 17.

Num. 26. 55.
and 33. 54.

distributed to them.

2 *By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the halfe tribe.

a As Reuben and Gad, and halfe the tribe of Manasseh, Num. 32. 33.

b So though Levi lacked, yet were there still twelue tribes by this meanes, Num. 33. 2. chap. 21. 2, 3.

3 For Moses had given inheritance vnto two tribes and an halfe tribe beyond Iordan: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Ioseph were two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbs of the same for their beastes and their substance.

5 *As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶ When the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenzite said vnto him, Thou knowest what the Lord saide vnto Moses the man of God, concerning mee and thee in Kadish-barnea.

c Which was, that they two onely should enter into the land, Num. 14. 24.

7 Forty yeres old was I, when Moses the seruant of the Lord sent mee from Kadish-barnea to espie the land, and I brought him word againe as I thought in mine heart.

d Which were the ten other spies.

8 But my brethren that went by with me, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feet haue troden, shalbe thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee aloue, as hee promised, this is the fourth and fifti yere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourescore and fve yeres old:

Eccles. 46. 9.

11 And yet am as strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for gouernment.

† Ebr. to goe out and come in.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day, (for thou heardest in that day, how the Anakims were there, and the cities great and walled): if so bee the Lord will bee with mee that I may drine them out, as the Lord said.

¶ Or, giants.

e This he spake of modestie and not of doubting.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

Chap. 21. 12. 1. Mac. 2. 56.

14 Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenzite vnto this day: because he followed constantly the Lord God of Israel.

Chap. 15. 13.

f Either for his power or person.

15 And the name of Hebron was before time, Kiriath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Caleb's portion. 18 The request of Achish.

This then was the lot of the tribe of the children of Iudah by their families: euen to the border of Edom, and the wilderness of Zin, Southward on the South coast.

Num. 34. 3. Num. 33. 36.

2 And their South border was the salt Sea coast, from the point that looketh Southward.

a The Hebrew word signifieth tongue, whereby is meant, either the arme of the Sea that cometh into the land, or a rocke or cape that goeth into the Sea.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hebron, and went vp to Adar, and set a compassse to Barkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the end of that coast was on the West side: this shalbe your South coast.

5 Also your East border shall be the salt Sea, vnto the end of Iordan: and the border on the North quarter from the point of the Sea, and from the end of Iordan.

b Meaning, the mouth of the riuer where it runneth into the salt sea.

6 And this border goeth by to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth by to the stone of Bohan the sonne of Reuben.

c Which was a marke to part their countreys.

7 Against this border goeth by to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Aummim, which is on the Southside of the riuer: also this border goeth by to the waters of En-shemesh, and endeth at En-rogel.

¶ Or, the fountain of the Sunne. 1. King. 1. 9.

8 Then this border goeth by to the valley of the sonne of Hinnom, on the Southside of the Jebusites: the same is Ierusalem: also this border goeth by to the toppe of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the giants Northward.

† Ebr. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoa, and goeth out to the cities of mount Ephraim: this border draveth to Baalah, which is Kiriath-earim.

¶ Or, the city of woods.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Bethel on the Northside: so it cometh downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draveth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Jabneel: and the ends of this coast are to the Sea.

d Meaning, toward Syria.

12 And the Westborder is to the great Sea: so this border shall bee the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lord commanded him, euen Kiriath-arba of the father of Anak, which is in Hebron.

Chap. 14. 15.

14 And Caleb drave thence three sonnes of Anak, Shephai, and Ahiman, and Talmai, the sonnes of Anak.

e This was done after the death of Ioshua, Iudg. 1. 10, 20.

15 And

15 And he went by thence to the inhabitants of Debir: and the name of Debir beforetime was Kiriath-sepher.

16 Then Caleb said, We that smiter Kiriath-sepher, and takerh it, euen to him will I giue Achlah my daughter to wife.

17 And Othniel the sonne of Kenaz, the brother of Caleb tooke it: and he gaue him Achlah his daughter to wife.

18 And as she went in to him, she moued him to aske of her father a fild: and shee lighted off her alle, and Caleb sayd vnto her, What wilt thou?

19 Then she answered, Give me a blessing: for thou hast giuen mee the South country: & giue mee also springs of water. And hee gaue her the springs about, and the springs beneath.

20 This shall bee the inheritance of the tribe of the children of Judah according to their families.

21 And the utmost cities of the tribe of the children of Judah, toward the coasts of Edom Southward, were Kabez, and Gedder, and Jagur,

22 And Kinah, and Dimonah, & Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telaim, and Bealoth,

25 And Hazor, Hadattah, and Kerioth,

Wetron, (which is Hazor.)

26 Amam, and Shemia, and Moladah,

27 And Hazar, Gaddah, and Wilmun,

and Beth-paer,

28 And Hazar-shual, and Beer-sheba, and Bistrotah,

29 Baalah, and Jim, and Azem,

30 And Etrelah, & Chesil, and Hormah,

31 And Ziklag, and Hadmannah, and Sanlannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.

33 In the low country were Eshthol, and Zorah, and Ashnah,

34 And Zanoah, and Engannim, Tappuah, and Enani,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharam, & Adithaim, and Gederah, and Gederotaim: fouretee cities with their villages.

37 Zenan, & Hadashah, and Migdal-gad

38 And Dileam, & Dizeph, and Joktheel,

39 Lachish, and Buzkah, and Eglon,

40 And Cabbon, & Lahmam, & Kithlish,

41 And Gederot, Beth-dagon, & Maamah, and Bakkedah: fifteteene cities with their villages,

42 Lebonah, and Ether, and Ashan,

43 And Iprah, and Ashnah, and Azib,

44 And Keilah, and Azib, & Barcibah: nine cities with their villages.

45 Ekron with her townes and her villages.

46 From Ekron euen vnto the Sea, all that lyeth about Ashdod with their villages.

47 Ashdod with her townes and her villages, vnto the river of Egypt, and the great sea was their coast.

48 And in the mountains were Sha-

mir, and Tattir, and Socoh,

49 And Dannah, and Kiriath-sannath (which is Debir)

50 And Anab, and Ashremoh, and Anin,

51 And Goshen and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Damah, and Ethean,

53 And Janum, and Beth-tappuah, and Apphekah,

54 And Quntah, & Kiriath-arba (which is Hebron) and Jor: nine cities with their villages.

55 Maon, Carmel, & Ziph, and Irtah,

56 And Izreel, and Jokdeam, & Zanoah,

57 Ram, Gibeah, and Tunnah: ten cities with their villages.

58 Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Etzekon: five cities with their villages.

60 Kiriath-baal, which is Kiriath-earim, and Rabbah: two cities with their villages.

61 In the wilderness were Beth-ara-

ba, Midim, and Secacah,

62 And Gath: and the cite of salt, and Engedi: are cities with their villages.

63 Nevertheless, the Jebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast our, but the Jebusites dwel with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot or part of Ephraim, 10 The Canaanites dwelled among them.

And the lot fel to the children of Joseph

from Jordan by Iericho vnto the water

of Iericho Eastward, and to the wilderness

that goeth by from Iericho by the mount

Beth-el,

2 And goeth out from Beth-el to Luz;

and runneth along vnto the borders of Archatath,

3 And goeth downe Westward to the coast of Tappuch, vnto the coast of Beth-horon the nether, and to Gezer: and the ends thereof are at the Sea.

4 So the children of Joseph, Manasseh and Ephraim cooke their inheritance.

5 All the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the East side, were Atroth-addar, vnto Beth-horon the upper.

6 And this border goeth out to the Sea vnto Michmethah on the North side & this border returneth Eastward vnto Taanath-shiloh, and passeth it on the East side vnto Janohah,

7 And goeth downe from Janohah to Ataroth, and Maarah, and cometh to Iericho, and goeth out at Jordan,

8 And this border goeth from Tappuah Westward vnto the river Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite

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Which is also called Kiriath-sepher, ver. 15.

Chap. 14. 15.

1 Of this cite, the salt sea hath his name. That is, vnto, though they slew the most part, and burnt their cite, Iudg. 1. 8.

3 That is, to Ephraim and his children: for Manasseh's portion followeth. Iudg. 1. 26.

b Of their inheritance. c Generally, first the borders of their inheritance on the East Ephraim, and then Manasseh.

d For so farre the coasts reach,

e Because Ephraim's tribe was far greater then Manasseh, therefore, he had mo cities

Or, confu.

f Because her husband tarried to long.

Or, grant me this petition.

g Because her country was barren, she desired of her father a field that had springs, Iudg. 1. 14, 15.

h Which before was called Zephath, Iudg. 1. 17.

† Ebr. daughters.

i Meaning, Nilus, as Chap. 13. 3.

that dwell in Gazer, but the Canaanites dwell among the Ephraimites unto this day, and served under tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

Gen. 46, 20. and 41, 51. and 50. 23. num. 32. 39.

This was also the lot of the tribe of Manasseh: for he was the first borne of Joseph, to wit, of Machir, the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

Num. 26. 29. 2 For the other halfe tribe had their portion beyond Iorden.

2 And also of the rest of the sonnes of Manasseh by their families, even of the sons of Abiezzer, and of the sonnes of Welch, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Mepher, and of the sonnes of Shemida: these were the males of Manasseh the sonne of Joseph, according to their families.

Num. 26. 33. and 27. 1. & 36. 2, 11.

3 But Zelophehad the sonne of Mepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to give us an inheritance among our brethren: therefore according to the commandement of the Lord, he gave them an inheritance among the brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan which is on the other side of Iorden.

c In the land of Canaan: five to the males and other five to the daughters of Zelophehad.

6 Because the daughters of Manasseh did inherit among his sonnes: and Manasseh's other sonnes had the land of Gilead.

7 So the borders of Manasseh were from Asher to Michmethah that lyeth before Shechem, and this border goeth on the right hand, even unto the inhabitants of En tappuah.

d Meaning the citie it selfe.

8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

Or, the brooke of reedes.

9 Also this border goeth down unto the river Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the North side of the river, and the ends of it are at the Sea.

e That is, toward the maine sea.

10 The South perteineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

f In the tribe of Asher, and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo, with the townes of the same, even thre

g For at the first they lacked courage and after agreed with them on condition contrary to Gods commandement,

12 Yet the children of Manasseh could

not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites under tribute, but cast them not out wholly.

14 Then the children of Joseph spake unto Ioshua, saying, Why hast thou given mee but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee up to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the Gittites, if mount Ephraim be too narrow for thee.

16 Then the children of Joseph sayd, The mountaine will not bee enough for us: and all the Canaanites that dwell in the low countrey haue charrets of yron, as wel they in Beth shean, and in the townes of the same, as they in the valley of Jezreel.

17 And Ioshua spake unto the house of Joseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

h According to my father Iakobs prophecies, Gen. 48. 19.

i If this mountaine bee not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby

CHAP. XVIII.

1 The Tabernacle is sit in Shiloh. 4 Certaine are sent to divide the land to the other seven tribes. 11 The lot of the children of Benjamin.

And the whole Congregation of the children of Israel came together at Shiloh: for they set up the Tabernacle of the Congregation there, after the land was subject unto them.

2 Now there remained among the children of Israel seven tribes, to whom they had not diuided their inheritance.

3 Therefore Ioshua sayd unto the children of Israel, How long are ye so slacke to enter and possesse the land which the Lord God of your fathers hath given you?

4 Give from among you for every tribe three men that I may send them, and that they may rise and walke through the land, and distribute it according to their inheritance, and returne to mee.

5 And that they may diuide it unto them into seven parts, (Judah shall abide in his coast at the South, and the house of Joseph shall stand in their coasts at the North.)

6 We shall describe the land therefore into seven parts, and shall bring them hither to mee, and I will cast lots for you heere before the Lord our God.

7 But the Levites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gave them.

8 Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and

a For they had now remoued it from Gilgal, and set it vp in Shiloh.

b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

c That is, into seven portions, to every tribe one.

d For those had their inheritance already appointed.

e Before the Arke of the Lord.

f That is, the sacrifices and offerings, Chap. 13. 14.

g By writing the names of every country and cite.

h That every one should be content with Gods appointment.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

|| Or, to the Sea,

|| Or, Rephaim,
|| Or, Ierusalem.

l Which is in the tribe of Ephraim

Chap. 13, 6.

m To the very strait, where the river runneth into the salt Sea,

goeth through the land, and describe it, and returne to mee, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, and described it into cities by seven parts in a booke, and returned to Ioshua into the campe of Shiloh.

10 ¶ Then Ioshua cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay betwene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iordan, and the border went vp to the side of Iericho on the North part, and went by through the mountaines Westward, and the endes thereof are in the wilderness of Bethaun:

13 And this border goeth along from thence to Luz, euen to the South side of Luz (the same is Beth-el) and this border descendeth to Aroth-addar, neere the mount, that lieth on the South side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lyeth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-tearim) a cite of the children of Iudah: this is the West quarter.

15 And the South quarter is from the end of Kiriath-tearim, and this border goeth out Westward, and cometh to the fountaine of waters of Nephtoa.

16 And this border descendeth at the end of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the Iygants Northward, and descendeth into the valley of Hinnom by the side of Jebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to En-hemesh, and stretcheth to Gileloth, which is toward the going vnto Adummim, and goeth downe to the Stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Southward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the salt sea Northward, and to the end of Iordan Southward: this is the South coast.

20 Also Iordan is the border of it on the East side: this is the inheritance of the children of Benjamin by the coasts thereof round about according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, are Iericho, and Beth-hoglah, and the valley of Bezis,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Aum, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Dybni, and Sabar: twelue cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Gibeon, and Chephirah, and Moza,

27 And Rekem, and Irpeel, and Tara-

lah,

28 And Zela, Elpeh, and Jebusi, (which

is Ierusalem) Gibeath, and Kiriat: foure-

teene cities with their villages: this is the

inheritance of the children of Benjamin ac-

cording to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan, 49 The possession of Ioshua.

¶ And the second lot came out to Simeon, A euen for the tribe of the children of Simeon according to their families: and their inheritance was in the midst of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-hual, & Balah, and Azem,

4 And Etolab, and Bethul, and Hoz-

mah,

5 And Ziklag, and Beth-marcaboth, and Hazar-sulab,

6 And Beth-lebaoh, and Sharuhen: thirtene cities with their villages,

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages,

8 And all the villages that were round about these cities, vnto Baalathbeer, and

¶ Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth by Westward, euen to Baralah, and reacheth to Dabbatheth, and meeteth with the river Sea, that lyeth before Jokneam,

12 And turneth from Sarid Eastward toward the sunne rising vnto the border of Gileloth-rabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the sunne rising to Sitab-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the endes thereof are in the valley of Ispthah-el,

15 And Kattah, and Naballat, & Shimon, and Idalah, and Beth-lehem: twelue

cities with their villages.

16 ¶ This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Izeriah, & Che-

n Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Iudah.

a According to Iakobs prophesie, that hee should be scattered among the other tribes, Gen. 49 7.

|| Or, Remath

b But this large portion was giuen them by Gods providence to declare their increase in time to come,

c Meaning, toward the great

d There was another Beth-lehem in the tribe of Iudah,

fulloth, and Shunem,
19 And Naphtali, and Shihon, and A-
nabarath,

e There was an-
other city of this
name in the tribe
of Judah: for vn-
der diuers tribes
certaine cities
had al one name,
and were distin-
guished by the tribe
only,

20 And Harabith, and Kishion, & Abey,
21 And Remeth, and En-gannim, and
En-haddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and
Shahazimath, and Beth-shemesh, and the
ends of their coast reach to Jordan: nineteene
cities with their villages.

23 This is the inheritance of the tribe of
the children of Issachar, according to their
families: that is, the cities & their villages.

24 Also the first lot came out for the tribe
of the children of Asher, according to their
families.

25 And their coast was Helcath, and Ha-
li, and Beren, and Achshaph,

26 And Alamnelech, and Amad, & Mi-
sheal, and came to Carmel, Westward, and
to Shihor Libnath,

f Joyneeth to the
tribe of Zebulun,
which lay more
Eastward.

27 And turneth toward the sunne rising
to Beth-dagon, and cometh to Zebulun,
and to the valley of Jiphtah-el toward the
North side of Beth-emek, and Meiel, and
goeth out on the left side of Cabul,

28 And to Chyon, and Rehob, and Ham-
mon, and Kanah, vnto great Zidon.

g Which was
Tyros, a strong
city in the sea,

29 Then the coast turneth to Ramah and
to the strong cite of Zor, and this border
turneth to Hoshah, and the ends thereof are
at the Sea from Hebel to Achzib.

30 Timnah also and Aphek, and Rehob:
two and twentie cities with their villages.

31 This is the inheritance of the tribe of
the children of Asher, according to their fa-
milies: that is, these cities and their villages.

32 The first lot came out to the children
of Naphtali, even to the children of Naphtali
according to their families.

h These cities
were in y coun-
trei of Zaanan-
nim.

33 And their coast was from Beleph,
and from Allon in Zaananim, and Adami-
nekeb, and Jabneel, even to Lacum, and the
ends thereof are at Jordan.

34 So this coast turneth Westward to
Aznoth-tabor, and goeth out from thence to
Dukkok, and reacheth to Zebulun on the
South side, and goeth to Asher on the West
side and to Judah by Jordan toward the
sunne rising.

|| Or, euen vnto
Jordan.

35 And the strong cities are Ziddim, Zer,
and Hammath, Rakkath, and Cinne-
reth,

i Of the which
the lake of Gen-
nezareth had
his name.

36 And Adamah, & Ramah, and Hazer,
37 And Kedesh, and Edrei, and En-
hazor,

38 And Iron, and Migdal-el, Hozem, and
Beth-anah, and Beth-shemesh: nineteene ci-
ties with their villages.

39 This is the inheritance of the tribe of
the children of Naphtali according to their
families: that is, the cities and their villages.

40 The seventh lot came out for the
tribe of the children of Dan according to
their families.

41 And the coast of their inheritance was
Zorah, and Eshtaul, and Ir-shemesh,

42 And Shaalabbin, and Ailalon, and
Izrah.

43 And Elon, and Timnathah, and E-
kron,

44 And Elekeh, and Gibbethon, and
Baalath,

45 And Iehud, and Bene-brak, & Gath-
rimmon,

46 And De-iarkon, and Rakkon, with
the border that lyeth before Japho.

k Called Ioppe.

47 But the coasts of the children of Dan
fell out too little for them: therefore the chil-
dren of Dan went vp to fight against Le-
shem, and tooke it, & smote it with the edge of
the sword, and possessed it, and dwelt there-
in, and called it Leshem, Dan, after the name
of Dan their father.

l According as
Iaakob had pro-
phesied, Gen. 49.
17.
Indg. 18. 29.

48 This is the inheritance of the tribe of
the children of Dan according to their fami-
lies: that is, these cities and their villages.

49 When they had made an end of di-
uiding the land by the coasts thereof, then
the children of Israel gaue an inheritance
vnto Joshua the sonne of Nun among them.

50 According to the word of the Lord
they gaue him the city which hee asked, euen
Timnah-herah in mount Ephraim: and
he built the city and dwelt therein.

Chap. 24. 30.

51 These are the heritages which Elea-
zar the Priest, and Joshua the sonne of Nun
and the chiefe fathers of the tribes of the
children of Israel diuided by lot in Shiloh
before the Lord at the doore of the Taberna-
cle of the Congregation: so they made an
end of diuiding the countrey.

Num. 34. 17.

CHAP. XX.

1 The Lord commandeth Joshua to appoint ci-
ties of refuge. 3 The use thereof, 7 and their
names.

The Lord also spake vnto Joshua, saying,

2 Speake to the children of Israel, and
say, * Appoint you cities of refuge, wherof

Exod. 21. 13.
Num. 35. 6, 11, 14
Deut. 19. 2.

3 That the slayer that killeth any person
by ignorance, and unwittingly, may flee thi-
ther, and they shall bee pour refuge from the
auenger of blood.

a At vnwares,
and bearing him
no grudge.

4 And he that doth flee vnto one of those
cities, shall stand at the entering of the gate
of the cite, and shall shew his cause to the
Elders of the city, and they shall receiue him
into the city vnto them, and giue him a place
that he may dwell with them.

† Ebr. in the eares
of the Elders.

5 And if the auenger of blood pursue
after him, they shall not deliuer the slayer in-
to his hand, because hee smote his neighbour
ignorantly, neither hated hee him before-
time:

b That is, the
nearest kinsman
of him that is
slaine.

6 But he shall dwell in that city vntill he
stand before the Congregation in iudge-
ment, * or vntill the death of the high Priest
that shall bee in those dayes: then shall the
slayer returne, and come vnto his owne city
and vnto his owne house, euen vnto the city
from whence he fled.

c Till his cause
were proued.
Num. 35. 25.

7 Then they appointed Kedesh in
Galilee in mount Naphtali, and Shechem
in mount Ephraim, & Kirjath arba, (which
is Hebron) in the mountaine of Iudah.

|| Or, Galile.

8 And on the other side Jordan toward
Jericho Eastward, they appointed Bezer
in the wilderness vpon the plaine, out
of the tribe of Ruben, and Ramoth in
Gilead,

Deut. 4. 43.
1. Chron. 6. 78.

d Out of the
half tribe of
Manasseh be-
yond Iorden,

e Before the
Judges,

f Or, the chiefs of
the fathers,

Numb. 35. 2.
a By Moses, by
whose ministry
God shewed his
power.

b He meaneth
them that were
Priests: for some
were but Levites,
c Every Tribe
gave more or
fewer cities, ac-
cording as their
inheritance was
great or little,
Num. 35. 8.

d For Aaron
came to Kohath
and therefore the
Priests office re-
mained in that
family.

Chap. 14. 14.
1. chro. 6. 56.

e That is, the
Priest of the fa-
mily of the Ko-
hathites, of
whom Aaron
was chief.

Gilead, out of the tribe of Gad, and Golan
in Bashan, ^d out of the tribe of Manasseh.

9 These were the cities appointed for all
the children of Israel, and for the stranger
that sojourned among them, that whosoever
killed any person ignorantly, might flee thi-
ther, and not die by the hand of the avenger
of blood, untill he stood before the Congre-
gation.

CHAP. XXI.

The Cities given to the Levites, 41 in number
eight and fourtie. 44 The Lord according to his
promise gave the children of Israel rest.

Then came the principal fathers of the
Levites unto Eleazar the Priest, and
unto Joshua the sonne of Nun, and unto the
chiefe fathers of the Tribes of the children
of Israel,

2 And spake unto them at Shiloh in the
land of Canaan, saying, * The Lord com-
manded by the hand of Moses, to give us
cities to dwell in, with the suburbs thereof
for our cattell.

3 So the children of Israel gave unto
the Levites, out of their inheritance at the
commandment of the Lord, these Cities
with their suburbs.

4 And the lot came out for the families
of the Kohathites: and the children of Aa-
ron the Priest, which were of the Levites,
had by lot, out of the tribe of Judah, and out
of the tribe of Simeon, and out of the tribe
of Benjamin, thirteene cities.

5 And the rest of the children of Kohath,
had by lot out of the families of the tribe of
Ephraim, and out of the tribe of Dan, and
out of the halfe tribe of Manasseh, ten Ci-
ties.

6 Also the children of Gershon had by lot
out of the families of the tribe of Issachar,
and out of the tribe of Asher, and out of the
tribe of Naphtali, and out of the halfe tribe
of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to
their families had out of the tribe of Reu-
ben, and out of the tribe of Gad, and out of
the tribe of Zebulun, twelue cities.

8 So the children of Israel gave by lot
unto the Levites these cities with their sub-
urbs, as the Lord had commanded by the
hand of Moses.

9 And they gave out of the tribe of the
children of Judah, and out of the tribe of the
children of Simeon, these cities which are
here named.

10 And they were the children of ^d Aa-
ron, being of the families of the Kohathites,
and of the sons of Levi, (for theirs was the
first lot.)

11 So they gave them Kirjath-arba of
the father of Anak (which is Hebron) in the
mountaine of Judah, with the suburbs of
the same round about it.

12 (But the land of the cite, and the vil-
lages thereof, gave they to * Caleb the sonne
of Iephunneh to be his possession.)

13 Thus they gave to the children of
Aaron the Priest, a city of refuge for the
slayer, even Hebron with her suburbs, and
Libnah with her suburbs,

14 And Jattir with her suburbs, and

Ekemona and her suburbs,

15 And Holon with her suburbs, and De-
bir with her suburbs,

16 And Ain with her suburbs, and Jut-
tah with her suburbs, Beth-shemesh with
her suburbs: nine cities out of those two
tribes.

17 And out of the tribe of Benjamin they
gave Gibeon with her suburbs, Geba with
her suburbs,

18 Anathoth with her suburbs, and Al-
mon with her suburbs: foure cities.

19 All the cities of the children of Aaron
Priests, were thirteene cities with their sub-
urbs,

20 But to the families of the children
of Kohath of the Levites, ^g which were the
rest of the children of Kohath (for the cities
of their lot were out of the tribe of Ephraim)

21 They gave them the cite of refuge for
the slayer, ^h Shechem with her suburbs in
mount Ephraim, and Gzer with her sub-
urbs,

22 And Ribzaim with her suburbs, and
Beth-hazon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh
with her suburbs, Gibeon with her sub-
urbs,

24 Aitalon with her suburbs, Gath-rim-
mon with her suburbs: foure cities.

25 And out of the halfe tribe of Manas-
seh, Tanach with her suburbs, and Gath-
rimmon with her suburbs: two cities.

26 All the cities for the other families of
the children of Kohath were tenne with their
suburbs.

27 Also unto the children of Gershon
of the families of the Levites they gave out
of the halfe tribe of Manasseh, the cite of re-
fuge for the slayer, ^k Golan in Bashan with
her suburbs, and Bechterah with her sub-
urbs: two cities.

28 And out of the tribe of Issachar, Ri-
shon with her suburbs, Dabreth with her
suburbs,

29 Tarnath with her suburbs, En-gan-
nim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal
with her suburbs, Abdon with her suburbs,

31 Helcah with her suburbs, and Rehob
with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the
city of refuge for the slayer, Kedesh in ^l Ga-
lilee with her suburbs, Hammoth-dor with
her suburbs, and Kartan with her suburbs:
three cities.

33 All the cities of the Gershonites, accor-
ding to their families, were thirteene cities
with their suburbs.

34 Also unto the families of the children
of Merari the rest of the Levites, they gave
out of the tribe of Zebulun, Jokneam with
her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Bahalal
with her suburbs: foure cities.

36 And out of the tribe of Reuben, ^m Be-
zer with her suburbs, and Jahazah with her
suburbs,

37 Kedemoth with her suburbs, and Me-
phaath with her suburbs: foure cities.

38 And out of the tribe of Gad they gave
for

f The suburbs
were a thousand
cubits from the
wall of the cities
round about,
Num. 35. 4.

g That were not
Priests.

h Hebron and
Shechem were
the two cities of
refuge vnder the
Kohathites,

i Which dwelt
in Canaan.

k Golan and Ka-
desh were the ci-
ties of refuge vnder
the Gershoni-
tes,

l Or, Galilee.

1 They are here
called the rest,
because they are
last numbred, &
Merari was the
youngest brother,
Gen 46. 11.
m Bezer and Ra-
moth were the
cities of refuge
vnder the Mera-
rites and beyond
Iorden, Chap.
30. 8.

for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Hebron with her suburbs, and Jazer with her suburbs: four cities in all.

40 So all the cities of the children of Moab, according to their families (which were the rest of the families of the Levites) were by their lot twelve cities.

41 And all the cities of the Levites were in the possession of the children of Israel, were eight and forty with their suburbs.

42 These cities lay every one severally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gave unto Israel all the land, which he had sworn to give unto their fathers, and they possessed it, and dwelt therein.

44 Also the Lord gave them rest round about, according to all that hee had sworn unto their fathers: and there stood not a man of all their enemies before them: for the Lord delivered all their enemies into their hand.

45 ¶ There failed nothing of all the good things which the Lord had saide unto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh, are sent againe to their possessions. 10 They build an altar for a memoriall. 15 The Israelites reprove them. 21 Their answers for defence of the same.

¶ Then Joshua called the Rubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voyce in all that I commanded you:

3 Ye have not forsaken your brethren this long season unto this day, but have diligently kept the commandment of the Lord your God.

4 And now the Lord hath given rest unto you brethren as he promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the servant of the Lord hath given you beyond Jordan.

5 But take diligent heed, to do the commandment and Law, which Moses the servant of the Lord commanded you: that is, that ye love the Lord your God, and walke in all his wayes, and keepe his commandments. and cleave unto him, and serve him with all your heart, and with all your soule.

6 So Joshua blessed them, and sent them away, and they went unto their tents.

7 ¶ Now unto one halfe of the tribe of Manasseh Moses had given a possession in Bashan: and unto the other halfe thereof gave Joshua among their brethren on this side Jordan Westward: therefore when Joshua sent them away to their tents, and blessed them,

8 Thus he spake unto them, saying, Returne with much riches unto your tents, and with a great multitude of cattel, with silver and with gold, with brasse, and with yron,

and with great abundance of rayment: beside the spoile of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe unto the countrey of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Jordan, a great altar to see to.

¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, have built an altar in the forefront of the land of Canaan upon the borders of Jordan at the passage of the children of Israel,

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe up to warre against them.

13 ¶ Then the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of every chiefe house a prince, according to all the tribes of Israel: for every one was chiefe of their fathers household among the thousands of Israel.

15 ¶ So they went unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, unto the land of Gilead, and spake with them, saying,

16 Thus saith the whole Congregation of the Lord, What transgression is this that ye have transgressed against the God of Israel, to turne away this day from the Lord, in that ye have built you an altar for to rebell this day against the Lord?

17 Have we too little for the wickednesse of Israel, whereof wee are not cleansed unto this day, though a plague came upon the Congregation of the Lord?

18 ¶ Ye also are turned away this day from the Lord, and seeing ye rebell to day against the Lord, even to morrow he will bee with you with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession bee uncleane, come ye over unto the land of the possession of the Lord, where in the Lords Tabernacle dwelleth, and take possession among vs: but rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, and wrath fell on all the Congregation of Israel, and this man alone perished not in his wickednes?

21 ¶ Then the children of Reuben, and the children

e Which remained at home, and went not to the warre, Num. 31. 27. 1 Sam. 30. 24.

f Shiloh, which countrey also was called Canaan, because the Amorites dwelling there, were called Canaanites, f, That is, beyond Jordan, for sometime the whole countrey on both sides of Jordan is meant by Canaan.

g Such now was their zeale, that they would rather lose their lives, then suffer the true religion to be changed or corrupted.

h Or, multitude.

i Not onely of the princes, but also of the common people. Num. 3. 4. i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatry.

k I say your judgement.

l To use any other service then God hath appointed, is to rebell against God, 1 Sam. 15. 23.

m Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.

n Thus according to Iacob's prophetic, they were scattred shorowout the countrey, which God vsed to this end, that his people might be instructed in the true Religion by them.

Chap. 23. 14, 15.

a After that the Israelites enjoyed the land of Canaan. b Which was to goe armed before their brethren, Num. 32. 29.

Num. 32. 33. chap. 13. 8.

Dent. 10. 13. c Hee sheweth wherein consisteth the fulfilling of the Law d He commended them to God, and prayed for them.

children of Gad, and halfe the tribe of Manasse answered, and sayd vnto the heads ouer the thousandes of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If wee haue built vs an Altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himselfe require it:

24 And if wee haue not rather done it for feare of this thing, saying, In tyme to come, your children might say vnto our children, What haue yee to doe with the Lord God of Israel?

25 For the Lord hath made Iordan a border betwene vs and you, yee children of Reuben, and of Gad: therefore yee haue no part in the Lord: so shall your children make our children cease from fearing the Lord.

26 Therefore we said, We will now goe about to make vs an Altar, not for burnt offering, nor for sacrifice,

27 But it shall bee a witnesse betwene vs and you, and betwene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in tyme to come, Ye haue no part in the Lord.

28 Therefore sayd we, If so be that they should say to vs, or to our generations in tyme to come, then will we answer, Behold the fashion of the Altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betwene vs and you.

29 God forbid, that wee should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the Altar of the Lord our God, that is before his Tabernacle.

30 And when Bithnah the Priest, and the princes of the Congregation, and heads ouer the thousandes of Israel, which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasse spake, they were well content.

31 And Bithnah the sonne of Eleazar the Priest sayd vnto the children of Reuben, and to the children of Gad, and to the children of Manasse, This day wee perceiue that the Lord is among vs, because ye haue not done this trespass against the Lord: now ye haue deliuered the children of Israel out of the hand of the Lord.

32 Then Bithnah the sonne of Eleazar the Priest with the Princes returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answer.

33 And the saying pleased the children of Israel: and the children of Israel blessed

God, and minded not to go against them in battell, for to destroy the land wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar Ed: for it shall be a witnesse betwene vs, that the Lord is God.

CHAP. XXIII.

2 Ioshua exhorteth the people that they ioyne not themselves to the Gentiles: 7 That they name not their idols. 14 The promise, if they feare God, 15 And threatnings if they forsake him.

AND a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde and stricken in age,

2 Then Ioshua called all Israel, and their Elders, and their heads, and their Iudges, and their officers, and said vnto them, I am olde, and stricken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations before you, how the Lord your God himselfe hath fought for you.

4 Behold, I haue diuided vnto you by lot, these nations that remaine, to be an inheritance according to your tribes, from Iordan, with all the nations that I haue destroyed, euen vnto the great Sea Westward.

5 And the Lord your God shall expell them before you, and cast them out of your sight, and yee shall possesse their land as the Lord your God hath said vnto you.

6 Bee yee therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, that yee turne not therfrom, to the right hand, nor to the left,

7 Neither company with these nations: that is, with them which are left with you, neither make mention of the name of their gods, nor cause to sweare by them, neither serue them, nor bow vnto them:

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 One man of you shall chase a thousand: for the Lord your God he fighteth for you as he hath promised you.

11 Take good heed therefore vnto your selves, that ye loue the Lord your God.

12 Else, if yee goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall make marriages with them, and goe vnto them, and they to you,

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: but they shall be a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntill ye perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I enter in to the way of all the world, and yee know in all

Or, witnesse.

† Ebr. commens. 10 yeeres.

a Your eyes bearing witnesse. † Or, ouerthrowen the nations.

† Ebr. at the Sunneset.

b Which yet remaine and are not ouercome, as Chap. 13. 2.

Deut. 5. 32. and 28. 14.

c And not yee subdued.

Psal. 16. 4.

d Let not the iudges admit an othe which any shall sweare by their idols.

Leuit. 26. 8.

Deut. 32. 30.

† Ebr. sowles.

† Or, be of their affinitie.

† Or, haue commerce with them.

Exod. 23. 33.

Num. 33. 55.

Deut. 7. 16.

e Meaning, they shall be a continual grieve vnto you, and so the cause of your destruction.

f I die according to the course of nature.

n Let him punish vs.

o Or, to turne backe from the true God.

Gen. 31. 48. chap. 24. 27. verse 34.

p They signifie a wonderfull care that they bare toward their posterity, that they might liue in the true seruice of God.

† Ebr. it was good in their eyes.

q By preserving vs, and gouerning vs.

r Whom if yee had offended, he would haue punished with you.

† Or, prayed.

g Most certainly.
Chap. 21. 45.

|| Or, promises.

|| Or, threatnings,
as Chap. 24. 10.

h Hee sheweth
that no euill can
come vnto man
except he offend
God by disobedience.

all your hearts, and in all your soules, that
nothing hath failed of all the good things
which the Lord your God promised you, but
all are come to passe vnto you: nothing hath
failed thereof.

15 Therefore as all good things are
come vpon you which the Lord your God
promised you, so shall the Lord bring vpon
you euery euill thing, vntill he hath destroy-
ed you out of this good land which the Lord
your God hath giuen you.

16 When yee shall transgresse the cove-
nant of the Lord your God which hee com-
manded you, and shall goe and serue other
gods, and how your selues to them, then shall
the wrath of the Lord ware hot against you,
and yee shall perish quickly out of the good
land which he hath giuen you.

CHAP. XXIII.

2 Joshuah heareth Gods benefits, 14. and exhor-
teth the people to feare God. 25 The league renewed
betwene God and the people. 29 Joshua dieth. 32
The bones of Ioseph are buried. 33 Eleazar dieth.

a That is, the
nine tribes and
the halfe.

b Before the
Arke, which was
brought to She-
chem, when they
went to bury Io-
sephs bones.

Gen. 50. 26.

indeth 5. 6, 7.

c Euphrates in
Mesopotamia,

Gen. 11. 26.

Gen. 21. 2.

Gen. 25. 26.

Gen. 3. 6, 8.

Gen. 46. 6.

Exod. 3. 10.

Exod. 12. 37.

Exod. 14. 9.

|| Or, a cloude,

d Enen fourty
yeeres.

Num. 21. 29.

Num. 22. 5.

deut. 2. 4.

AND Joshua assembled againe all the
tribes of Israel to Shechem, and cal-
led the Elders of Israel, and their heads, and
their iudges and their officers, and they pre-
sented themselves before God.

2 Then Joshua sayd vnto all the people,
Thus saith the Lord God of Israel, Your
Fathers dwelt beyond the flood in olde
time, euen Terah the father of Abraham,
and the father of Nachor, and serued other
gods.

3 And I tooke your father Abraham from
beyond the flood, and brought him thorow
all the land of Canaan, and multiplied his
seed, and gaue him Ishak.

4 And I gaue vnto Ishak Isaac and
Elau, and I gaue vnto Elau mount Seir,
to possesse it: but Isaac and his children
went downe into Egypt.

5 I sent Moses also and Aaron, and I
plagued Egypt: and when I had done a-
mong them, I brought you out.

6 So I brought your fathers out of E-
gypt: and ye came vnto the sea, and the E-
gyptians pursued after your fathers, with cha-
rets and horsemen vnto the red sea.

7 Then they cried vnto the Lord, and he
put a darkenesse betwene you and the E-
gyptians, and brought the Sea vpon them, and
couered them: so your eyes haue seene what
I haue done in Egypt: also yee dwell in the
wildernesse a long season.

8 After, I brought you into the land of
the Amorites, which dwelt beyond Iordan,
and they fought with you: but I gaue
them into your hand, and yee possessed their
countrey, and I destroyed them out of your
sight.

9 Also Balak the sonne of Zippor king
of Moab arose and warred against Israel,
and sent to call Balaam the sonne of Beor,
for to curse you,

10 But I would not heare Balaam: there-
fore hee blessed you, and I deliuered you out
of his hand.

11 And yee went ouer Iordan, and came
vnto Iericho, and the men of Iericho fought
against you, the Amorites, and the Periz-
ites, and the Canaanites, and the Hittites,
and the Girgashites, the Hivites, and the
Iebusites, and I deliuered them into your
hand.

12 And I sent hornets before you, which
cast them out before you, euen the two kings
of the Amorites, and not with thy sword, nor
with thy bow.

13 And I haue giuen you a land, where-
in yee did not labour, and cities which yee
built not, and yee dwell in them, and eate of
the vineyards and olive trees, which yee
planted not.

14 Now therefore feare the Lord, and
serue him in vprightnesse and in truth, and
put away the gods, which your fathers ser-
ued beyond the flood and in Egypt, and serue
ye the Lord.

14 And if it seeme euill vnto you to serue
the Lord, chuse yee this day whom yee will
serue, whether the gods which your fa-
thers serued (that were beyond the flood) or
the gods of the Amorites, in whose land yee
dwell: but I and my house will serue the
Lord.

16 Then the people answered, and said,
God forbid that we should forsake the Lord,
to serue other gods.

17 For the Lord our God, hee brought vs
and our fathers out of the land of Egypt,
from the house of bondage, and hee did
those great miracles in our sight, and pre-
serued vs in all the way that wee went, and
among all the people thorough whom wee
came.

18 And the Lord did cast out before vs all
the people, euen the Amorites, which dwelt
in the land: therefore will wee also serue the
Lord, for he is our God.

19 And Joshua sayd vnto the people, Yee
cannot serue the Lord: for he is an holy God:
he is a ielous God: he will not pardon your
iniquitie, nor your sinnes.

20 If ye forsake the Lord, a serue strange
gods, then hee will returne and bring euill
vpon you, and consume you, after that hee hath
done you good.

21 And the people said vnto Joshua, Nay,
but we will serue the Lord.

22 And Joshua sayd vnto the people, Yee
are witnesses against your selues, that yee
haue chosen you the Lord to serue him: and
they said, We are witnesses.

23 Then put away now, sayde hee, the
strange gods which are among you, and
bow your hearts vnto the Lord God of Is-
rael.

24 And the people said vnto Joshua, The
Lord our God will wee serue, and his voyce
will we obey.

25 So Joshua made a covenant with
the people the same day, and gaue them an
ordinance and law in Shechem.

26 And Joshua wrote these words in the
booke of the Law of God, and tooke a great
stone, and pitched it there vnder an aske that
was in the Sanctuary of the Lord.

27 And Joshua sayd vnto all the people,
Behold,

a Because it was
the chiefe citie,
vnder it hee con-
teineth all the
countrey: else
they of the citie
fought not.

Exod. 23. 28.

deut. 7. 20.

chap. 11. 10.

f This is a true
vse of Gods be-
nefits, to learne
thereby to feare
and serue him
with an vpright
conscience.

† Ebr. if it be euill
in your sight.

g This teacheth
vs, that if all the
world would go
from God, yet
euery one of vs
particularly is
bound to cleaue
vnto him.

h How much
more are wee
bound to serue
God in Christ, by
whom we haue
receiued the re-
demption of our
soules?

Chap. 23. 15

i If you doe the
contrary, your
owne mouthes
shall condemne
you

k Out of your
hearts, and o-
therwise.

l By ioyning
God and the
people together:
also he repeated
the promises and
threatnings out
of the law.

|| Or, almes,

m Rather then mans dissimulation should not be punished, the dumbe creatures shal cry for vengeance.

Gen. 19. 50.

judges 2. 9.

a Such are the people commonly as their rulers are.

Beholde, this stone shall be a witnesse unto vs: for it hath heard all the words of the Lord which he spake with vs, it shal be there for a witnesse against you, lest you denie your God.

28 Then Ioshua let the people depart every man unto his inheritance.

29 And after these things, Ioshua the son of Nun, the servant of the Lord died, being an hundred and ten yeeres old.

30 And they buried him in the border of his inheritance in Timnath serah, which is in mount Ephraim, on the North side of mount Gash.

31 And Israel served the Lord all the

dayes of Ioshua, and all the dayes of the Elders that oversued Ioshua, and which had known all the workes of the Lord that hee had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcell of ground which Iacob bought of the sonnes of Hamor the father of Shechem, for an hundred pieces of silver, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the hill of Ephraim, which was given him in mount Ephraim.

Gen. 50. 25. exod. 13. 19.

Gen. 33. 19.

† Ebr. Gibeon. Phynath.

The booke of Iudges.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude: yet is there nothing so displeasing and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entered into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowledging his great benefites, and giuing thanks for the same, they fel to most horrible obliuion of Gods graces, contrary to their solemne promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: for hee suffered them to bee most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slavery, to the intent they might seele their owne miseries, and so call vnto him and be deliuered: so to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were foure: eene in number besides Ioshua, and gouerned from Ioshua to Saul the first king of Israel. Ioshua and these vnto the time of Saul, ruled 377 yeeres. In this booke are many notable points declared, but two especially: first the battell that the Church of God hath for the maintenance of true Religion against idolatrie and superstition, next, what great danger that common wealth is in, when as God giueth not a magistrate to retaine his people in the purities of Religion, and his true seruice,

CHAR. I.

1 After Ioshua was dead, Iudah was constituted captaine. 6 Adoni-bezek is taken. 14 The request of Achish. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.



fter that Ioshua was dead, the children of Israel asked the Lord, saying, Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lord sayd, Iudah shall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah saide to Simeon his brother, Come vp with me into my lot, that we may fight against the Canaanites, and I likewise wil go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites, & the Perizzites into their handes, and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbers of his handes and of his feete.

7 And Adoni-bezek said, Seventy kings

hauing the thumbers of their hands and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me: so they brought him to Ierusalem, and there he died.

8 Now the children of Iudah had fought against Ierusalem, and had taken it, and smitten it with the edge of the sword, and had set the city on fire.

9 Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low country.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron beforetime was called Kiriath-arba: and they slew Shishai, and Ahiman, and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.

12 And Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, euem to him will I giue Achish my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs younger brother tooke it, to whom hee gaue Achish his daughter to wife.

14 And when she came to him, hee moued him to aske of her father a field, and shee lighted off her asse, and Caleb said vnto her, What wilt thou?

e Which was afterward built againe and possessed by the Jebusites, 2 Sam. 5 6.

f These three were giants, and the children of Anak.

g Reade Iosh. 15. 18.

15 And

a By the iudgement of Vrim: read Exod. 28. 30. num. 27. 21.

1 Sam. 28. 6.

b Who shal be our captaine?

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

|| Or, the lord of Bezek.

d This was Gods iust iudgement, as the tyrant himselfe confessed, that as he had done, so did he receiue, Levit. 24. 19, 20.

15 And hee answered him, Give mee a blessing: for thou hast given mee a South countrey, give me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

h This was one of the names of Moses father in law, read, Numb. 10, 19.

16 And the children of ^h Keni Moses father in law went vp out of the citie of the palme trees with the children of Judah, into the wilderness of Judah, that lieth in the South of Arad, and went and dwell among the people.

17 But Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the citie * Hormah.

Numb. 31, 3. i These cities and others were afterward possessed of the Philistines, 1. Sam. 6, 17.

18 Also Judah tooke ⁱ Azrah with the coasts thereof, and Alkelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Judah, and he possessed the mountaines: for he could not drive out the inhabitants of the valleys, because they had chariots of yron.

20 And they gaue Hebron vnto Caleb, as ⁱ Moses had said, and he expelled thence the three sonnes of Anak.

Numb. 14, 24. Josh. 14, 13. and 15, 14. k For after that the tribe of Judah had burnt it, they built it againe.

21 But the children of Benjamin did not cast out the Jebusites, that ^k inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem vnto this day.

22 And they also that were of the house of Joseph, went vp to Beth-el, and the Lord was with them.

23 And the house of Joseph caused to biew Beth-el, (and the name of the citie before time was * Luz.)

Gene. 28, 19.

24 And the spies saw a man come out of the citie, and they said vnto him, Shew vs we pray thee, the way into the citie, * and we will shew thee mercy.

Josh. 2, 14.

25 And when hee had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Viticres, and built a city, and called the name thereof Luz, which is the name thereof vnto this day.

Josh. 17, 11.

27 Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor, with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

l Wherefore God permitted the Canaanites to dwell still in the land, read chap. 3, 4. Josh. 16, 10.

28 Nevertheless, when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 Likewise Ephraim expelled not the Canaanites that dwell in Gezer, but the Canaanites dwell in Gezer among them.

30 Neither did ^m Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwell among them, and became tributaries.

m That is, the tribe of Zebulun as is also to be vnderstood of the rest.

31 Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Appik, nor of Rehob,

32 But the Asherites dwell among the Canaanites the inhabitants of the land: for they did not drive them out.

n But made them pay tribute as the others did,

33 Neither did Naphtali drive out the inhabitants of Beth-sheesh, nor the inhabitants of Beth-anath, but dwell among the Canaanites the inhabitants of the land: nevertheless the inhabitants of Beth-sheesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ^o drove the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

Or, afflicted them

35 And the Amorites ^p dwelt still in mount Heres in Aialon, and in Shaalbim, & when the hand of Josephs family prevailed, they became tributaries:

Or, would dwell. o Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Bashly acrabbin, euen from ^p Shalah and byward.

p Which was a city in Arabia, or as some read from the rocks.

CHAP. II.

1 The Angel rebuketh the people, because they had made place with the Canaanites. 11 The Israelites set to idolatrie after Iosababs death: 14 They are deliuered into the enemies hands, 16 God deliuereth them by Judges, 22 Why God suffered idolaters to remaine among them.

AN Angel of the Lord came by from a Gilgal to Bochim, and said, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sware vnto your fathers, and said, I will neuer breake my couenant with you.

a That is, messenger or Prophet, as some thinke Rhinehas.

2 * See also shall make no couenant with the inhabitants of this land, * but shal breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

Dent. 7, 2. Dent. 12, 3.

3 Therefore, I said also, I will not cast them out before you, but they shall bee * as thornes vnto your sides, and their gods shall be your ^q destruction.

Josh. 23, 13.

4 And when the Angel of the Lord spake these wordes vnto all the children of Israel, the people lift by their voyce, and wept.

Or, snare.

5 Therefore they called the name of that place ^q Bochim, and offered sacrifices there vnto the Lord.

Or, weeping.

6 Now when Iosua had ^r sent the people away, the children of Israel went euery man into his inheritance to possess the land.

b After that he had diuided to euery man his portion by lot, Josh. 14, 28.

7 And the people had serued the Lord all the dayes of Iosua, and all the dayes of the Elders that outliued Iosua, which had seene all the great ^r workes of the Lord that he did for Israel.

c Meaning, the wonders and miracles,

8 But Iosua the sonne of Nun the seruant of the Lord dyed when he was an hundred and ten yeeres old.

9 And they buried him in the coastes of his inheritance, in ^s Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

d Heres by turning the letters backward, is Se-reh, as Josh. 24, 30.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which hee had done for Israel.

11 Then the children of Israel did wickedly in the sight of the Lord, and serued ^t Baalim,

e That is, all manner of idoles.

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, even the gods of the people that were round about them; and bowed unto them, and provoked the Lord to anger.

13 So they forsooke the Lord, and served Baal, and Ashtaroth.

14 And the wrath of the Lord was hot against Israel, and hee delivered them into the hands of spoilers, that spoiled them, and hee sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was sore against them, as the Lord had said, & as the Lord had sworn unto them: so he punished them sore.

16 Notwithstanding, the Lord raised up Judges, which delivered them out of the hands of their oppressors.

17 But yet they would not obey their Judges: for they went a whooring after other gods, and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them up Judges, the Lord was with the Judge, and delivered them out of the hand of their enemies all the dayes of the Judge, (for the Lord had compassion of their groanings, because of them that oppressed them and tormented them.)

19 Yet when the Judge was dead, they returned, and did worse then their fathers, in following other gods, to serve them, and worship them: they ceased not from their owne inventions, and from their rebellions way.

20 Therefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my covenant, which I commanded their fathers, and hath not obeyed my voice,

21 Therefore will I no more cast out before them any of the nations, which Joshua left when he died:

22 That though them I may procure Israel, whether they will keep the way of the Lord to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and drove them not out immediately, neither delivered them into the hand of Joshua.

CHAP. III.

1 The Canaanites were left to try Israel. Othniel deliveth Israel. 21 Ehud killeth king Eglon. 31 Shamgar killeth the Philistims.

These now are the nations which the Lord left, that hee might prove Israel by them, (even as many of Israel as had not known all the warres of Canaan,

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew not)

3 Five Princes of the Philistims, and all the Canaanites, and the Sidonians, and

the Hittites that dwelt in mount Lebanon, from mount Baal-hermon, untill one come to Hamath.

4 And these remained to prove Israel by them, to wit, whether they would obey the commandments of the Lord, which hee commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

6 And they took their daughters to be their wives, and gave their daughters to their sonnes, and served their gods.

7 So the children of Israel did wickedly in the sight of the Lord, and forgot the Lord their God, and served Baalim, and Ashtaroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Aram-naharaim, and the children of Israel served Cushan-rishathaim eight yeeres.

9 And when the children of Israel cried unto the Lord, the Lord stirred up a saviour to the children of Israel, and hee saved them, even Othniel the sonne of Kenaz, Galeb's younger brother.

10 And the spirit of the Lord came upon him, and hee judged Israel, and went out to warre, and the Lord delivered Cushan-rishathaim King of Aram into his hand, and his hand prevailed against Cushan-rishathaim.

11 So the land had rest foure yeeres, and Othniel the sonne of Kenaz died.

12 Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And hee gathered unto him the children of Ammon and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel served Eglon king of Moab eighteeen yeeres.

15 But when the children of Israel cried unto the Lord, the Lord stirred them up a saviour, Ehud the sonne of Gera, the sonne of Issim: a man whose right hand was left-handed, and the children of Israel sent a present by him unto Eglon king of Moab.

16 And Ehud made him a dagger with two edges, of a cubite length, and hee did gird it under his raiment upon his right thigh.

17 And he presented the gift unto Eglon king of Moab (and Eglon was a very fat man.)

18 And when hee had now presented the present, hee sent away the people that bare the present.

19 But he turned againe from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king. Who said, Keepe silence: and all that stood about him, went out from him.

20 Then Ehud came unto him, (and hee sat alone in a summer parlor, which he had) and Ehud said, I have a message unto thee from

c Contrary to Gods commandement, Deu. 7.3

d Trees, or woods erected for idolatry. Or, Mesopotamia.

e He was stirred up by the Spirit of the Lord. Or, Syria.

f That is, 32. vnder Ioshua, and eight vnder Othniel. g So that the enemies of Gods people have no power over them, but by Gods appointment.

Or, Beniamin. Or, left-handed.

Or, caused a dagger to be made.

h Or, as some read, from the places of idoles. i Till all be departed.

Chap. 10. 6.

f These were idoles which had the forme of an ewe or sheepe among the Sidonians.

Psal. 44. 13.

isa. 50. 1.

g In all their enterprises.

h The vengeance.

Or, Magistrates.

† Ebr. saved.

i Meaning, from the true religion.

† Ebr. repented.

k Seeing their cruelty.

Chap. 3. 12.

† Ebr. corrupt themselves.

l As the Hivites, Jebusites, Amorites, &c.

m So that both outward enemies and false prophets are but a triall to prove our faith. Deut. 13. 3. and chap. 3. 1.

a Which were attieched by the hard of God, and not by the power of man. b For they trusted in God, and he fought for them.

oured.

made them tribute as others did,

flitted them

ould dwell, aning, he was ger then

which was a Arabia, or the rocke.

is, messen- r Prophet, methinke has.

7.3. 12.3.

13.13.

may.

weeping.

ter that he divided to man his on by lot, 24.28.

eaning, the ders and cles.

eres by tur- the letters ward, is So- is Iosh. 24.

at is, all ma- of idoles.

from God. Then he arose out of his throne.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly,

22 So that the hilt went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gave him out into the porch, and shut the doores of the parlour upon him, and locked them.

24 And when hee was gone out, his servants came: who seeing that the doores of the parlour were locked, they said, Surely hee doeth his casement in his summer chamber.

25 And they tarried till they were ashamed: and seeing he opened not the doores of the parlour, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped, (while they tarried) and was passed the quarries, and escaped vnto Strath.

27 And when he came home, hee blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow mee: for the Lord hath deliuered your enemies, even Moab into your hand. So they went downe after him, and tooke the passages of Iordan toward Moab, and suffered not a man to passe over.

29 And they slew of the Moabites the same time about ten thousand men, all fed men, and all were warriors, and there escaped not a man.

30 So Moab was subdued that day vnder the hand of Israel: and the land had rest fourescore yeeres.

31 And after him was Shamgar the sonne of Anath, which slew of the Philistines six hundred men with an oxe goad, and he also deliuered Israel.

CHAP. IIII.

1 Israel sinne, and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sifera fl. eth, 17 and is killed by Iael.

And the children of Israel beganne againe to doe wickedly in the sight of the Lord, when Ehud was dead.

2 And the Lord sold them into the hand of Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sifera, which dwelt in Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charrets of yron, and twentie yeeres he had vexed the children of Israel very sore)

4 And at that time Deborah a Prophetesse, the wife of Lapidoth iudgeth Israel.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah & Beth-el in mount Ephraim, and the children of Israel came vnto her for iudgement.

6 Then shee lent and called Barak the sonne of Abinoam out of Kedesh of Naphtali,

and said vnto him, Hath not the Lord God of Israel commanded, saying, Goe and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the river Kishon. Sifera the captaine of Iabins ariseth with his charrets, and his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt goe with mee, I will goe: but if thou wilt not goe with mee, I will not goe.

9 Then shee answered, I will surely goe with thee, but this journey that thou takest, shall not bee for thine honour: for the Lord shall sell Sifera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh, and he went vp on his feete with ten thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the children of Moab, the father in law of Mooses, was departed from the Kenites, and pitched his tent vntill the plaine of Zaanath, which is by Kedesh.)

12 Then they shewed Sifera that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sifera called for all his charrets, even nine hundred charrets of yron, and all the people that were with him, from Harosheth of the Gentiles vnto the river Kishon.

14 Then Deborah layd vnto Barak, Up: for this is the day that the Lord hath deliuered Sifera into thine hand. Is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sifera, and all his charrets, and all his host with the edge of the sword before Barak, so that Sifera lighted downe off his charret, and fled away on his feet.

16 But Barak pursued after the charrets, and after the host vnto Harosheth of the Gentiles: and all the host of Sifera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sifera fled away on his feet to the tent of Iael the wife of Heber the Kenite: (for peace was between Iabin the king of Hazor, and betwene the house of Heber the Kenite.)

18 And Iael went out to meete Sifera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, shee couered him with a mantle.

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened a bottle of milke, and gaue him drinke, and couered him.

20 Again he said vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is any man here? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a nagle of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote the

And reuealed vnto me by the spirit of prophesie.

Or, valley.

Fearing his owne weakenes, and his enemies power, he desireth the Prophetesse to goe with him, to assure him of Gods will from time to time.

Or, he led after him 10000 men.

Or, posteritie, Numb. 10. 29.

Ebr. from Kain, f Meaning, that he possessed a great part of that countrey.

g Shee still encourageth him to this enterprise by assuring him, of Gods fauour and aide.

Psal. 83. 10.

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioyned with Israel.

Or, blanket.

Chap. 5. 23.

i To wit, Sifera. k That is, the pinne or flake, whereby it was fastened to the ground.

Or, hall.

Ebr. he cometh in first.

Or, caused the trumpets to be blown, Numb. 10. 2, 3.

Or, strong and huge-bodied. Ebr. humbled. k Meaning the Israelites. l So that it is not the number, nor the meanes that God regardeth, when he will get the victory.

Ebr. added, or continued to doe enill.

a There was another Iabin, whom Iothua killed, and burnt his citie Hazor, Iosh. 11. 13. b That is, in a wood or strong place.

c By the spirit of prophesie resolving of controversies, and declaring the will of God.

the nail into his temples, and fastened it into the ground. (for hee was fast asleepe, and weary) and so he died.

22 And behold, as Barak pursued after Sisera, Iael came out to meet him, and said vnto him, Come, and I will shew thee the man whom thou seekst: and when he came into her tent, behold, Sisera lay dead, and the nail in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Iabin the king of Canaan, until they had destroyed Iabin king of Canaan.

CHAP. V.

1 The song and thanksgiving of Deborah and Barak after the victory.

Then sang Deborah, and Barak the son of Abinoam the same day, saying,

2 Praise ye the Lord for the avenging of Israel, and for the people that offered themselves willingly.

3 Hearre, ye kings, hearken ye princes: I, even I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heavens rained, the clouds also dropped water.

5 The mountaines melted before the Lord, as did that Sinai before the Lord God of Israel.

6 In the dayes of Shamgar the sonne of Anath, in the dayes of Iael, the high wayes were vnoccupied, and the travellers walked thoway by wayes.

7 The towne were not inhabited: they decayed, I say, in Israel, until I Deborah came by, which rose up a mother in Israel.

8 They chose new Gods: then was warre in the gates. Was there a shield or speare serue among foure thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on white asses, yee that dwell by Midian, and that walke by the way.

11 For the noise of the archers appaied among the drawers of water: there shall they rehearse the righteousness of the Lord, his righteousness of his towne in Israel: then did the people of the Lord goe downe to the gates.

12 Up Deborah, by, arise, and sing a song: arise Barak, and leade thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mighty of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim: their root arose against Amalek: and after thee, Benjamin shall fight against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the writer.

15 And the Princes of Machar were with Deborah: and Machar, and also Barak: he was set on his feete in the valley: for

the densities of Reuben were great thoughts of heart.

16 Why abodest thou among the shep-folds, to heare the bleatings of the flocks: for the densities of Reuben were great thoughts of heart.

17 Gilead abode beyond Jordan: and why doth Dan remaine in ships: After late on the sea shore, and tarried in his decayed places.

18 But the people of Zebulun and Naphtali haue leoparded their liues vnto the death in the high places of the field.

19 The Kings came and fought: then fought the kings of Canaan in Taanach by the water of Megiddo: they receiued no gaine of money.

20 They fought from heauen, even the stars in their courses fought against Sisera.

21 The river Kishon swept them away, that ancient river the river Kishon, O my soule thou hast marched vallantly.

22 Then were the horse hooves broken with the oft beating together of their mightie men.

23 Curse ye Merod: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to help the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shall be blessed above other women: blessed shall she be above women dwelling in tents.

25 He asked water, and she gaue him milke: she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after shee had wounded and pierced his temples.

27 Hee bowed him downe at her feete, he fell downe and lay still: at her feet he bowed him downe, and fell: and when he had sunke downe, he lay there dead.

28 The mother of Sisera looked out at a window, and cried thowow the latterfe. Why is his charet so long a coming? why tarry the wheelles of his charrets?

29 Her tyse ladies answered her: Pea, shee answered her selfe with her owne words,

30 Haue they not gotten, and they diuide the spoyle? Every man hath a mathe of two, Sisera hath a pray of diuers coloured garments, a pray of sundrie colours made of needle worke: of diuers colours of needle worke on both sides, for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the sunne when he riseth in his might. And the land had rest fouretyeeres.

CHAP. VI.

1 Israel is oppressed of the Medianites for their wickednesse. 24 Gideon is sent to bee their deliuerer. 37 He asketh a signe.

Afterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian seven yeeres.

2 And the hand of Midian preuailed against

m They mar-
ueiled that they
came not ouer
Jordan to helpe
them,

n She reprocueth
all them that
came not to help
their brethren in
their necessitie.
o Either by bea-
ting of the sea, or
by mining.

p They wanne
nothing, but
lost all.

q As a besome
doeth the filth
of the house.

r It was a citie
neere Tabor
where they
fought.

f Some reade,
churned milke
in a great cup.

† Ebr. destroyed.

|| Or, feete.

t That is, shee
comforted her
selfe.

u Because hee
was chiefe of
the armie.
x Shall grow
daily more and
more in Gods
fauour.

1 So he saw that
a woman had
the honour, as
Deborah pro-
phesied.

† Ebr. went and
was strong.

a To wit, the
two tribes of
Zebulun and
Naphtali.

Deut. 4. 11.
Deut. 3. 1.

Psal. 97. 5.
Exod. 19. 18.

Chap. 3. 31.
Chap. 4. 18.
b For feare of
the enemies.

c Miraculously
stirred vp of God
to pity them, and
deliuer them,
d They had no
heart to resist
their enemies.
e Ye gouernours,
f As in danger
of your enemies.

g For now you
may draw water
without feare of
your enemies.

h To wit, them
that kept thy
people in cap-
tiuitie.
i Joshua first
fought against
Amalek, and Saul
destroyed him.
k Euen the lear-
ned did helpe to
fight.
l Euen the whole
tribe.

a For feare of the Midianites they fled into the dennes of the mountaines.

||Or, of Kedem.

b Euen almost the whole countrey.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

2. Kings 17. 35, 38. Jer. 10. 2.

||Or, to prepare his sight.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue given thee. ||Or, familie.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

against Israel, * and because of the Midianites, the children of Israel made them dens in the mountaines, and caues, and strong holds.

2 When Israel had sowed, there came vp the Midianites, the Amalekites, and they of the East, and came vpon them,

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto Azrah, and left no food for Israel, neither sheepe, nor oxen, nor asse.

5 For they went vp, and their castell, and came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the children of Israel cryed vnto the Lord.

7 And when the children of Israel cryed vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and given you their land.

10 And I sayd vnto you, I am the Lord your God: * feare not the gods of the Amorit in whose land yet dwell: but you haue not obeyed my voyce.

11 And the Angel of the Lord came, and sat vnder the oke which was in Ophrah, that pertained vnto Joash the father of the Ephraimites, and his sonne Gideon threshed wheat by the winnoweth, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers told vs of, and said, Did not the Lord bring vs out of Egypt? But now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, See in thy sight, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israel, behold, my father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord sayd vnto him, I will therefore bee with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, until I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tarry until thou come againe.

19 And Gideon went in, and made

ready a kibre, and unleavened bread of awne, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oake, and presented it.

20 And the Angel of God said vnto him, Take the flesh and the unleavened bread, and lay them vpon this stone, and poure out the broth: and he did so.

21 Then the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh and the unleavened bread: and there arose vp fire out of the stone, and consumed the flesh and the unleavened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, Jehonabab: Malom: vnto this day it is in Ophrah, of the father of the Ephraimites.

25 And the same night the Lord sayd vnto him, Take thy fathers yong bullocke, and another bullocke of seuen yeeres olde, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it.

26 And build an altar vnto the Lord thy God vpon the toppe of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the groue which thou shalt cut downe.

27 Then Gideon took tenne men of his seruants, and did as the Lord bade him: but because he feared to doe it by day for his fathers household, and the men of the city, he did it by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the Altar that was made.

29 Therefore they sayde one to another, Alho hath done this thing? And when they enquired and asked, they sayde, Gideon the sonne of Joash hath done this thing.

30 Then the men of the cite sayde vnto Joash, Bring out thy sonne, that hee may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Joash said vnto all that stood by him, Will yee plead Baals cause? or will yee saue him? he that will contend for him, let him die per the morning. If he be God, let him plead for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal pleade for himselfe, because hee hath broken downe his altar.

33 Then all the Midianites, and the Amalekites, and they of the East were gathered together, and went and pitched in the valley of Izreel.

34 But the spirit of the Lord came vpon Gideon,

h Of Ephrah, read Exod. 16. 36.

i By the power of God onely, as in the sacrifice of Elias, 1. Kings 18. 38.

Exod. 3. 20. Chap. 13. 22.

||Or, the Lord of peace.

k That is, as the Chaldees writeth, sed seuen yeeres.

l Which growed about Baals altar.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

n Thus we ought to iustifie them that are zealous of Gods cause, though all the multitude be against vs.

Ephraim Gideon.

Num. 10. 3.

chap. 3. 27.

o The family of
Abiezer, whereof
he was.

p This request
proceeded not
of infidelity, but
that he might be
confirmed in his
vocation.

Gen. 18. 32.

q Whereby he
was assured that
it was a miracle
of God.

Chap. 8. 35.

† Ebr. En-hared.

† Ebr. Hammorah.

a God will not
that any creature
deprive him of
his glory.
Deut. 10. 8.
1. Sam. 3. 36.

b I will giue
thee a prooffe to
know them,
that shall goe
with thee.

c Let them de-
part as vnmeet
for this enter-
prise.

Gideon, and he blew a Trumpet, and Abiezer was loyned with him.

35 And hee sent messengers throughout all Manasse, which also was loyned with him, and he sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meett him.

36 Then Gideon saide vnto God, If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wooll in the threshing place: if the dew come on the fleece onely, and it be dry vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for hee rose vp early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, and filled a bowle of water.

39 Againe Gideon said vnto God, Bee not angry with me, that I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be dry onely vpon the fleece, and let dewe bee vpon all the ground.

40 And God did so that same night: for it was dry vpon the fleece onely, and there was dew on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wonderfull sort. 25 Oreb and Zeeb are slaine.

Then Jerubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites was on the North side of them in the valley by the hill of the Gorge.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, lest Israel make their name against mee, and say, Mine hand hath saved mee.

3 Now therefore proclaime in the audience of the people, and say, Who so is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twenty thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will try them for thee: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoever I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lappe the water with their tongues, as a dogge lappeth, them put by themselves, and euery one that shall bow downe his knees to drinke, stand apart.

6 And the number of them that lapped by putting their handes to their mowthes, were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 Then the Lord saide vnto Gideon By these three hundred men that lapped will I saue you, and deliuer the Midianites into thine hand: and let all the other people goe euery man vnto his place.

8 So the people tooke vitalles with them, and their Trumpets: and he sent all the rest of Israel, euery man vnto his tent, and retained the three hundred men: and the hoste of Midian was beneath him in a valley.

9 And the same night the Lord saide vnto him, Arise, get thee downe vnto the host: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruant downe to the hoste.

11 And thou shalt hearken what they say, and so shall thine handes bee strong to goe downe vnto the hoste. Then went he downe, and Phurah his seruant vnto the outside of the hostes that were in the hoste.

12 And the Midianites, and the Amalekites, and all they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, behold, a man tolde a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and lo, a cake of barley bread tumbled from a boue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and saide, This is nothing else saue the sword of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian, and all the hoste.

15 When Gideon heard the dreame told, and the interpretation of the same, hee worshipped and returned vnto the hoste of Israel, and said, Eup: for the Lord hath deliuered into your hand the hoste of Midian.

16 And he diuided the three hundred men into three bands, & gaue euery man a trumpet in his hand with empty pitchers, and lampes within the pitchers.

17 And he said vnto them, Look on me, and doe likewise, when I come to the side of the hoste, euen as I doe, so doe you.

18 When I blow with a trumpet, and all that are with me, blowe ye with trumpets also on euery side of the hoste, and say, For the Lord, and for Gideon.

19 So Gideon and the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raised by the watchmen, and they blew with their trumpets, and brake the pitchers that were in their handes.

20 And the three companies blew with Trumpets, and brake the pitchers, and held the lamps in their left handes, and the trumpets in their right handes to blow withall: and they cried, The sword of the Lord, and of Gideon.

21 And they stood, euery man in his place round about the host: and all the host ran, and cried, and fled,

That is, the
one and thir-
thousand, and
seven hundred,
Looke vers 3.
and 6.

† Ebr. in their
hand,

Or, encouraged.
e Thus the Lord
by diuers meanes
doeth strengthen
him that he saue
not in so great
an enterprise.

Chap. 6. 33.

Some reade, a
sembling noise
of barley bread,
meaning that
one of no repu-
tation should
make their great
army to tremble.

g Or, gone God
thinks, as it is in
the Chaldee text.

Or, firebrands,
n These weakes
meanes God v-
sed, to signifie
that the whole
trickery came of
him.

That is, the vi-
ctorie shal be to
the Lords, and Gide-
ons his seruant.

Shall destroy
the enemies.

Or, brake their
ar.

I/2. 9. 4.

1 The Lord caused the Midianites to kill one another.

22 And the three hundred blew with trumpets, and the Lord set every mans sword upon his neighbour, and upon all the hoste: so the hoste fled to Beth-habittah in Zererah, and to the border of Abel-meholah unto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasse, pursued after the Midianites.

24 And Gideon sent messengers unto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters unto Beth-barah, and Jordan. Then all the men of Ephraim gathered together, and tooke the waters unto Beth-barah and Jordan.

25 And they tooke two princes of the Midianites, Oreb and Zeeb, and slew Oreb upon the rocke Oreb, and slew Zeeb at the winepress of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Jordan.

CHAP VIII.

1 Ephraim murthereth against Gideon, 2 Who appeareth them, 4 He passeth the Jordan, 16 He reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod, which was the cause of idolatrie. 30 Of Gideons sonnes, and of his death.

Then the men of Ephraim said unto him, Why hast thou serued vs thus, that thou calledst vs not, when thou wentest to fight with the Midianites: and they chode with him sharply.

2 To whom he said, What haue I not done in comparison of you? Is not the gleanings of grapes of Ephraim better then the vintage of Abiezer?

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, then their spirit abated toward him.

4 And Gideon came to Jordan to passe ouer, hee, and the three hundred men that were with him, weary, yet pursuing them.

5 And hee said unto the men of Succoth, Sine, I pray you, morsels of bread vnto the people that follow me (for they be wearie) that I may follow after Zebah and Zalmunna kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hands, that we should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will teare your flesh with thornes of the wilderness and with biers.

8 And he went by thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him as the men of Succoth answered.

9 And hee sayd also vnto the men of Penuel, When I come againe in peace, I will breake downe this towne.

10 Now Zebah and Zalmunna were in Karkoz, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was

slaine an hundred and twenty thousand men that drew swords.

11 And Gideon went thorow them that dwelt in Tabernacles on the East side of Zebah and Jogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two Kings of Midian, Zebah and Zalmunna, and discomited all the hoste.

13 So Gideon the sonne of Joash returned from battell the Sunne being yet hie, and tooke a seruant of the men of Succoth, and enquired of him, and he wrote to him the princes of Succoth, and the Elders thereof, even seventy and seven men.

14 And hee came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom ye hyphaided mee, saying, Are the hands of Zebah and Zalmunna already in thine hands, that wee should giue bread vnto thy weary men?

15 Then hee tooke the Elders of the city, and thornes of the wilderness, and biers, and did teare the men of Succoth with them.

16 Also hee brake downe the towne of Penuel, and slew the men of the city.

17 Then said hee vnto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabor: and they answered, As thou art, so were they, every one was like the children of a king.

18 And he said, They were my brethren, euen my mothers children: as the Lord lieth, if ye had saved their liues, I would not slay you.

19 Then hee said vnto Jether his first borne sonne, Up, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

20 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels neckes.

21 Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy sonnes sonne: for thou hast deliuered vs out of the hands of Midian.

22 And Gideon said vnto them, I will not reigne ouer you, neither shall my child reigne ouer you, but the Lord shall reigne ouer you.

23 Againe Gideon said vnto them, I would desire a request of you, that you would giue me euery man the euerings of his pray (for they had golden euerings, because they were Israelites.)

24 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the euerings of his pray.

25 And the weight of the golden euerings that he required, was a thousand and seven hundred shekels of gold, beside collars and jewels, and purple raiment that was on the Kings of Midian, and beside the chains that were about their camels neckes.

27 And

h He went by the wilderness where the Arabians dwelt in tents.

i Some reade, before the sunne rose vp. // Or, described,

† Ebr. brake in pieces, as one sheweth coynes. 1. Kings 12. 35.

// Or, they were like vnto thee.

k We can: all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death. // Or, collars. m That is, thy posteritie.

n His intent was to shew himselfe thankfull for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

// Or, seven ballis.

m Meaning, the passages or the foords, that they should not escape.

Psal. 83. 11.

isa 10. 26.

n These places had their names of their acts that were done there.

a They began to caull, because he had the glory of the victory.

b Which haue slaine two princes, Oreb and Zeeb.

c This last act of the whole tribe is more famous, then the whole enterprise of one man of one family.

d Or, some small portion.

† Ebr. that are at my feet.

s Because thou hast overcome an handful, thinkest thou to haue overcome the whole?

† Ebr. beat in pieces.

f Having gotten the victorie.

g A city Eastward beyond Jordan.

o That is, such things as pertained to the via of the Tabernacle. of Ephod, looks more, Exod. 28. 4, 6, and 1. Sam. 2. 18. and 2. Sam. 6. 14. and chap. 17. 6.

† Eph. which came out of his thigh.

p Which cities belonged to the family of the Erites.

q That is, Baal, to whom they had bound themselves by covenant.

e They were vnmindfull of God, and vnkind toward him, by whom they had receiued so great a benefit.

a To practise with his kinsfolkes for the attaining of the kingdome.

b Of your kindred by the mothers side.

|| Or, idle fellows and vagabonds.

e Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. Kin. 10. 7. 2. chron. 21. 4. d Which was as the towne house or common hall, which he calleth the towne of Shechem, Ver. 49.

27 And Gideon made an Ephod therof, and put it in Dophah his city: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse forty yeeres in the dayes of Gideon.

29 ¶ Then Jerubbaal the sonne of Joash went, and dwelt in his owne house.

30 And Gideon had seventy sonnes † begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Joash dieth in a good age, and was buried in the sepulchre of Joash his father in Dophah, of the father of the Erites.

33 But when Gideon was dead, the children of Israel turned away, & went a whoring after Baalim, and made † Baal-berith their god:

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on every side.

35 Neither shewed they mercie on the house of Jerubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Totham prophesieth a parable.

23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is overcome. 53 Abimelech is wounded to death by a woman.

¶ Then Abimelech the sonne of Jerubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the sonnes of Jerubbaal, which are seventy persons, reigne over you, either that one reigne ouer you? Remember also, that I am your bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for said they, He is our brother.

4 And they gaue him seventy pieces of silver out of the house of Baal-berith, wherewith Abimelech hired † vaine and light fellows which followed him.

5 And he went vnto his fathers house at Dophah, and slew his brethren the sonnes of Jerubbaal, about seventy persons vpon one stone: yet Totham the pongest sonne of Jerubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together, with all the house of † Hillo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they told it to Totham, hee

went and stood in the top of mount Gerizim, and lift vp his voyce, and cried, and said vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went sooth to anoint a king ouer them, and said vnto the olive tree, Reigne thou ouer vs.

9 But the olive tree said vnto them, Should I leave my fatnesse, wherewith by me they honour God and man, and go to aduance me about the trees?

10 Then the trees said to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetnesse, and my good fruit, and goe to aduance me aboue the trees?

12 Then said the trees vnto the Vine, Come thou, and be king ouer vs.

13 But the Vine said vnto them, Should I leave my wine, whereby I cheare God, and man, and goe to aduance mee about the trees?

14 Then said all the trees vnto the Bramble, Come thou, and reigne ouer vs.

15 And the bramble said vnto the trees, If ye will inderde anoint me king ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the cedars of Libanon.

16 Now therefore, if yee doe truly and vncorruptly to make Abimelech King, and if yee haue dealt well with Jerubbaal, and with his house, and haue done vnto him according to the deservings of his hands,

17 ¶ For my fathers souldge for you, and † adu ventured his life, and deliuered you out of the hands of Midian:

18 And yee are risen vp against my fathers house this day, & haue slaine his children about seventy persons vpon one stone, and haue made Abimelech the sonne of his maide-servant, king ouer the men of Shechem, because he is your brother.)

19 If ye haue then dealt truly and purely with Jerubbaal, and with his house this day, then retoyce yee with Abimelech, and let him retoyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Hillo: also let a fire come sooth from the men of Shechem, and from the house of Hillo, and consume Abimelech.

21 And Totham ran away, and fled, and went vnto Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seventy sonnes of Jerubbaal and their blood might come and be layd vpon Abimelech their brother, which had slaine them: and vpon the men of Shechem, which had aided him to kill his brethren.

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others.

|| Or, thistle, or briar.

f Abimelech shall destroy the nobles of Shechem.

† Or, he cast his life forre you then.

g That hee is your king, and you his subiects.

h Because the people consented with the king in shedding innocent blood, therefore God destroyeth both the one and the other.

25 So the men of Shechem let men in wait, for him in the tops of the mountaines, who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes, and trode them, and made merry, and went into the house of their gods, and did eat and drinke and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayd, Who is Abimelech? and who is Shechem, that wee should serue him? Is hee not the sonne of Jerubbaal? and Zebul is his officer: Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And hee said to Abimelech, Increase thine armie, and come out.

30 And when Zebul the ruler of the cite heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech privately, saying, Behold, Gaal the sonne of Ebed, and his brethren become to Shechem, and behold, they fortifie the cite against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in wait in the field.

33 And rise early in the morning as soone as the sunne is vp, and assault the cite: and when he and the people that is with him, shall come out against thee, doe to him what thou canst.

34 So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out and stood in the entering of the gate of the cite: and Abimelech rose vp, and the folke that were with him, from lying in wait.

36 And when Gaal saw the people, hee said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul sayd vnto him, The shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See there come folke downe by the middle of the land, and another band cometh by the way of the plaine of Shechem.

38 Then sayd Zebul vnto him, Where is now thy mouth, that sayd, Who is Abimelech, that wee should serue him? Is not this the people that thou hast despised? Goe out now I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen and wounded, euen to the entering of the gate.

41 And Abimelech dwelt at Arumah, and Zebul thrust out Gaal and his brethren

that they should not dwell in Shechem.

42 And on the morrow the people went out into the field: which was told Abimelech.

43 And he tooke the people, and divided them into three bands, and layd wait in the fields, and looked, and behold, the people were come out of the cite, and hee rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entering of the gate of the cite: and the two other bands ran vpon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the cite all that day, he tooke the cite, and slew the people that were therein, and destroyed the cite, and sowed salt in it.

46 And when all the men of the towne of Shechem heard it, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the towne of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, and sayd vnto the folke that were with him, What ye haue seene mee doe, make halke, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the hold, and let the hold on fire with them: so all the men of the towne of Shechem did also, about a thousand men and women.

50 Then went Abimelech to Thebez, and besieged Thebez, and tooke it.

51 But there was a strong towne within the cite, and thither fled all the men and women, and all the chiefe of the cite, and shut it to them, and went vp to the top of the towne.

52 And Abimelech came vnto the towne and fought against it, and went hard vnto the doore of the towne to let it on fire.

53 But a certaine woman cast a piece of a millstone vpon Abimelechs head, and brake his helme pan.

54 Then Abimelech called hastily his page that bare his harness, and said vnto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his page thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech which hee did vnto his father, in slaying his seuentie brethren.

57 And all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Joatham the sonne of Jerubbaal.

CHAP. X.

3 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God. 16. and he hath pitty on them.

After

Before they were afraid of Abimelechs power and durst not goe out of the cite.

Bravaggingly, as though hee had bene present, or to his captaine Zebul,

Ebr. craftily.

Ebr. what I him? and can find.

Thou art afraid of a shadow.

Ebr. by the wall.

Or, sharmers.

As their captaine.

Which were of his company.

That it should be vnfrieffull and neuer serue to any vse.

That is, of Baal-berith, as Chap. 8. 33.

Meaning, that all were destroyed, as well they in the towne, as the other.

2 Sam. 11. 31.

Thus God by such miserable death taketh vengeance on tyrants, euen in this life.

For making a tyrant their king.

||Or, his vncle.

||Or, gouerned.

a Signifying they were men of authority.
||Or, the townes of Iair, as Deut. 3. 14.

Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1.
Chap. 2. 13.
||Or, Syria.

||Or, deliuered.

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

c They prayed to the Lord, and confessed their sinnes.
d By stirring them vp some Prophet, as Chap. 6. 8. a

Deut. 32. 15.
Ierem. 2. 13.

e That is, from this present danger.
f That is true repentance, to put away the euill, and to serue God aright.
||Or, he pitied.

After Abimelech there arose to defend Israel, Tola, the sonne of Iuab, the sonne of Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee iudged Israel three a twenty yeere, and died, and was buried in Shamir.

3 And after him arose Jair a Gileadite, and iudged Israel two and twentie yeeres.

4 And hee had thirtie sonnes that rode on thirtie asse coltes, and they had thirtie cities, which are called Hanoth-tair vnto this day, and are in the land of Gilead.

5 And Jair died, and was buried in Ramon.

6 And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and Ashtaroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsooke the Lord, and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee solde them into the hands of the Philistines, and into the hands of the children of Ammon:

8 Who from that yeere vered and oppressed the children of Israel eighteen yeeres, euen all the children of Israel that were beyond Iordan, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim.

11 And the Lord said vnto the children of Israel, Did not I deliuer you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Moabites did oppress you, and yet cryed to mee, and I saued you out of their hands.

13 Yet ye haue forsaken mee, and serued other gods: wherfore I will deliuer you no more.

14 Soe, and cried vnto the gods which yee haue cholen: let them saue you in the time of your tribulation.

15 And the children of Israel sayd vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs this day.

16 Then they put away the strange gods from among them, and serued the Lord: and his soule was grieved for the misery of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoener will begin the battell against the children of Ammon,

the same shall bee head ouer all the inheritance of Gilead.

CHAP. XI.

3 Iphthah, beinge rescued away by his brethren, was after made captaine ouer Israel: 30 Hee maketh a rash vow: 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

Then Gilead begate Iphthah, and Iphthah the Gileadite was a valiant man, but the sonne of an harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphthah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a strange woman.

3 Then Iphthah fled from his brethren, and dwelt in the land of Tob: and there gathered idle fellows to Iphthah, and went out with him.

4 And in proccesse of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to see Iphthah out of the land of Tob.

6 And they sayd vnto Iphthah, Come and bee our Captaine, that wee may fight with the children of Ammon.

7 Iphthah then answered the Elders of Gilead, Did not ye hate me, and expell mee out of my fathers house: how then come you vnto mee now in time of your tribulation?

8 Then the Elders of Gilead sayd vnto Iphthah, Therefore wee turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphthah sayd vnto the Elders of Gilead, If ye haue me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said to Iphthah, The Lord be witness betweene vs, if we doe not according to thy words.

11 Then Iphthah went with the Elders of Gilead, and the people made him head and Captaine ouer them: and Iphthah rehearsed all his wordes before the Lord in Mizpeh.

12 Then Iphthah sent messengers vnto the King of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphthah, Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iordan; now therfore restore those lands quietly.

14 Yet Iphthah sent messengers againe vnto the King of the children of Ammon,

15 And said vnto him, Thus saith Iphthah, Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red Sea, then they came to Kadesh.

17 And Israel sent messengers vnto the King

† Ebr. a man of mightie force.
||Or, vntailer.

a That is, of an harlot, as vers. 1.
b Where the gouernour of the countrey was called Tob.
c Ioynd with him, as some thinke, against his brethren.
d Or, ambassadours, sent for that purpose.
e Men oft times are constrained to desire helpe of them, whom before they haue refused.
f Oft times those things which men reiect, God chuseth to doe great enterprises by.

† Ebr. be the tharers.

Num. 31. 13.

† Ebr. in peace.

Deut. 2. 9.

Num. 20. 14, 15.

King of Edom, saying, Let me, I pray thee, goe thorow thy land: but the King of Edom would not consent: and also they sent unto the King of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went thorow the wilderness, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon, and Israel layd unto him, Let vs passe, we pray thee, by thy land, unto our place.

20 But Sihon consented not to Israel that he should goe thorow his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed all the coast of the Amorites, from Arnon unto Jabbok, and from the wilderness euen unto Iordan.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possess it?

24 Shouldest not thou possess that which Chemosh thy god giueth thee to possess? So whomsoever the Lord our God drieth out before vs, them will we possess.

25 And art thou now farre better then Balak the sonne of Zippor King of Moab? did not hee striue with Israel, and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, thre hundred yeeres? why did yee not then recouer them in that space?

27 Wherefore I haue not offended thee, but thou doest mee wrong to warre against me. The Lord the Judge be iudge this day betweene the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Jephthah, which he had sent him.

29 Then the Spirit of the Lord came vpon Jephthah, and he passed ouer to Gilead, and to Danabab, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

30 And Jephthah bowed a bow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to mee, when I come home in peace from the children of Ammon shall be the Lords, and I will offer it for a burnt offering.

32 And so Jephthah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer, euen

till thou come to Minith, twenty cities, and so forth to Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 Now when Jephthah came to Mizpeh vnto his house, behold, his daughter came out to meeete him with dances, which was his onely childe: he had none other sonne, nor daughter.

35 And when he sawe her, he rent his clothes, and said, Alas my daughter, thou hast brought me low, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And he said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with me as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Do thus much for mee: suffer me two moneths, that I may goe to the mountaines, and bewaile my virginity, I and my fellows.

38 And hee said, Goe: and hee sent her away two moneths: so shee went with her companions, and lamented her virginity vpon the mountaines.

39 And after the end of two moneths, shee turned again vnto her father, who did with her according to his vow which he had vowed, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Jephthah the Gileadite, foure dayes in a yeere.

CHAP. XII.

1 Jephthah killeth two and thirtie thousand Ephraimites. 2 After Jephthah succedeth Ibzan, 11 E-lon, 13 and Abdon.

And the men of Ephraim gathered themselves together, and went Northward, and said to Jephthah, Wherefore wentest thou to fight against the children of Ammon, and wouldest not call vs to goe with thee? we will therefore burne thy house vpon thee with fire.

2 And Jephthah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, yee deliuered me not out of their hands.

3 So when I saw that yee deliuered me not, I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are yee come vpon me now to fight against mee?

4 Then Jephthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they sayd, Yee Gileadites are runnagates of Ephraim among the Ephraimites, and among the Danababites.

5 Also the Gileadites tooke the passages of Iordan before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let mee passe, then the men of Gilead said vnto him, Art thou an Ephraimite?

|| Or, she plaine.

n According to the maner after the victory.

o Being overcome with blind zeale, and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel to die without children, and therefore they reioyced to be married.

a After they had passed Iorden.

b Thus ambition enuie Gods worke in others, as they did also against Gideon, Chap. 8. 1.

c That is, I ventured my life; and when mans helpe failed, I put my trust onely in God.

d Ye ran from vs, and chose Gilead, and now in respect of vs, ye are nothing.

Num. 21. 13, and 23. 24.

Deut. 2. 26.

|| Or, countrey. g He trusted them not to goe thorow his countrey.

Deut. 2. 36.

h For we ought more to beleuee and obey God, then thou thine idoles.

Num. 22. 2. deut. 2. 3. 4. isb. 2. 4. 9.

i Meaning, their townes.

k To punish the offender.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Jephthah for his worthy enterprise in deliuering the people, Heb. 11. 32. In by his rash vow and wicked performance of the same, his victorie was defaced: and here we see that the sinnes of the godly doe not veterly extinguish their faith.

e Which signifieth the fall of waters, or an eare of corne.

f Some thinke that this was Boaz the husband of Ruth.

† Ebr. sonnes sonnes.
|| Or, hersecolts.

Chap. 1. 11. & 3. 7. and 4. 1. and 6. 1. and 10. 6.

a Signifying, that their deliuerance came only of God, and not by mans power. Num. 6. 2. 3.

1. Sam. 1. 11. b Meaning, he should be separated from the world, and dedicated to God.

c If flesh be not able to abide the sight of an Angel, how much lesse the presence of God?

d He sheweth himselfe ready to obey Gods will, and therefore desireth to know further,

inter if he said, Say.

6 Then said they vnto him, Say now Shibboleth: and he said Sibboleth, for he could not so pronounce: then they tooke him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites two and forty thousand.

7 And Jephthah iudged Israel fire yeres: then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 After him Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes, and thirtie daughters, which he sent out, and tooke in thirtie daughters from abroad for his sons, and he iudged Israel seven yeres.

10 Then Ibzan died, and was buried at Beth-lehem.

11 And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yere.

12 Then Elon the Zebulonite died, and was buried in Aitalon in the countrey of Zebulun.

13 And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And hee had fortie sonnes and thirtie nephewes that rode on leuenty: all coits: and he iudged Israel eight yeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, and in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistines. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

At the children of Israel continued to commit wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistines forty yere.

2 Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold, now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware: that thou drinke no wine nor strong drinke, neither eat any vncleane thing.

5 For loe, thou shalt conceive and beare a sonne, and no rasure shall come on his head: for the child shall be a Nazarite vnto God from his birth: and he shall beginne to saue Israel out of the hands of the Philistines.

6 Then the wife came, and tolde her husband, saying, A man of God came vnto mee, and the fashion of him was like the fashion of the Angel of God: exceeding fearefull, but I asked him not whence hee was, neither told he me his name.

7 But he said vnto me, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine nor strong drinke, neither eat any vncleane thing: for the child shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lord, and said, I pray thee, my Lord, let the man

of God, whom thou sentest, come again now vnto vs, and teach vs what we shall doe vnto the child when he is borne.

9 And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as she sat in the field: but Manoah her husband was not with her.

10 And the wife made haste, and ran, and shewed her husband, and said vnto him, Beholde, the man hath appeared vnto mee, that came vnto me to day.

11 And Manoah arose, and went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? And he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shall wee order the child, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

14 Shee may eate of nothing that cometh of the vine tree: shee shall not drinke wine nor strong drinke, nor eat any vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make mee abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, wee may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is secret?

19 Then Manoah tooke a kidde with a meate offering, and offered it vpon a stone vnto the Lord: and the Angel did wonderously whiles Manoah and his wife looked on.

20 For when the flame came by toward heauen from the altar, the Angel of the Lord ascended by in the flame of the Altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 So the Angel of the Lord did no more appeare vnto Manoah and his wife. Then Manoah knew that it was an Angel of the Lord.

22 And Manoah said vnto his wife, We shall surely die, because we haue seene God.

23 But his wife said vnto him, If the Lord would kill vs, he would not haue receiued a burnt offering, and a meate offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 And the wife bare a sonne, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to strengthen him in the house of Dan, betwene Zorah and Eshtaiol.

e It seemeth that the Angell appeared vnto her twice in one day. f He calleth him man, because hee so seemed, but he was Christ the eternall word, which at his time appointed became man.

g Anything forbidden by the Law.

h Shewing, that he sought not his owne honour, but Gods, whose messenger hee was.

|| Or, maruailous.

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

Exod. 33. 20. chap. 6. 23.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

|| Or, to come vpon him at dinners times.

CHAP. XIII.

3 Samson desireth to have a wife of the Philistims,
6 He killeth a Lion, 12 He propoundeth a riddle,
19 He killeth thirty, 20 His wife forsaketh him,
and taketh another.

NOW Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And hee came vp and tolde his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore giue me her to wife.

3 Then his father and his mother saide vnto him, Is there neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseeth me well.

4 But his father and his mother knew not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

5 Then went Samson and his father and his mother downe to Timnath, & came to the Vineyards at Timnath: and behold, a pong Lion roared vpon him.

6 And the Spirit of the Lord came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

7 And he went downe, and talked with the woman, which was beautiful in the eyes of Samson.

8 And within a few dayes, when he returned to receiue her, hee went aside to see the carkeis of the Lion: and behold, there was a swarme of bees, and hony, in the body of the Lion.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but hee told not them, that hee had taken the hony out of the body of the Lion.

10 So his father went downe vnto the woman, and Samson made there a feast: for so bled the pong men to doe.

11 And when they saw him, they brought thirty companions to be with him.

12 Then Samson sayd vnto them, I will now put forth a riddle vnto you: and if you can declare it me, within seuen dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie change of garments:

13 But if yee cannot declare it mee, then shall ye giue mee thirtie sheetes, and thirtie change of garments. And they answered him, Put forth thy riddle, that wee may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetness: and they could not in thre dayes expound the riddle.

15 And when the seuenth day was come they sayd vnto Samsons wife, Entice thine husband, that he may declare vs the riddle, lest wee burne thee and thy fathers house

with fire. Haue ye called vs, to possesse vs? is is not so?

16 And Samsons wife wept before him, and said, Surely thou hatest me, and lovest me not: for thou hast put forth a riddle vnto the children of my people, and hast not told it me. And he said vnto her, Behold, I haue not told it my father, nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him, seuen dayes, while their feast lasted: and when the seuenth day came he told her, because shee was importunate vpon him: so shee told the riddle to the children of her people.

18 And of the the men citie said vnto him the seuenth day before the Sun went downe, What is sweeter then hony, and what is stronger then a lion? Then sayd hee vnto them, If ye had not plowed with my becker, ye had not found out my riddle.

19 And the spirit of the Lord came vpon him, and he went downe to Ashkelon, and slew thirty men of them, and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and hee went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom hee had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrands to the foxes taylor, 6 The Philistims burne his father in law and his wife,
15 With the iaw-bone of an asse hee killeth a thousand men, 19 Out of a great tooth in the iaw God gaue him water.

BUT within a while after, in the time of wycheate harvest, Samson visited his wife with a kid, saying, I will goe in to my wife into the chamber: but her father would not suffer him to goe in.

2 And her father sayd, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her younger sister fairer then she? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Now am I more blamelesse then the Philistims: therefore will I doe them displeasure.

4 And Samson went out, and tooke thre hundred foxes, and tooke firebrands, and turned them crosse to taylor, and put a firebrand in the mids betweene two taylor.

5 And when hee had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the riches and the standing corne, with the vineyards and olives.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the Chanite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp, and burnt her and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet will I bee auenged of you, and then I will cease.

8 So he smote them with his hand and thigh with a mighty

h Vnto them which are of my nation.

i Or, to the seuenth day, beginning at the fourth.

k If ye had not vsed the helpe of my wife, which was one of the five chiefe cities of the Philistims.

a That is, I will vie her as my wife.

b For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.

c Or, that which was reaped and gathered.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for feare of danger, which els might cometo them.

Or, her smen and footmen.

f Ebr. take her for me to wife.
a Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, verse 4.
b To fight against them for the deliuerance of Israel.

c Whereby he had strength and boldnesse.

Or, to take her to his wife.

d Meaning, when he was married.

e That is, her parents or friends.
f To weare at feasts, or solemne dayes.

g Or, drew neere, for it was the fourth day.

|| Or, camped.

And so being
our prisoner, to
punish him.

g Such was their
grosse ignorance
that they iudged
Gods great be-
nefit to be a plague
vnto them.

k Thus they had
rather betray
their brother,
then vse the
meanes that
God had giuen
for their deliue-
rance.

i That is, of an
absolutely flaine.

|| Or, the lifting up
of the law.

k Whereby ap-
peareth that he
did these things
in faith, and so
with a true zeale
to glorifie God,
and deliuer his
country.

|| Or, the fontaine
of him that praised.

a One of the five
chiefe cities of
the Philistims.
|| Or, vnder.
b That is, hee
lodged with her.
|| Or, to the light
of the morning.

a mighty plague: then he went and dwelt in
the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and
pitched in Iudah, and they spread abroad
in Lehi.

10 And the men of Iudah said, Why are
ye come vp vnto vs? And they answered, To
bind Samson are we come vp, and to do to
him as he hath done to vs.

11 ¶ Then three thousand men of Iudah
went to the top of the rocke Etam, and saide
to Samson, Knowest thou not that the Phi-
listims are rulers ouer vs? Wherefore then
hast thou done thus vnto vs? And he answer-
ed them, As they did vnto me, so haue I
done vnto them.

12 ¶ Again they said vnto him, We are
come to bind thee, and to deliuer thee into
the hand of the Philistims. And Samson
said vnto them, Swear vnto me that ye wil
not fall vpon me your selues.

13 And they answered him, saying, Doe,
but we wil bind thee, and deliuer thee vnto
their hand, but wee will not kill thee. And
they bound him with two newe cordes, and
brought him from the rocke.

14 ¶ When he came to Lehi, the Philistims
shouted againt him, and the spirit of be-
lord came vpon him, and the cordes that
were vpon his armes, became as flaxe that
was burnt with fire: for the bandes loosed
from his hands.

15 And he found a newe lawbone of an
asse, and put forth his hand, and caught it,
and slew a thousand men therewith.

16 ¶ Then Samson said, With the saw of
an asse are heapes vpon heapes: with the saw
of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast
away the lawbone out of his hand, and cal-
led that place, || Rimath-Lehi.

18 And he was fore at his self, and called on
the Lord, & said, Thou hast giuen this great
deliuerance into the hand of thy servant:
and now shall I die for this, and fall into
the hands of the vncircumcised?

19 ¶ Then God brake the cheeke tooth that
was in the sawe, and water came thereout:
and when hee had drunke his spirit came a-
gaine, and hee was reuiued: wherefore the
name thereof is called || Enbakkore, which
is in Lehi vnto this day.

20 And hee indured Israel in the dayes of
the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carrieth away the gates of Azazab.
18 Hee was decensed by Delilah. 30 Hee pulleth
downe the house vpon the Philistims, and dyeth with
thems.

¶ Then went Samson to a Azazab, and saw
there an harlot, and went in vnto her.

2 And it was tolde to the Azazabites.
Samson is come hither. And they went a-
bout, and laide waite for him all night in the
gate of the city, and were quiet all the night,
saying, Abide || till the morning early, and
we shall kill him.

3 And Samson slept till midnight, and

arose at midnight, and tooke the doores of
the gates of the cite, and the two postes,
and lift them away with the bars, and put
them vpon his shoulders, and caried them
vp to the top of the mountaine that is be-
fore Hebron.

4 ¶ And after this hee loued a woman
by the || river of Sozek, whose name was
Delilah:

5 ¶ Vnto whome came the Princes of the
Philistims, and sayd vnto her, Enliste him,
and see wherein his great strength lieth, and
by what meanes we may ouercome him, that
we may bind him, and punish him, and eu-
ery one of vs shall giue thee eleven hundred
shekels of silver.

6 ¶ And Delilah said to Samson, Tell
me, I pray thee, wherein thy great strength
lieth, and wherewith thou mightest be bound
to doe thee hurt.

7 Samson then answered vnto her, If
they bind me with seven || Greene cordes, that
were neuer dyed, then shall I be weake, and
be as another man.

8 And the Princes of the Philistims
brought her seven Greene cordes that were
not dyed, and she bound him therewith.

9 ¶ (And she had men lying in wait with
her in the chamb r) Then she said vnto him,
The Philistims bee vpon thee, Samson.
And hee brake the cordes, as a thread of tow
is broken, when it seeth fire: so his strength
was not knowne.

10 ¶ After, Delilah said vnto Samson,
See, thou hast mocked me, and told me lies.
I pray thee now tell me wherewith thou
mightest be bound.

11 ¶ Then hee answered her, If they bind
me with new ropes that were neuer occupi-
ed, then shall I be weake, and be as another
man.

12 Delilah therefore tooke newes ropes,
and bound him therewith, and sayd vnto
him, The Philistims bee vpon thee. Sam-
son: (and men lay in waite in the chamber.)
and hee brake them from his armes, as a
thread.

13 ¶ Afterward Delilah said to Samson,
Whitherto thou hast beguiled mee, and to lye
me lies: tel me how thou mightest be bound.
¶ And he sayd vnto her, If thou platted it
in locks of mine head with the threads of
the wooffe.

14 And shee fastened it with a pinne, and
said vnto him, The Philistims bee vpon
thee, Samson. And hee awoke out of his
sleepe, and went away with the || pin of the
webbe, and the wooffe.

15 ¶ Again she said vnto him, How canst
thou say, I loue thee, when thine heart is
not with mee? Thou hast mocked me these
three times, and hast not told me wherein
thy great strength lieth.

16 And because shee was importunate
vpon him with her wordes continually, and
bred him, his soule was pained vnto the
death.

17 ¶ Therefore he tolde her all his heart,
and sayde vnto her, There neuer came ra-
four vpon mine head: for I am a Nazarite
vnto GOD from my mothers wombe: ruled
there.

|| Or, plaine.

c Of the value
of a shekel, reade
Gen. 23. 15.

|| Or, new wisht.

d Certaine Phi-
listims in a secret
chamber.

e When fire
commeth neere
it.

f Though her
fallhood tended
to make him lose
his life, yet his
aff. ction so blind-
ed him, that he
could not be-
ware.

g It is impossible
if we giue place
to our wicked
aff. ctions, but at
length we shalbe
destroyed.

|| Or, beams.

h For this Sam-
son vsed to say,
I loue thee.
i Thus his im-
moderate aff. ctions
toward a
wicked woman,
caused him to
lose Gods excel-
lent gifts, and
become slau vnto
them, whom
he should haue
ruled.

therefore if I be shaven, my strength will go from me, and I shall be weak, and be like all other men.

18 And when Delilah sawe that hee had told her all his heart, she sent and called for the princes of the Philistines, saying, Come vponce againe: for hee hath shewed mee all his heart. Then the princes of the Philistines came vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shau off the seuen lockes of his head, and she began to bere him, and his strength was gone from him.

20 Then he said, The Philistines be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistines tooke him, and put out his eyes, & brought him downe to Azah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head beganne to grow againe after that it was shaven.

23 Then the princes of the Philistines gathered them together for to offer a great sacrifice vnto Dagon their god, and to restore: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people sawe him, they prayled their god: for they sayd, Our God hath deliuered into our handes our enemye and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they said, Call Samson, that hee may make vs pastime. So they called Samson out of the prison house, and he was a laughing stocke vnto them, and they set him betweene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Leade mee, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistines: also vpon the roofo were about three thousand men and women that beheld while Samson played.)

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen mee at this time onely, that I may bee fat or: auenged of the Philistines for my two eyes.

29 And Samson layde holde on the two middle pillars whereupon the house stood, and on which it was bozne vp, on the one with his right hand, and on the other with his left.

30 Then said Samson, Let me lose my life with the Philistines: and he bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein. So the dead which he slew at his death, were more then they which he had slaine in his life.

31 Then his brethren, and all the house of

his father came downe, and tooke him, and brought him vp, and buried him between Zorah and Beth-lehem, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeeres.

CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idoles. 5 He made his sonne a Priest for his idoles. 10 And after he hired a Leuite.

There was a man of mount Ephraim, whose name was Michah,

2 And he said vnto his mother, The eleuen hundred shekels of silver that were taken from thee, for the which thou cursedst and spakest it, euen in mine hearing, behold, the silver is with mee, I tooke it. Then his mother said, Blessed be my sonne of the Lord.

3 And when hee had restored the eleuen hundred shekels of silver to his mother, his mother said, I had dedicate the silver to the Lord of mine hand for my sonne, to make a graven and molten image. Now therefore I will giue it thee againe.

4 And when hee had restored the money vnto his mother, his mother tooke two hundred shekels of silver, and gaue them to the founder, which made thereof a graven and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an Ephod, and a Teraphim, and consecrated one of his sonnes, who was his Priest.

6 In those dayes there was no King in Israel, but every man did that which was good in his owne eyes.

7 There was also a young man out of Beth-lehem Judah, of the family of Judah, who was a Leuite, and sojourned there.

8 And the man departed out of the city, euen out of Beth-lehem Judah, to dwell where he could find a place: and as hee fourneyed, he came to mount Ephraim, to the house of Michah.

9 And Michah said vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Judah, and goe to dwell where I may find a place.

10 Then Michah said vnto him, Dwelle with mee, and bee vnto me a father and a Priest, and I will giue thee tenne shekels of silver by yeere, and a suite of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was content to dwell with the man, and the young man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be good vnto mee, seeing I haue a Leuite to my Priest.

not looked vnto. h Not considering that hee forooke the true worshipping of God to maintaine his owne belly. i Thus he idolaters perswade themselves of Gods fauour, when in deede hee doeth detest them.

CHAP.

a Some thinke this history was in the time of Othniel, or as Iosephus writeth immediately after Ioshua,

b Contrary to the commandement of God, & true religion practised vnder Ioshua, they forsooke the Lord, and fell to idolatry.

Chap. 8. 27. c He would serue both God and idoles,

Gene. 31. 19. hofa. 3. 4.

d By Teraphim some vnderstand certaine idoles, hauing the likeness of a man, but others vnderstand thereby all manner of things and instruments belonging vnto those who sought for any answer at Gods hands, as Chap. 18. 5. 6.

e For where there is no Magistrat fearing God, there can be no true religion nor order.

f Which Beth-lehem was in the tribe of Iudah,

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were

h Not considering that hee forooke the true worshipping of God to maintaine his owne belly. i Thus he idolaters perswade themselves of Gods fauour, when in deede hee doeth detest them.

Chap.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe till he had called vpon God and reconciled himselfe,

m Thus by Gods iust iudgements they are made slaves to infidels, which neglect their vocation in defending the faithfull.

n Or, was mocked.

† Ebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despair, but humbling himselfe for neglecting his office, and the offence thereby giuen,

CHAP. XVIII.

1 The children of Dan sent men to search the land.
2 Then come the six hundred, and take the gods
and the Priest of Michah away. 3 They destroy Laish.
4 They build it again. 5 And set up idolatry.

1 A whole day there was no King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in; for unto that time all their inheritance had not fallen into them among the tribes of Israel.

2 Therefore the children of Dan sent of their family, five men out of their coasts, even men expert in warre, out of Zorah and Ekraol, to view the land, and search it out, and said unto them, Go, and search out the land. Then they came to mount Ephraim, to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the voice of the young man the Levite, and being turned in thither, they said unto him, Who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Again they said unto him, Alke countsell now of God, that wee may know whether the way which wee goe, shall bee prosperous.

6 And the Priest said unto them, Go in peace: for the Lord guideth your way which ye goe.

7 Then the five men departed and came to Laish, and saw the people that were therein, which dwelt careless, after the manner of the Sidonians, quiet and sure, because no man made any trouble in the land, or disturbed any dominion: also they were farre from the Sidonians, and had no businesse with other men.

8 So they came againe unto their brethren, to Zorah and Ekraol: and their brethren sayd unto them, What haue ye done?

9 And they answered, Alke, that wee may goe by against them: for wee haue scene the land, and surely it is very good, and doe ye sit still: be not slouthfull to goe and enter to possesse the land:

10 If ye will goe, ye shall come vnto a careless people, and the countrey is large: for God hath giuen it into your hand. It is a place which doeth lack nothing that is in the world.

11 Then they departed thence of the family of the Danites, from Zorah and from Ekraol, six hundred men appointed with instruments of warre.

12 And they went by, and pitched in Kirjathaim in Judah: wherefore they called that place, Kirjathaim Dan vnto this day: and it is behind Kirjathaim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the five men, that went to view the countrey of Laish, and said vnto their brethren, Behold, we see now, that there is in these houses an Ephod, and

Teraphim; and a graven and a molten image: Now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the young man the Levite, even vnto the house of Michah, and saluted him peaceably.

16 And the six hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entering of the gate.

17 Then the five men that went to spy out the land, went in thither, and tooke the graven image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entering of the gate with the six hundred men that were appointed with weapons of warre.

18 And the other went into Michahs house, and set the graven image, the Ephod, and the Teraphim, and the molten image. Then said the Priest vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest: whether is it better that thou shouldst be a Priest vnto the house of one man, or that thou shouldst be a Priest vnto a tribe and to a family in Israel?

20 And the Priest's heart was glad, and he tooke the Ephod and the Teraphim, and the graven image, and went among the people.

21 And they turned and departed, and put the children, and the cattell, and the substance before them.

22 When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan.

23 And cryed vnto the children of Dan: who turned their faces, and said vnto Michah, What allest thou, that thou makest an out cry?

24 And he said, Ye haue taken away my gods, which I made, and the Priest, and goe your wayes: and what haue I more? how then say ye vnto me, What allest thou?

25 And the children of Dan said vnto him, Let not thy voice be heard among vs, lest thy anger fellowes runne vpon thee, and thou lose thy life with the lines of thine house hold.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned and went backe vnto his house.

27 And they tooke the things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the cite with fire.

28 And there was none to deliver, because Laish was farre from Sidon, and they had no businesse with other men: also it was in the valley that lieth by Beth-rebub. After, they built the cite, and dwelt therein.

29 And called the name of the city Dan, after the name of Dan their father, which was.

So superstition blinded them, that they thought Gods power was in these idoles, and that they should haue good success by them, though by violence and robbery they did take them away.

h With the six hundred men.

i Suspecting them that did pursue them.

k This declareth what opinion the idolaters had of their idoles.

† Ebr. who haue their hearts bitter.

l Meaning the idoles, as ver. 18

|| Or, deliver them. m Which after was called Cella, see Philippi.

29. 19. 47.

a Meaning, no ordinary magistrate to punish vice according to Gods word.

b For the portion which Ioshua gaue them, was not sufficient for all their tribe.

c They knew him by his speech that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in errors.

e Ebr. made them ashamed.

f Loosely this good occasion through your slouthfulness.

|| Or, the tents of Dan.

f Because they before had had good success, they would that their brethren should be encouraged by hearing the same tidings.

n Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them theretore.
o That is, til the Arke was taken, 1. Sam. 5. 1.

was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.
30 Then the children of Dan let them by the grauen image: and Jonathan the sonne of Gerahon, the sonne of Manasse, and his sonnes were the Idols in the tribe of the Danites vnto the day of the captiuitie of the land.

21 So they set them by the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

2 A Leuite's wife being an harlot, forsooke her husband, and he took her againe. 25 At Gibeah she was most villenously abused in the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

Also in those dayes, where there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and took to wife a concubine out of Beth-lehem Judah.

2 And his concubine played the whore there, and went away from him vnto her fathers house to Beth-lehem Judah, & there continued the space of foure monethes.

3 And her husband arose, and went after her to speake fiercely vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and they brought him vnto her fathers house: and when the young womans father saw him, he extorted him by cunning.

4 And his father in law, the young womans father retained him, and he abode with him thre dayes: so they did eate and drinke, and lodged there.

5 And when the fourth day came, they arose early in the morning, and he prepared to depart: then the young womans father said vnto his sonne in law, Comfort thine heart with a morsell of bread, and then goe your way.

6 So they sate downe, and did eate and drinke both of them together. And the young womans father said vnto the man, Be content I pray thee, and tarrie all night, and let thine heart be merry.

7 And when the man rose vp to depart, his father in law was earnest: therefore he returned and lodged there.

8 And he rose vp early the fift day to depart, and the young womans father said, Comfort thine heart, I pray thee: and they tarried vntill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law the young womans father said vnto him, Beholde now, the day draweth toward euen: I pray you, tarry all night: behold, the sunne goeth to rest: lodge here, that thine heart may be merry: and to morrow get you early vpon your way, and go to thy cent.

10 But the man would not tarrie, but arose and departed, and came ouer against Jebus, (which is Ierusalem) and his two asses laden & his concubine were with him.

11 When they were nere to Jebus, the day was soe spent, and the seruant said vnto

his master, Come, I pray thee, and let vs tarry vnto this citie of the Iebusites, and lodge all night there.

12 And his master answered him, What wilt thou not come into the citie of Iebusites that are not of the children of Israel, but we will goe footed to Gibeah.

13 And hee sate vnto his seruant, Come and let vs draw nere to one of these places, that we may lodge in Gibeah, in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them nere to Gibeah, which is in Benjamin.

15 Then they turned thither to go in, and lodge in Gibeah: and when he came, hee sate him downe in a street of the citie: for there was no man thatooke them into his house to lodge.

16 And behold, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Benjamin.

17 And when he had lift up his eyes, hee saw a wayfaring man in the streetes of the citie: then this olde man said, Whither goest thou, and whence comest thou?

18 And he answered him, He came from Beth-lehem Judah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and goe now to the house of the Lord: and no man receiued me to house.

19 Although we haue straws and prouender for our asses, and also bread and wine for me and mine handmaide, and for the boy that is with my seruant: we lacke nothing.

20 And the olde man said, I Denie thee with thee: for all that thou lackest shall thou finde with mee: onely abide not in the street all night.

21 So he brought him into his house, and gaue fodder vnto the asses: and they washed their feet and did eate and drinke.

22 And as they were making their hearts merry, behold, the men of the citie, wicked men, beset the house round about. & he wrote at the doore, and spake to this olde man, the master of the house, saying, Bring forth the man that came into thy house, that wee may know him.

23 And this man the master of the house went out vnto them, and said vnto them, Say, my brethren, doe not so wickedly. I pray you: seeing that this man is come into mine house, doe not this villeny.

24 Behold, here is my daughter a virgin, and vs concubine: them will I bring out now, and humble them, and doe with them what seemeth you good: but to this man doe not this villeny.

25 But the men would not hearken to him: therefore the man took his concubine, and brought her out vnto them: they knew her: and abused her all the night vnto the morning: & when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house, where her lord was, till the

d Though in these dayes there were most horrible blemishes, yet very necessity could not compell them to haue to doe with them that professed not the true God.

Or gathered thither.

e That is, of the tribe of Benjamin.

Or, a man walking.

f To Shiloh, or Mizpeh, where the Arke was.

Or, be of good comfort.

† Ebr. men of Belial: that is giuen to all wickednes. g To the intent they might breake it, Gen. 19. 6.

h That is, abuse them as Gen. 19. 8.

i She fell downe dead, as verse 27.

Chap. 17. 6, and 18. 1.

Gen. 25. 6.

† Ebr. besides him: to wit, with others.

† Ebr. to her heart.

Or, as his meeting.

† Ebr. rose up.

Or, strengthen.

a That is, his concubines father.

Or, compelled him.

b Meaning, that he should refresh himselfe with meat, as verse 5.

† Ebr. in wake.

Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

Or, went downe.

the light day.

|| Or, husband.

27 And her husband arose in the morning and opened the doores of the house, & went out to goe his way, and behold, the woman his concubine was dead at the doore of the house, and her hands lay upon the threshold.

|| Or, fallen.

28 And he said unto her, Fly, and let vs goe: but she answered not. Then he tooke her up upon the asse, and the man rose up, and went unto his place.

k Meaning home vnto mount Ephraim.

29 And when he was come to his house, he tooke a knife, and layd hand on his concubine, and diuided her in peces with her bones into twelue parts, & sent her thorow all quarters of Israel.

l For this was like the sinne of Sodome, for the which God rained downe fire and brimstone from heauen.

30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult, and giue sentence.

CHAP. XX.

a The Israelites assemble in Mizpeh, to whom the Levite declareth his wrong. 13 They send for them that did the villeny. 25 The Israelites are twise overcome, 46 and at length get the victory.

Hos. 10. 9.

Then* all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beersheba, with the land of Gilead, vnto the Lord in Mizpeh.

a That is, all with one consent.
b To aske counsel.

2 And the chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God, foure hundred thousand footmen that drew sword.

c Meaning, men able to handle their weapon.
d To the Levite.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, How is this wickednesse committed?

4 And the same Levite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Benjamin, with my concubine to lodge,

|| Or, chiefe, or, lords.

5 And the men of Gibeah arose against me, and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

e That is, her peces, to euery tribe a peece, Chap. 19. 29.

6 Then I tooke my concubine, and cut her in peces, and sent her thorowout all the country of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, yee are all children of Israel, giue your aduice and counsel herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

f Before we haue reuenged this wickednesse.

9 But now this is that thing which we will doe to Gibeah: wee will goe vp by lot against it,

10 And we will take ten men of the hundred throughout all the Tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring a sacrifice for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villeny, that it hath done in Israel.

g These onely should haue the charge to prouide for vitalls, for the rest.

11 And so all the men of Israel were gathered against the city, knit together as one man.

12 And the Tribes of Israel sent men thorow all the tribe of Benjamin, saying,

b That is, every family of the tribe.

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Benjamin would not obey the voyce of their brethren the children of Israel.

i Because they would not suffer the wicked to be punished, they declared themselves to maintain them in their euill, and therefore were all iustly punished.

14 But the children of Benjamin gathered themselves together out of the Cities vnto Gibeah, to come out and fight against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the Cities, fixe and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Of all this people were seven hundred chosen men, being left handed: all these could sling stones at an haire breadth, and not faile.

* Chap. 3. 15.

17 And the men of Israel, beside Benjamin, were numbered foure hundred thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Benjamin? And the Lord said, Judah shall be first.

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

19 Then the children of Israel arose by early, and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and slew down to the ground of the Israelites that day two and twenty thousand men.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Benjamin my brethren? and the Lord said, Goe vp against them.)

24 Then the children of Israel came neere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meet them out of Gibeah, and slew down to the ground of the children of Israel againe eighteene thousand men: all they could handle the sword.

† Ebr. all they drawing the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept and fasted there before the Lord, and fasted that day vnto the euening, and offered burnt offerings, and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for there was the Arke of the Covenant of God in those dayes).

m Towir, in Shiloh.

28 And Phinehas the Sonne of Eleazar, the

n Or, serued in the Priests office at those dayes: for the Iewes write, that hee liued three hundred yeeres,

the sonne of Aaron stood before it at that time) saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morrow I will deliuer them into your hand.

29 And Israel sent men to lie in waite round about Gibeah.

30 And the children of Israel went by against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

o By the policie of the children of Israel,

31 Then the children of Benjamin coming out against the people, were drawn from the city: and they began to smite the people, and kill as at other times, even by the wayes in the fields (whereof one goeth up to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Benjamin saide, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the citie vnto the hie wayes.)

p Meaning, crosse wayes or pathes to diuers places,

33 And all the men of Israel rose vp out of their place, and put themselves in aray at Baal-tamar: and the men that lay in waite of the Israelites came forth of their place, euen out of the meadows of Gibeah:

34 And they came ouer against Gibeah, ten thousand cholen men of all Israel, and the battell was sore: for they knew not that the euill was nere them.

q They knew not that Gods iudgement was at hand to destroy them,

35 And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same day, fixe and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had laid beside Gibeah.

r Retired to draw them after.

37 And they that lay in wait hastened, and brake forth toward Gibeah, and the ambushment drew themselves along, and smote all the citie with the edge of the sword.

s Or, made a long sound with a Trumpet.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame, and smoke rise vp out of the citie.

39 And when the men of Israel retired in the battell, Benjamin began to smite and kill of the men of Israel about thirtie persons: for they saide, Surely they are stricken downe before vs, as in the first battell.

t For they were waxen hardy by the two former victories,

40 But when the flame began to arise out of the citie as a pillar of smoke, the Beniamites looked backe, and behold, the flame of the citie began to ascend vp to heauen.

u And without stood their enemies,

41 Then the men of Israel turned againe, and the men of Benjamin were astonished: for they saw that euill was nere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell ouertooke them: also they which came out of the Cities, slew them among them.

u For they were compassed in on euery side.

43 Thus they compassed the Beniamites about, and healed them at ease, and overran them, euen ouer against Gibeah on the

East side.

44 And there were slaine of Benjamin eightene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites glained of them by the way fixe thousand men, and pursued after them vnto Sidom, and slew two thousand men of them.

x They slew them by one and one, as they were scattered abroad.
y Besides eleuen hundred that had bene slaine in the former battels.

46 So that all that were slaine that day of Benjamin were fixe and twenty thousand men that drew sword, which were all men of warre:

47 But fixe hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

(chap. 21. 13.)

48 Then the men of Israel returned vnto the children of Benjamin, and smote them with the edge of the sword, from the men of the citie vnto the beasts, and all that came to hand: also they set on fire all the cities that they could come by.

z If they belonged to the Beniamites,

CHAP. XXI.

1 The Israelites sware that they will not marry their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their Virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

Moreover, the men of Israel sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

a This oath came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marry with certaine of their daughters.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voices, and wept with great lamentation.

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one Tribe of Israel should want?

4 And on the morrow the people rose vp and made there an Altar, and offered burnt offerings, and peace offerings.

5 Then the children of Israel said, Who is hee among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were soze for Benjamin their brother, and said, There is one Tribe cut off from Israel this day.

7 How shall wee doe for wiues to them that remaine, seeing wee haue sware by the Lord, that wee will not giue them of our daughters to wiues?

b According to their custome, when they would consult with the Lord.

8 Also they said, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the holts, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

c Or, repented that they had destroyed their brethren, as appeareth, verse 15.

10 Therefore the Congregation sent thither twelue thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

d Condemning them to be fauours of vice, which would not put their hand to punish it.

+ Ebr. children of strength.

Num. 31. 17.

11 And this is it that ye shall do: ye shall utterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred virgines that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 Then the whole congregation sent and spake with the children of Benjamin, that were in the rocke of Rimmon, and called || peaceably vnto them:

14 And Benjamin came againe at that time, and they gaue them wines, which they had saved a line of the women of Iabesh Gilead: but they had not so ynough for them.

15 And the people were sorry for Benjamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the congregation said, How shal we do for wines to the remnant: for the women of Benjamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Benjamin that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wines of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Benjamin.

19 Therefore they sayd, Behold, there is

a feast of the Lord every yee in Shiloh in a place which is on the Northside of Beth-el, and on the Eastside of the way that goeth vnto from Bethel to Shechem, and on the South of Lebanon.

20 Therefore they commanded the children of Benjamin, saying, Goe and lie in wait in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And when their fathers, or their brethren come vnto vs to complaine, wee will say vnto them, Haue pittie on them for our sakes, because wee referred not each man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Benjamin did so, and tooke wines of them that danced according to their number: which they tooke and went away, & returned to their inheritance, and repaired the cities, and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence, euery man to his inheritance.

25 In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

h He describeth the place where the maids vied yeerely to dance as the manner then was, and to sing Psalmes and songs of Gods workes among them.

i Though they thought hereby to perswade men that they kept their oath, yet before God it was broken.

k Meaning, two hundred.

Chap. 17. 6. and 18. 1. and 19. 1.

The booke of Ruth:

THE ARGUMENT

This booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet God at length giueth good and ioyfull issue: teaching vs to abide with patience, till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby, that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepfold, and one shepheard. And it seemeth that this history appertaineth to the time of the Iudges.

CHAP. I.

Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 9 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem Judah went for to sojourn in the country of Moab, hee and his wife and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi dyed, and shee remained with her two sonnes.

4 Which tooke them wines of the Moabites: the ones name was Ophrah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon & Chilion died also both

twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 Then she arose with her daughters in law, and returned from the country of Moab: for she had heard say in the country of Moab, that the Lord had visited his people, and giuen them bread.

7 Therefore shee departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the land of Judah.

8 Then Naomi said vnto her two daughters in law, Go, returne each of you vnto her owne mothers house: the Lord shew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you that you may find rest, either of you in the house of her husband. And when shee kissed them, they left by their voyce and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi sayd, Turne againe, my daughters: for what cause will ye goe with mee? Are there any more sonnes in

d By sending them plentie againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

e To wit about foure moneths after the discomfiture. cha. 30. 47. || or friendly.

f For there lacked two hundred.

g Benjamin must be referred to haue the twelfth portion in the inheritance of Iaakob.

† Ebr. iudged, a In the land of Canaan, b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun. c by this wonderful providence of God, Ruth became one of Gods household, of whom Christ came,

my wombe, that they may bee your husbands.

12 Turne againe my daughters: goe your way: for I am too olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had boyne lonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? Nay my daughters: for it grieueth me much for your sakes that the hand of the Lord is gone out against mee.

14 Then they lift vp their voice and wept againe, and Dabai killed her mother in law but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in law is gone backe vnto her people, and vnto her gods, & returne thou after thy sister in law.

16 And Ruth answered, Intreat mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried, the Lord doe so to mee and more also, if ought but death depart thee and mee.

18 When she saw that she was stedfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was nuyled of them thorrow all the cite, and they sayd, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought mee vnto aduersitie?

22 So Naomi returned, and Ruth the Moabitess her daughter in lawe with her when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

1 Ruth gathereth corne in the fields of Boaz, & the gentleness of Boaz toward her.

Then Naomis husband had a kinseman: one of great power: of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess sayd vnto Naomi, I pray thee let mee goe to the feldes, and gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

3 And she went and came and gleaned in the feldes after the reapers, and it came to passe, that she met with the portion of the feld of Boaz, who was of the family of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and sayd vnto the reapers, The Lord be with you: and they answered him, The Lord bless thee.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maid is this?

6 And the seruant that was appointed ouer the reapers, answered, and sayd, It is the Moabitish maid, that came with Naomi out of the countrey of Moab:

7 And she sayd vnto vs, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning vnto now, saue that she taried a little in the house.

8 Then said Boaz vnto Ruth, Hearest thou, my daughter? goe to none other feld to gather, neither goe from hence: but abide here by my maidens.

9 Let thine eyes be on the feld that they doe reape, and goe thou after the maydens. Haue I not charged the seruants, that they touch thee not? Whoeuer, when thou art a thirft, goe vnto the vessels, and drinke of that which the seruants haue drawen.

10 Then she fell on her face, and bowed her selfe to the ground, and sayd vnto him, Now haue I found fauour in thine eyes, that thou shouldest know mee, seeing I am a stranger.

11 And Boaz answered, and sayd vnto her, All is told and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father & thy mother, and the land where thou wast bozne, & art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then she sayd, Let mee find fauour in thy sight, my lord: for thou hast comforted mee, and spoken comfortably vnto thy maid, though I bee not like to one of thy maids.

14 And Boaz said vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morsell in the vinegar. And shee late beside the reapers, and hee reached her parched corne: and shee did eat, and was sufficed, and left thereof.

15 And when she arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not re-buke her.

16 Also let fall some of the sheaves for her, and let it lie, that she may gather it vp, and rebuke her not.

17 So shee gleaned in the felds vntill euening, and shee threshed that shee had gathered, and it was about an Ephah of barley.

18 And shee tooke it vp, and went into the city, and her mother in law saw what shee had gathered: Also shee tooke footh, and gaue to her that which shee had reserved, when shee was sufficed.

19 Then her mother in lawe sayd vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be hee, that knew thee. And shee shewed her mother in law, with whom shee had wrought, and sayd, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law

|| Or, certain hands.

c That is, take heed in what field they doe reape.

d Euen of the Moabites which are enemies to Gods people.

e Signifying, that she shall neuer want any thing if she put her trust in God, and liue vnder his protection.

f Which shee brought home to her mother in law.

Exod. 16. 36.

g To wit, of her bag, as is in the Chaldee text.

|| Or, more, then you.

f When shee tooke leaue and departed.

g No perswasions can preuaile to turne them backe from God, whom he hath chosen to be his

h Whereby appeareth that shee was of a great familie and of good reputation. || Or, beautifull, || Or, bitter.

i Which was in the moneth Nisan that containeth part of March and part of April.

a Both for vertue, authoritie, and riches.

b This her humility declareth her great affection toward her mother in law, for as much as shee spareth no painefull diligence to get both their liuinge.

h To my husband and children when they were aliue, and now to vs.

||Or, full upon thee.

||Or, returned to her mother in law,

a Meaning, that she would provide her of an husband, with whom she might liue quietly.
||Or, in the hame.
b Boaz, nor yet any other,

c That is, had refreshed himselfe among his seruants.

||Or, turned himselfe from one side to another.

d Thou shewest thy selfe from time to time more vertuous.

e If he will take thee to be his wife by the title of affinity, according to Gods law, Deut. 25.5.

law, Blessed be hee of the Lord: for hee ceaseth not to doe good to the liuing and to the dead. Against Naomi said vnto her, The man is nere vnto vs, and of our affinity.

21 And Ruth the Moabitresse said, Wee said also certainly vnto mee, Thou shalt bee with my seruants, vntill they haue ended all mine harvest.

22 And Naomi answered vnto Ruth her daughter in law, It is best my daughter, that thou goe out with his maids, that they || meet thee not in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley harvest, and of wheat harvest, and || dwelt with her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 Shee sleepeth at Boaz feet. 12 He acknowledgeth himselfe to bee her kinsman.

Afterward Naomi her mother in lawe said vnto her, My daughter, shall not I seeke a rest for thee that thou mayest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast beheld, hee winnoweth barley to night in the || floore.

3 Wash thy selfe therefore, and armoine thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the man know of thee, vntill hee haue lict eating and drinking.

4 And when hee shall sleepe, marke the place where hee layeth him downe, and goe and vncouer the place of his feet, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And shee answered her, All that thou hiddest me, I will doe.

6 So she went downe vnto the floore, and did according to all that her mother in law bad her.

7 And when Boaz had eaten and drunken, and cheared his heart, hee went to lie downe at the end of the heape of corne, and hee came softly, and vncouered the place of his feet, and lay downe.

8 And at midnight the man was afraid || and caught hold: and loe, a woman lay at his feet.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmaide: for thou art the kinsman.

10 Then said he, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnesse in the latter end, then at the beginning, in as much as thou followedst not young men, were they poore or rich.

11 And now my daughter feare not: I will doe to thee all that thou requirest: for all the cite of my people doeth know, that thou art a vertuous woman.

12 And now it is true, that I am thy kinsman, howbeit, there is a kinsman neerer then I.

13 If hee will doe the duetie of a kinsman vnto thee, well let him doe the kinsmans duetie: but if he will not doe the kins-

mans part, then will I doe the duetie of a kinsman, as the Lord saith: sleepe vntill the morning.

14 And shee lay at his feet vntill the morning: she arose before one could know another: for he said, Let no man know, that a woman came into the floore.

15 Also hee said, Biting the || sheete that thou hast vpon thee, and hold it. And when she held it, hee measured sixe measures of barley, and laid them on her, and shee went into the cite.

16 And when she came to her mother in law, she said, What art thou, my daughter? And she told her all that the man had done to her,

17 And said, These sixe measures of barley gaue hee me: for hee said to mee, Thou shalt not come empty vnto thy mother in law.

18 Then said she, My daughter sit still, vntill thou know how the thing will fall: for the man will not be in rest, vntill hee haue finished the matter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marryeth Ruth, of whom hee begetteth Obed, 18 The generation of Pharez.

Then went Boaz by to the gate, and late there, and behold, the kinsman of whom Boaz had spoken, came by: and hee said, Doe, such a one, come, sit downe here. And he turned and late downe.

2 Then hee tooke ten men of the Elders of the cite, and said, Sit ye downe here. And they late downe.

3 And hee said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the || assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell mee: for I know that there is none beside thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitresse the wife of the dead, to liue by the name of the dead vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the manner befozetime in Israel concerning redeeming and changing for to establish all things: a man did plucke off his shoe, and gaue it his neighbor, and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and hee drew off his shoe.

9 And Boaz said vnto the Elders, and vnto all the people, Pee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilons and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabitresse the

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonished.

a Which was the place of iudgement.

b The Ebrewes here vse two words which haue no proper signification, but serue to note a certaine person: as we say, He syrra, or, bo such one.

||Or, inhabitants,

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deu. 25.9.

f Or, of the citie where he remained.

g Ephrathath and Beth-lehem, are both one, Gen. 38. 29.

h He shall leave a continuall posteritie.

the wife of Mahlon, haue I bought to bee my wife, to liue by the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that commeth into thine house, like Rachel and like Leah, which twaine did build the house of Israel: and that thou mayest doe worthily in Ephrathah, and be famous in Bethlechem.

12 And that thine house be like the house of Pharez (whom Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of this yong woman.

13 So Boaz tooke Ruth, & she was his wife, and when he went in vnto her, the Lord gaue, that she conceived, and bare a sonne.

14 And the women sayd vnto Naomi, Blessed be the Lord which hath not left thee this day without a kinsman, and his name

shall be continued in Israel.

15 And this shall bring thy life againe, and cherisly thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and shee is better to thee then seven i Meaning many sonnes.

16 And Naomi tooke the child, and layde it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 These now are the generations of

* Pharez: Pharez begot Hezron,

19 And Hezron begat Ram, and Ram begate Aminadab,

20 And Aminadab begate Nahshon, and Nahshon begate Salumah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

1. Chron. 2. 4. math. 1. 3. k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

The first booke of Samuel.

THE ARGUMENT.

According as God had ordained, Deut. 17. 14. that when the Israelites should be in the land of Canaan, hee would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order which God had for a time appointed for the gouernment of his Church, demanded a king, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliverer: therefore he gaue them a tyrant and an hypocrite to rule over them, that they might learne that the person of a King is not sufficient to defend them, except God by his power prelerue & keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continual warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God, and was not zealous of his glory, hee was by the voice of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to every member of the same, as a patterne and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answer to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

Here was a man of one of the two Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Jeroham, the sonne of Elithu, the sonne of Tobu, the sonne of Zuph, an Ephrathite:

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went by out of his city euery yeere, to worship and to sacrifice vnto the Lord of hostes in Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

4 And on a day when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy portion: for hee loued Hannah, and she

Lord had made her barren.

6 And her aduersary vexed her sore, so much as she vphaided her, because the Lord had made her barren.

7 (And so did he yere by yere) and as oft as she went by to the house of the Lord, thus shee vexed her, that shee wept, and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? Am not I better to thee then tenne

sonnes?

9 So Hannah rose by after that they had eaten and drunke in Shiloh (and Eli the Priest sat vpon a stoole by one of the postes of the Temple of the Lord.)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also shee vowed a vowe, and said, O Lord of hostes if thou wilt looke on the trouble of thine handmaide, and remember mee, and not forget thine handmaide, but giue vnto thine handmaide a man childe, then I will giue him vnto the Lord, all the dayes of his life, and there shall no razor come vpon his head.

d Let this suffice thee, that I loue thee none lesse, then if thou hadst many children. e That is, of the house where the Arke was.

Numb. 6. 5. ind. 1. 3.

12 And

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

Deut. 16. 16. b For the Arke was there at that time.

c Some reade a portion with an heauie cheere,

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought shee had bene drunken.

† Ebr. thy wine.

14 And Eli said vnto her, How long wilt thou be drunken? Put away thy drunkennesse from thee.

† Ebr. of an hard spirit.

† Psal. 42. 5.

15 Then Hannah answered & said, Nay, my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue powred out my soule before the Lord.

† Ebr. for a daughter of Belial,

16 Count not thy handmaid for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hereto.

17 Then Eli answered and said, See in peace, and the God of Israel grant thy petition that thou hast asked of him.

f That is, pray vnto the Lord for mee.

18 She said againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

g According to her petition.

20 For in proceesse of time Hannah conceived and bare a sonne, and shee called his name Samuel, Because, said she, I haue asked him of the Lord.

h This Elkanah was a Leuite, 1. Chr. 6. 27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

21 ¶ So the man Elkanah and all his house went vp to offer vnto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not vp: for she said vnto her husband, I will saie vntill the child be weaned, then I will bring him that he may appeare before the Lord, and there abide for euer.

i Because her prayer tooke effect, therefore it was called the Lords promise, Exod. 16. 36.

23 And Elkanah her husband said vnto her, Doe what seemeth thee best: tarry vntill thou hast weaned him: onely the Lord accomplish his word. So the woman abode, and gaue her sonne sucke, vntill she weaned him.

† Ebr. a child.

24 ¶ And when she had weaned him, shee tooke him with her with three bullocks, and an Ephah of flour, and a burrell of wine, and brought him vnto the house of the Lord in Shiloh, and the child was young.

k That is, most certainly.

25 And they slew a bullocke, and brought the child to Eli.

26 And she said, Oh my lord, as thy soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

† Ebr. leuit.

l Meaning, Eli gaue thanks to God for her.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the Lord: as long as he liueth he shall bee giuen vnto the Lord: and hee worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The senses of Eli wicked. 13 The new custome of the Priest. 18 Samuel ministrereth before the Lord. 20 Eli blest his Elkanah and his wife. 23 Eli reprooueth his senses. 27 God sendeth a Prophet to Eli. 31 Eli menaced for not chaftising his children.

And Hannah prayed, and said, Mine heart reioyceth in the Lord, mine hope is exalted in the Lord: my mouth is enlarged over mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a god of knowledge, and by him enterprises are established.

4 The bow and the mighty men are broken, and the weake haue girded themselves with strength.

5 They that were full, are hired forth for bread, and the hungry are no more hired, so that the barren hath borne sonnes: and shee that had many children, is feeble.

6 The Lord killeth and maketh aliuie: he bringeth downe to the graue, and raiseth vp.

7 The Lord maketh poore, and maketh rich: he bringeth low, and exalteth.

8 He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill to set them among Princes, and to make them inherit the seat of glory: for the pillars of the earth are the Lords, and he hath set the world vpon them.

9 Hee will keepe the feet of his Saints, and the wicked shall keepe silence in darkness: for in his owne might shall no man be strong.

10 The Lords aduersaries shall bee destroyed, and out of heauen shall hee thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his King, and exalt the horne of his anointed.

11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord before Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men, and knew not the Lord.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests boy came, while the flesh was seething, and a fleshy hooke with threeteeth in his hand:

14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: all that the fleshy hooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the fatte, the Priests boy came and said to the man that offered, Giue me flesh to roste for the Priest: for hee will not haue lodden flesh of thee, but raw.

16 And if any man sayd vnto him, Let them burne the fatte according to the custome, then take as much as thine heart desireth: then he would answer, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuel being a young child ministered before the Lord, girded with a linen Ephod.

19 And his mother made him a little coat,

a After that shee had obtained a sonne by prayer, she gaue thanks, b I haue recovered strength and glory by the benediction of the Lord, c I can answere them that reprooue my barrenesse, d In that ye condemn my barrenesse, yee shew your pride against God, e They sell their labours for necessary food, f Or, many, g They sell their labours for necessary food, h Shee grounded her prayer on Iesus Christ which was to come, i In all that Eli commanded him, k That is, they neglected his ordinance, l Or, some, m Transgressing the order appointed in the Law, Leuit. 7. 31, for their bellies sake, n Which was commanded first to haue bene offered to God, o Not passing for their owne profit, so that God might be serued aright, p Seeing the horrible abuse thereof, Exod. 28. 4.

f Or, of the citie where he remained.

g Ephraim and Beth-lehem, are both one, Gen. 38. 29.

h He shall leave a continuall posteritie.

the wife of Habbai, have I bought to be my wife, to sitte vpon the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that commeth into thine house, like Rachel and like Leah, which twaine did build the house of Israel: and that thou mayest doe worthily in Ephraim, and be famous in Bethlehem.

12 And that thine house be like the house of Pharez (whom Tamar bare vnto Iudah) of the seede which the Lord shall giue thee of this yong woman.

13 So Boaz tooke Ruth, & she was his wife, and when he went in vnto her, the Lord gaue, that she conceived, and bare a sonne.

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20 And Hezron begat Ram, and Ram begate Aminadab,

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22 And Dauid begate Ishai, and Ishai begate Dauid.

k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

The first booke of Samuel.

THE ARGUMENT.

According as God had ordained, Deut. 17. 14. that when the Israelites should be in the land of Canaan, hee would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order which God had for a time appointed for the gouernment of his Church, demanded a king, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliverer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne that the person of a King is not sufficient to defend them, except God by his power preserue & keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continual warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God, and was not zealous of his glory, hee was by the voice of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a patterne and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wives. 3 Hannah was barren and prayed to the Lord. 4 Her answer to Eli. 5 Samuel is borne. 6 She doth dedicate him to the Lord.



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2 And hee had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went by out of his city euery yeere, to worship and to sacrifice vnto the Lord of hostes in Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

4 And on a day when Elkanah sacrificed, he came to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy portion: for hee loued Hannah, and the

Lord had made her barren.

6 And her aduersary vexed her sore, forasmuch as she vphraided her, because the Lord had made her barren.

7 (And so did he yere by yere) and as oft as she went by to the house of the Lord, thus shee vexed her, that shee wept, and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? Am not I better to thee then tenne

9 So Hannah rose by after that they had eaten and drunke in Shiloh (and Eli the Priest late vpon a stoole by one of the postes of the Temple of the Lord.)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

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Numb. 6. 5. indg. 13. 5.

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12 And as she continued praying before the Lord, Eli marked her mouth.

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15 Then Hannah answered & said, Nay, my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke: but haue powred out my soule before the Lord.

16 Count not thy handmaid for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken bitterly.

17 Then Eli answered and said, See in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 Shee said againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in processe of time Hannah conceived and bare a sonne, and shee called his name Samuel, because, said she, I haue asked him of the Lord.

21 ¶ So the man Elkanah and all his house went vp to offer vnto the Lord the yereley sacrifice, and his vow.

22 But Hannah went not vp: for shee said vnto her husband, I will not rie vntill the child be weaned, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her, Doe what seemeth thee best: tarry vntill thou hast weaned him: onely the Lord accomplishe his word. So the woman abode, and gaue her sonne sucke, vntill she weaned him.

24 ¶ And when she had weaned him, shee tooke him with her with three bullocks, and an Ephah of flour, and a burrell of wine, and brought him vnto the house of the Lord in Shiloh, and the child was young.

25 And they slew a bullocke, and brought the child to Eli.

26 And shee said, Oh my lord, as thy soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the Lord: as long as he liueth he shall bee giuen vnto the Lord: and hee worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sennes of Eli wicked. 13 The new custome of the Priest. 18 Samuel ministrereth before the Lord. 20 Eli blest Elkanah and his wife. 23 Eli reprooueth his sennes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

And Hannah prayed, and said, Mine heart reioyceth in the Lord, mine hope is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a god of knowledge, and by him enterprises are established.

4 The bow and the mighty men are broken, and the weak haue girded themselves with strength.

5 They that were full, are hired forth for bread, and the hungry are no more hired, so that the barren hath borne a sonne: and shee that had many children, is feeble.

6 The Lord killeth and maketh aliuie: bringing downe to the graue, and raiseth vp.

7 The Lord maketh poore, and maketh rich: bringeth low, and exaltereth.

8 He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill to set them among Princes, and to make them inherit the feare of glory: for the pillars of the earth are the Lords, and he hath set the world vpon them.

9 Hee will keepe the feet of his Saints, and the wicked shall keepe silence in darkness: for in his owne might shall no man be strong.

10 The Lords aduersaries shall bee destroyed, and out of heauen shall he thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his King, and exalt the horne of his anointed.

11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord before Eli the Priest.

12 ¶ Now the sennes of Eli were wicked men, and knew not the Lord.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests boy came, while the flesh was seething, and a fleshy-hooke with three teeth in his hand:

14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: all that the fleshy-hooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 ¶ Pea, before they burnt the fatte, the Priests boy came and said to the man that offered, Giue me flesh to roste for the Priest: for hee will not haue lodden flesh of thee, but raw.

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17 Therefore the sinne of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuel being a young child ministered before the Lord, girded with a linnen Ephod.

19 And his mother made him a little coat,

a After that shee had obtained a sonne by prayer, she gaue thanks.

b I haue recovered strength and glory by the benesite of the Lord.

c I can answer them that reprooue my barrennesse.

d In that ye condemn my barrennesse, ye shew your pride against God.

e They sell their labours for necessary food.

¶ Or, many.

Deut. 32. 39.

Wisd. 16. 39.

Isa. 13. 2.

¶ Psal. 113. 7.

f Hee preferreth to honour, and putteth downe according to his owne wil, though mans iudgement be contrary.

g Therefore he may dispose all things according to his will.

Chap. 7. 10.

h Shee groundeth her prayer on Iesus Christ which was to come.

i In all that Eli commanded him.

k That is, they neglected his ordinance.

¶ Or, same.

l Transgressing the order appointed in the Law, Leuit. 7.

31. for their bellies sake.

m Which was commanded first to haue bene offered to God.

¶ Or, Law.

n Not passing for their owne profit, so that God might be serued aright.

o Seeing the horrible abuse thereof.

Exod. 28. 4.

† Ebr. thy wine.

† Ebr. of an hard spirit.

¶ Psal. 42. 5.

† Ebr. for a daughter of Belial,

f That is, pray vnto the Lord for mee.

g According to her petition.

h This Elkanah was a Leuite, 1. Chr. 6. 27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

i Because her prayer booke effected, therefore it was called the Lords promise. Exod. 16. 36.

† Ebr. a child.

k That is, most certainly.

† Ebr. leuit.

l Meaning, Eli gaue thanks to God for her.

and brought it to him from yeere to yeere, when she came up with her husband to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seede of this woman, for the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that she conceived, and bare three sonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the Congregation.

23 And he said vnto them, Why doe ye such things? for of all this people I heare euill reports of you.

24 Doe no more my sonnes: for it is no good report that I heare, which is, that ye make the Lords people to trespasse.

25 If one man sinne against another, the Judge shall iudge it: but if a man sinne against the Lord, who will plead for him? notwithstanding they obeyed not the voyce of their father, because the Lord would slay them.

26 ¶ (Now the child Samuel profited and grew, and was in fauour both with the Lord, and also with men)

27 And there came a man of God vnto Eli, & said vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before mee, and I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honouredst thy children aboue me, to make your selues fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said that thine house and the house of thy father should walke before mee for ever: but now the Lord saith, It shall not bee so: for them that honour mee, I will honour, and they that despise me, shall bee despised.

31 Behold, the day is come, that I will cut off thine arme, and the arme of thy fathers house, that there shall not be an olde man in thine house,

32 And thou shalt see thine enemy in the habitation of the Lord in all things where with God shall blesse Israel, and there shall not be an old man in thine house for ever.

33 Neuerthelesse, I will not destroy enery one of thine from mine altar, to make thine eyes to faile, and to make thine heart lordw-full: and all the multitude of thine house shall die when they be men.

34 And this shall bee a signe with thee, that shall come vpon thy two sonnes, Hoph-

ni and Phinehas: in one day they shall die both.

35 And I will stre mee by a faithfull Priest that shall doe according to my heart, and according to my mind: and I will build him a sure house, and he shall walke before mine anointed for ever.

36 And all that are left in thine house, shall come, and bow downe to him for a piece of silver, and a morzell of bread, and shall say, Appoint mee, I pray thee, to one of the Priests offices, that I may eate a morzell of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli.

4 The Lord calleth Samuel threes times, 11 And sheweth what shall come vpon Eli and his house, 18 The same declareth Samuel to Eli,

Now the child Samuel ministered vnto the Lord before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to waxe dimme, that he could not see.

3 And yet the light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst mee. But he said, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou didst call me. And he answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knew the Lord, and before the word of the Lord was reucaled vnto him.

8 And the Lord called Samuel againe the third time: and he arose and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli said vnto Samuel, Goe and sleepe, and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went and slept in his place.

10 ¶ And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said vnto Samuel, Behold, I will doe a thing in Israel, whereof whosoever shall heare, his two eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for ever, for the iniquity which hee knoweth, because his sonnes ran into a flander, and he stayed them not.

14 Now therefore I haue sware vnto the house of Eli, that the wickednesse of Elis house shall not bee purged with sacrifice nor

Meaning, Zadok, who succeeded Abiathar and was the figure of Christ.

That is, shall be inferior vnto him.

The Chaldee text readeth, whiles Eli liue.

Because there were very few Prophets to declare it.

In the Court next to the Tabernacle.

That is, the lamps, which burnt in the night.

Iosephus writeth that Samuel was twelue yeres old, when the Lord appeared to him.

By vision.

Such was the corruption of those times, that the chief Priest was become dull and negligent to vnderstand the Lords appearing.

2. King. 2. 1. 2.

God declareth what sudden heare shall come vpon men when they shall heare that the Arke is taken, and also see Elies house destroyed.

Or, for the thing that she hath lent to the Lord: to wit, Samuel.

p Which was (as the Ebrewes write) after their trauel, when they came to be purified, reade Exod. 38. 8. leuit. 12. 6.

q Because they contemne their duetie to God, Verse 17.

r So that to obey good admonitions is Gods mercie, and to disobey them, is his iust iudgement for sinne.

t To wit, Aaron.

Leuit. 10. 14.

t Why haue you contemned my sacrifices, and as it were, trode them vnder soote?

u Gods promises are onely effectuall to such as he giueth constancie vnto, to feare and to obey him.

x Thy power, and authority.

y Thy posterity shall see the glory of the chief Priest translated to another who they shall enuie, u. King. 2. 37.

Or, when they come to manhood.

i Meaning, that his posteritie should never enjoy the chiefe Priests office.

nor offeringⁱ forever.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 ¶ Then hee said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God^h doe so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. ¶ Then hee said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his wordes fall to the ground.

20 And all Israel from Dan to Beerseba knewe || that faithfull Samuel was the Lords Propheet.

21 And the Lord appeared again in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by † his word.

CHAP. IIII.

1 Israel is overcome by the Philistims. 4 They do set the Arke, wherefore the Philistims feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 16 The death of the wife of Phinehas the sonne of Eli.

¶ And Samuel spake vnto all Israel: ¶ And Israel went out against the Philistims to battell, and pitched beside || Ebenezer: and the Philistims pitched in Apphek.

2 And the Philistims put themselves in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said. ¶ Wherefore hath the Lord smitten vs this day before the Philistims: let vs bring the Arke of the Couenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

4 ¶ Then the people sent to Shiloh, and brought from thence the Arke of the Couenant of the Lord of hostes, who dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophni and Phinehas, with the Arke of the Couenant of God.

5 And when the Arke of the Couenant of the Lord came into the hoste, all Israel shouted a mighty shoute, so that the earth rang againe.

6 And when the Philistims heard the noise of the shout, they sayd, What meaneth the sound of this mighty shoute in the hoste of the Chereues: and they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and sayd, God is come into the hoste: therefore sayd they, ¶ Doe vnto vs, for it hath not been so heretofore.

8 ¶ And vnto vs, who shall deliuer vs out of the hand of these mighty Gods: these are

the Gods that smote the Egyptians with all the plagues in the wilderness.

9 ¶ Bee strong and play the men, O Philistims, that yee be not seruants vnto the Chereues, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fel of Israel thirtie thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when he came, loe, Eli satte vpon a seate by the way side, wayting: for his heart^h feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noyse of the crying, he sayd, What meaneth this noyse of the tumult? And the man came in hastily and told Eli.

15 ¶ Now Eli was fourscore and eightheene yeere old, and his eyes were dimme that he could not see.

16 And the man sayd vnto Eli, I came from the army, and I fled this day out of the hoste: and he sayd, What thing is done, my sonne?

17 ¶ Then the messenger answered, and sayd, Israel is fled before the Philistims, and there hath bin also a great slaughter among the people: and moreover thy two sonnes Hophni and Phinehas are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for hee was an old man and heauy: and he had || iudged Israel fortie yeeres.

19 And his daughter in law Phinehas wife was with child neere || her trauell, and when shee heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe and trauailed: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the child || Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law, and her husband.

22 Shee said againe, ¶ The glorie is departed from Israel, for the Arke of God is taken.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which idola fall downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

d For in the red Sea in the wilderness the Egyptians were destroyed, which was the left of all his plagues.

¶ Judg. 17. 1.

e David alluding to this place,

¶ Psal. 78. 63. faith they were consumed with fire:

meaning, they were suddenly destroyed.

f In token of sorow and mourning.

g Left it should be taken of the enemies,

¶ Chap. 3. 3.

h According as God had afore said.

¶ Or, gouerned.

¶ Or, she cryed out.

i And settled her body toward her trauell.

¶ Or, no glory, or where is the glory?

k Shee vttered her great sorrow by repeating her words,

k God punish thee after this and that sort, except thou tell me truth, Ruth 1. 17

l The Lord accomplished whatsoeuer he had said.

¶ Or, that Samuel was the faithfull Propheet of the Lord.

† Ebr. by the word of the Lord.

† From the departure of the Israelites out of Egypt vnto the time of Samuel, are about 397. yeeres.

¶ Or, sons of helpe, chap. 7. 12.

a For it may seeme that this warie was vnderaken by Samuels commandement.

b For he vsed to appeare to the Israelites, betwene the Cherubims ouer the Arke of the Couenant, Exod. 25. verse 17.

* Before wee fought against men, and now God is come to fight against vs.

Then

a Which was one of the five principall cities of the Philistims, **b** which was their chiefe idole, and as some write, from the nauell downward, was like a fish, and vpperward like a man.

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition, *Gal. 78. 66.*

d Though they had felt Gods power and were afraid thereof, yet they would farther try him, which thing God turned to their destruction, and his glory,

e The wicked, when they seele the hand of God, grudge and reieice him, where the godly humble themselves and crye for mercie,

Then the Philistims tooke the Arke of God, and caried it from Eben-izer vnto Ashdod,

2 Then the Philistims tooke the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke by Dagon, and set him in his place againe.

4 Also they rose vpperly in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the priests of Dagon, and all that come into Dagon's house tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with emerods, both Ashdod and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is layd vpon vs, and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and said, What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs to lay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and said, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with emerods: and the crye of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. **12** It cammeth to Bethshemesh. **17** The Philistims offer golden emerods. **19** The men of Bethshemesh are stricken for looking into the Arke.

So the Arke of the Lord was in the country of the Philistims seven months.

2 And the Philistims called the Priests and the soothsayers, saying, What shall wee

doe with the Arke of the Lord? tel vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto it a sinne offering: then shall ye be healed, and it shall be known to you, why his hand departed not from you.

4 Then said they, What shall be the sinne offering, which we shall giue vnto it? And they answered, Five golden emerods, and five golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hand from you, & from your gods, and from your land.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, did they not let them go, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the fewels of gold which ye giue it for a sinne offering, in a coffer by the side thereof, and send it away, that it may goe.

9 And take heed, if it goe by by the way of his owne coast to Bethshemesh, it is because that did vs this great euill: but if not, wee shall know then, that it is not his hand that smote vs, but it was a chance that happened vs.

10 And the men did so: for they tooke two kine that gauemilke, and tied them to the cart, and shut the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mice of gold, and with the similitudes of their emerods.

12 And the kine went the straight way to Bethshemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them, vnto the borders of Bethshemesh.

13 Now they of Bethshemesh were reaping their wheate harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Joshua a bethshemite, and stood still there. There was also a great stone, and they claued the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke down the Arke of the Lord, and the coffer that was with it, wherein the fewels of gold were, & put them on the great stone, and the men of Bethshemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day,

The idolaters confesse there is a true God, who manifesteth sinne fully.

This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright, *Exod. 12. 31.*

d Meaning, the golden emerods, and the golden mice.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas indeed there is nothing done without Gods providence and decree,

g For the trial of the matter.

h To wit the men of Bethshemesh, which were Israelites.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still,

i These were the five principall cities, of the Philistims which were not all conquered vnto the time of David. || Or, the plaint, or lamentation.

k For it was not lawfull to any, either to touch or to see it, save onely to Aaron and his sonnes. Num. 4. 15, 20.

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a A citie in the tribe of Iudah, called also Kirjath-baal, Josh. 15. 60.

b Lamented for their sinnes, and followed the Lord, Josh. 4. 15, 23; Judg. 3. 13; Dent. 6. 4; matth. 4. 10.

Indg. 3. 12, 13.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke. d The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

17 ¶ So these are the golden emerods, which the Philistims gave for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Ekron one, for Gath one, and for Bethshem one.

18 And golden mase, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes unwalled, vnto the great stone of i Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Iosua the Bethshemite.

19 And he smote of the men of Bethshemite, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men, and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 ¶ Therefore the men of Bethshemite said, Who is able to stand before this holy Lord God: & to whom shall he goe from us?

21 And they sent messengers to the inhabitants of Kirjath-earim, saying, the Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kirjath-earim. 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistims fight against Israel and are overcome. 16 Samuel iudgeth Israel.

¶ When the men of i Kirjath-earim came and tooke up the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kirjath-earim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If yee bee come againe vnto the Lord with all your heart, put away the strange gods from among you, and i Ashtaroth, and direct your hearts vnto the Lord, and serue him onely, and hee shall deliuer you into the hand of the Philistims.

4 ¶ Then the children of Israel did put away Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel said, Gather all Israel to i Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and powred it out before the Lord, and fasted the same day; and said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 ¶ When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Sa-

mucl, Cease not to cry vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 ¶ Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 ¶ Then Samuel tooke a stone and pitched it betwene Mizpeh and i Shhen, and called the name thereof, Eben-ezer, and hee said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel, & the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betwene Israel and the Amosites.

15 And Samuel iudgeth Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 ¶ Afterward hee returned to Ramah: for there was his house, and there he iudgeth Israel: also hee built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his preceptes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the king. 19 Notwithstanding they aske one still, and the Lord willet Samuel to graunt vnto them.

¶ When Samuel was now become olde, hee made his sonnes Iudges ouer Israel.

2 (And the name of his eldest sonne was i Joel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sons walked not in his wayes, but turned aside after lucre, and tooke rewards, and peruerced the iudgement.

4 ¶ Therefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah.

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy wayes: make vs now a King to iudge vs like all nations.

6 But the thing displeased Samuel, when they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Hear the voice of the people in all that they shall say vnto thee: for they haue not cast thee

e Signifying, that in the prayers of the godly there ought to be a vehement zeale.

According to the prophecie of Hannah Samuels mother, Chap. 3. 10.

Which was a great rocke ouer against Mizpeh.

h Meaning, the Philistims.

i Which was not contrary to the Law: for as yet, a certaine place was not appointed.

a Because hee was not able to beare the charge.

b Who was also called Vashni, i Chron. 6. 28. Dent. 16. 19.

c For there his house was, Chap. 7. 17. Hose. 13. 10. ad. 13. 21.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

ether away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken mee, and serued other gods) euen so doe they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit yet I will like vnto them, and shew them the manner of the King that shall reigne ouer them.

10 ¶ So Samuel tolde all the words of the Lord vnto the people that asked a King of him.

11 And he said, This shall be the manner of the King that shall reigne ouer you: hee will take your sonnes, and appoint them to his charrets, and to be his horsemen, and some shall runne before his charet.

12 Also hee will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his charrets.

13 He will also take your daughters and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields and your vineyards, and your best Oliue trees, and giue them to his seruants.

15 And hee will take the tenth of your seed, and of your vineyards, and giue it to his Eunuches, and to his seruants.

16 And hee will take your men seruants, and your mayde seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 Hee will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your King, whom ye haue chosen you, and the Lord will not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs.

20 And wee also will be like all other nations, and our King shall iudge vs, and goe out before vs and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, ¶ Hearken vnto their voyce: and make them a king. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruants goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls coming, commanding him to anoint him King. 22 Samuel bringeth Saul to the feast.

There was now a man of Benjamin, mightie in power named Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini.

2 And hee had a sonne called Saul, a goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders upward he was higher then any of the people.

3 And the asses of Kish Sauls father were

lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and seeke the asses.

4 So he passed through mount Ephraim, and went through the land of Shalishbah, but they found them not. Then they went through the land of Shalim, and there they were not: hee went also through the land of Iemini, but they found them not.

5 ¶ When they came to the land of Zuph, Saul layd vnto his seruant that was with him, Come, and let vs returne, lest my father leaue the care of asses, and take thought for vs.

6 And hee said vnto him, Behold now, in this citie is a man of God, and hee is an honourable man: all that hee saith, cometh to passe: let vs now goe thither, if so be that he can shew vs what way we may goe.

7 ¶ Then said Saul to his seruant, Tell them, let vs goe: but what shall we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

8 And the seruant answered Saul againe, and said, Behold, I haue found about mee the fourth part of a shekel of silver: that will I giue the man of God to tel vs our way.

9 (Beforetime in Israel when a man went to seeke an answer of God, thus hee spake, Come, and let vs goe to the Seer: for hee that is called now a Prophet, was in the old time called a Seer.)

10 ¶ Then said Saul to his seruant, Tell said, come, let vs goe: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the high way to the citie, they found maydes that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and sayd, Yea: loe, hee is before you: make haste now, for he came this day to the citie: for there is an offering of the people this day in the high place.

13 ¶ When ye shall come into the citie, ye shall find him straightway: for hee come vp to the high place to eate: for the people will not eat vntill he come, because he will bless the sacrifice: and then eat they that bee bid- den to the feast: now therefore goe, ye shall euen now shall ye find him.

14 ¶ Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the high place.

15 ¶ But the Lord had reuealed to Samuel secretly (a day before Saul came) say- ing,

16 To morrow about this time I will send thee a man out of the land of Benjamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may save my people out of the hands of the Philistines: for I haue looked vpon my people, and their cry is come vnto me.

17 ¶ When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

c All their circumstances were meanes to serue vnto Gods providence, whereby Saul (though not approoued of God) was made king. d Where was Ramath Zophim the citie of Samuel.

¶ Or, visitation.

e Which is about five pence, read Gen. 23. 15.

f So called, because he foresaw things to come.

g That is, a feast after the offering, which should be kept in an high place of the citie appointed for that vse.

h That is, give thanks and distribute the meat according to their custome.

Chap. 15. 1. act. 13. 21. † Ebr. in his eare.

i Notwithstanding their wickednes, yet God was euer mindful of his inheritance.

e To proue if they will forsake their wicked purpose.

f Not that kings haue this authority by their office but that such as reign in Gods wrath, should vsurp this ouer their brethren, contrary to the law, Deut. 17. 20.

¶ Or, the chiefe officers.

g Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.

¶ Or, grant their request.

a That is, both valiant and rich. Chap. 14. 51. 1. chrou. 8. 33. b So that it might seeme that God approoued their request in appointing out such a person.

18 Then went Saul to Samuel in the mids of the gate, and sayd, Tell mee, I pray thee, where the Seers house is?

19 And Samuel answered Saul, a sayd, I am the Seer: go vp before me vnto the hie place: for ye shall eate with me to day: and to morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three dayes agoe, care not for them: for they are found, and on whom is set all the desire of Israel: is it not vpon thee and on all thy fathers house?

21 But Saul answered, and sayd, Am not I the sonne of Jemini, of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his servant, and brought them into the chamber, and made them sit in the chiefest place among them that were bidden: which were about thirty persons.

23 And Samuel sayd vnto the Cooke, Bring forth the portion which I gaue thee, and whereof I sayd vnto thee, Keepe it with thee.

24 And the Cooke tooke by the shoulder, and that which was vpon it, & set it before Saul. And Samuel sayd, Behold, that which is left, set it before thee and eate: for hitherto hath it bin kept for thee, saying, Alas I haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place into the city, hee communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out, both he and Samuel.

27 And when they were come downe to the ende of the city, Samuel sayd to Saul, Bid the seruant go before vs, (and he went) but stand thou still now, that I may shew thee the word of God.

CHAP. X.

1 Saul is anointed King by Samuel. 2 God changeth Sauls heart, and he prophesieth. 3 Samuel assemblith the people, and sheweth them their sinnes. 4 Saul is chosen king by lot. 5 Samuel writeth the Kings office.

Then Samuel tooke a vsole of oyle, and powred it vpon his head, and kissed him, and said, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from mee this day, thou shalt finde two men by Rahets sepulchre in the border of Benjamin, euen at Beth-lehem, and they will say vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and settoweth for you, saying, What shal I doe for my sonne?

3 Then shalt thou goe forth from thence, and shalt come vnto the plaine of Ebez, and there shalt meeete thee three men going vp to God to Beth-el: one carying three kids,

and another carying three loanes of bread, and another carying a bottell of wine:

4 And they will aske thee, if all be well, and will giue thee the two loanes of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the hill of God, where is the garisons of the Philistines: and when thou art come thither to the city, thou shalt meeete a company of Prophets comming downe from the high place with a vsole, and a timbrell, and a pipe, and an harpe before them, and they shall propheticke.

6 Then the spirit of the Lord will come vpon thee, and thou shalt propheticke with them, and shalt bee turned into another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shal serue: for God is with thee.

8 And thou shalt goe downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. Tary for me seuen dayes, till I come to thee and shew thee what thou shalt doe.

9 And when he had turned his backe to goe from Samuel, God gaue him another heart: and all those tokens came to passe that same day.

10 And when they came thither to the hill, beholde, the company of Prophets met him, and the spirit of God came vpon him, and hee prophesied among them.

11 Therefore all the people that knew him before, when they saw that hee prophesied among the Prophets, said ech to other, What is come vnto the sonne of Kish? is Saul also among the Prophets?

12 And one of the same place answered, and sayd, But who is their father? therefore it was a prouerbe, Is Saul also among the Prophets?

13 And when he had made an ende of prophesying, he came to the high place.

14 And Sauls vncle layd vnto him, and to his seruant, Whither went pee? And hee said, To seeke the asses: and when wee saw that they were nowhere, wee came to Samuel.

15 And Sauls vncle said, Tel me, I pray thee, what Samuel said vnto you.

16 Then Saul said to his vncle, He told vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 And Samuel assembled the people vnto the Lord in Mizpeh.

18 And hee sayd vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hands of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But pee haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and pee sayd vnto him, No, but appoynt a king ouer vs. Now therefore stand pee before the Lord according to your tribes, and according

† Ebr. of peace.

c Which was an high place in the citie Kiriath-earim, where the Arke was, Chap. y. 1.

Chap. 13. 8.

† Ebr. shoulder.

He gaue him such vertues as were meete for a king.

|| Or, sang praises.

Chap. 14. 14.

e Meaning, that propheticke cometh not by succession, but is giuen to whom it pleaseth God, f Noting thereby him that from low degree cometh suddenly to honour.

g Both to declare vnto them their fault in asking a king, and also to shew Gods sentence therein.

k Meaning, all that thou desirest to know.

l Whom doeth Israel desire to be their king but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the priest had for his family in all peace offerings, Leuit. 10. 14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest understand that I knew of thy coming.

p To speake with him secretly: for the houses were flat about.

q Gods commandment as concerning thee.

a In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule. Gens. 35. 20.

b Samuel confirmeth him by these signes, that God hath appointed him king. 10. 14.

according to your thousands.

h That is, by casting of lot.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

21 Afterward hee assembled the tribes of Benjamin according to their families, and the family of Bether was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man shoul yet come thither. And the Lord answered, Behold, he hath hid himselfe among the stuffe.

s Although hee were vnworthy and vnwilling.

23 And they ran and brought him thence: and when he stood among the people, he was higher then any of the people from the shoulders vppward.

24 And Samuel sayd to all the people, See ye not him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and sayd, God laue the king.

† Ebr. let the king line.

k As it is written in Deut. chap. 17. s 5, &c.

25 Then Samuel tolde the people the dutie of the kingdome, and wrote it in a Booke, and layd it vp before the Lord, and Samuel sent all the people away, euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

l Both to auoid sedition, and also to winne them by patience.

27 But the wicked men sayd, How shall he saue vs? So they despised him, & brought him no presents: but he held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. **6** Saul promitteth helpe. **11** The Ammonites are slaine. **14** The kingdome is renewed.

a After that Saul was chosen king: for feare of who they asked a king, as Chap. 12, 13.

b This declareth that the more neere that tirantes are to their destruction, the more cruell they are.

c God gaue him the spirit of strength and courage to goe against this tyrant.

d He addeth Samuel, because Saul was not yet approoued of all.

Then Nahash the Ammonite came vp, and besieged Iabesh Gilead, and all the men of Iabesh said vnto Nahash, Make a couenant with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Giue vs seven dayes respice, that wee may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What ayleth this people, that they weepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard these tidings, and hee was exceeding angry.

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul, and after Samuel, so shall

his oxen be serued. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand men: and the men of Iudah thirtie thousand.

9 Then they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sunne bee hore, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

e Meaning, Saul and Samuel.

10 Therefore the men of Iabesh said, To morrow we will come out vnto you, and ye shall doe with vs all that please you.

f That is, to the Ammonites, dissembling that they had hope of ayde.

11 And when the morrow was come, Saul put the people in three bandes, and they came in vpon the holie in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remayned, were scattered, so that two of them were not left together.

12 Then the people sayd vnto Samuel, What is he that says, Shall Saul reigne ouer vs: bring thole men that we may slay them.

g By this victory the Lord wonne the hearts of the people to Saul.

13 But Saul sayd, There shall no man die this day: for to day the Lord hath saued Israel.

h By shewing mercy, he thought to overcome their malice.

14 Then sayd Samuel vnto the people, Come, that wee may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal, and there they offered peace offerings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

i In signe of thanksgiving for the victory.

CHAP. XII.

1 Samuel declaring to the people his integrity, reprooueth their ingratitude. **19** God by miracle causeth the people to confesse their sinne. **20** Samuel exhorteth the people to follow the Lord.

Samuel then said vnto all Israel, Behold, I haue hearkened vnto your voyce in all that yee sayd vnto me, and haue appointed a king ouer you.

a I haue granted your petition.

2 Now therefore behold, your king walketh before you, and I am old and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

b To gouerne you in peace and warre.

3 Behold, heere I am: beare record of me before the Lord, and before his anointed. Whose ore haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or whose hand haue I receiued any bribe, to blind mine eyes therewith, and I will restore it you?

c God would that this confession should be a patterne for all them that haue any charge or office.

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witness against you, and his anointed is witness this day, that ye haue found nought in mine hands. And they answered, Hee is witness.

d Your king, who is anointed by the commandement of the Lord.

6 Then Samuel said vnto the people, It is the Lord that made Moles and Aaron, and

|| Or, exalted, and

and that brought your fathers out of the land of Egypt.

7 Now therefore stand still that I may reason with you before the Lord, according to all the righteousness of the Lord, which he shewed to you, and to your fathers.

8 After that Jaakob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses & Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the Lord their God, hee sold them into the hand of Sissera captain of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the Lord, and said, Wee haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Jerubbaal, and Bedan, and Jiphtah, and Samuel, and deliuered you out of the handes of your enemies on every side, and ye dwelled safe.

12 Notwithstanding when you saw that Nabash the king of the children of Ammon came against you, ye said vnto me, & so, but a King shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the king whom ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If yee will feare the Lord, and serue him, and heare his voyce, and not disobey the word of the Lord, both ye, and the King that reigneth ouer you, shall follow the Lord your God.

15 But if ye wil not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord bee vpon you, and on your fathers.

16 Now also stand & see this great thing which the Lord will doe before your eyes.

17 Is it not now wheate harvest? I will call vnto the Lord, and he shall send thunder and raine, that ye may perceiue and see, how that your wickednesse is great, which yee haue done in the sight of the Lord, in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And al the people said vnto Samuel Pray for thy seruants vnto the Lord thy God, that we die not: for wee haue sinned in asking vs a king, beside all our other finnes.

20 And Samuel sayd vnto the people Feare not (ye haue indeed done all this wickednesse, yet depart not from following the Lord, but serue the Lord with all your heart.

21 Neither turne ye back: for that should bee after vaine things which cannot profite you, nor deliuer you, for they are but vaine.

22 For the Lord will not forsake his peo-

ple for his great names sake: because it hath pleased the Lord to make you his people.

23 Moreover, God forbid that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, & serue him in the truerh with all your hearts, and consider how great things hee hath done for you.

25 But if ye doe wickedly, ye shall perish, both ye and your king.

CHAP. XIII.

3 The Philistims are smitten of Saul and Jonathan
13 Saul being disobedient to Gods commandement, in shewed of Samuel that hee shall not reigne. 19 The great slaughter wherein the Philistims kept the Israelites.

Saul now had bene king one yere, and he reigned two yeres ouer Israel.

2 Then Saul chose him three thousand of Israel: at two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gebeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Jonathan smote the garison of the Philistims that was in the hill: and it came to the Philistims eares: and Saul blew the trumpet throughout all the land, saying, Heare, O ye Cherites.

3 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 The Philistims also gathered themselves together to fight with Israel, thirtie thousand charrets, and sixe thousand horsemen, for the people was like the sand which is by the seas side in multitude, and came vp and pitched in Michmash Eastward from Beth-aen.

6 And when the men of Israel saw that they were in a strait (for the people were in distress) the people hid themselves in caues, and in holdes, and in rocks, and in croupes, and in pits.

7 And some of the Cherites went ouer Jordan vnto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And hee tarried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were scattered from him.

9 And Saul said, Bring a burnt offering to mee, and peace offerings: and hee offered a burnt offering.

10 And as soone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him to salute him.

11 And Samuel sayd, What hast thou done? Then Saul said, Because I saw that the people was scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash,

12 Therefore sayd I, The Philistims will come downe now vpon mee to Gilgal, and

n Of his free mercy, and not of your merits, and therefore he will not forsake you.
o Vnfaiedly, and without hypocrisie.

a Whiles these things were done.
b Before hee tooke vpon him the estate of a king.

c Of Kiriath-iearim where the Arke was, Chap. 10. 5.
d That euery one should prepare themselves to warre.

e Which was also called Beth-el in the tribe of Benjamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe that they should lose the victory.

h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

Or, benefits.

Gen. 4. 6. 5. 6.

Exod. 4. 16.

Iudg. 4. 2.

e Captaine of Iabims host king of Hazor.

f That is, Samson, Iudg. 13.

25.

Iudg. 11. 1.

Chap. 4. 1.

g Leauing God to seeke helpe of man, Chap. 3. 5.

h Ye shall be preferred as they that follow the Lords will.

i Meaning, the gouernours.

k In that ye haue forsaken him, who hath all power in his hand for a mortal man.

l Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne againe to God.

and I haue not made supplication vnto the Lord. I was bold therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for the Lord had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shall not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 And Samuel arole, and gate him by from Gilgal in Gibeah of Benjamin: and Saul numbred the people that were found with him, about fixe hundred men.

16 And Saul and Jonathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Michmash.

17 And there came out of the holte of the Philistims three bands to destroy, one band turned vnto the way of Dabrah, vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the third band turned toward the way of the coast that looketh toward the valley of Zebouim, toward the wilderness.

19 Then there was no smith found throughout all the land of Israel: for the Philistims said, Lest the Hebrewes make them swords or speares.

20 Therefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the picktocks, and for the axes, and for to sharpen the goads.

22 So when the day of battel was come, there was neither sword nor speare found in the hands of any of the people that were with Saul and with Jonathan, but onely with Saul and Jonathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIII.

14 Jonathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an oath not to eat till evening. 32 The people eate with the blood. 31 Saul would put Jonathan to death. 45 The people deliuer him.

Then on a day Jonathan the sonne of Saul layd vnto the yong man that bare his armour, Come and let vs goe ouer toward the Philistims garrison, that is yonder on the other side, but he told not his father.

2 And Saul taried in the border of Gibeah vnder the Pomegranatetree, which was in Migron, and the people that were with him were about fixe hundred men.

3 And Ahiah the sonne of Ahitub, Ithabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the peo-

ple knew not that Jonathan was gone.

4 Now in the way whereby Jonathan sought to go ouer to the Philistims garrison there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Boz, and the name of the other Seneh.

5 The one rock stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Jonathan layd to the yong man that bare his armour, Come, and let vs goe ouer vnto the garrison of these vncircumcised: it may be that the Lord wil worke with vs: for it is not hard to the Lord to saue with many or with few.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, I am with thee as thine heart desireth.

8 Then layd Jonathan, Behold, we goe ouer vnto these men, and wil shew our selues vnto them.

9 If they say on this wise to vs, Tarry vntill wee come to you, then wee will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

11 So they both shewed themselves vnto the garrison of the Philistims: and the Philistims sayd, See, the Hebrewes come out of the holes wherein they had hidde themselves.

12 And he men of the garrison answered Jonathan and his armour bearer, and sayd, Come vp to vs: for wee will shew you a thing. Then Jonathan layd vnto his armour bearer, Come by after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went by vpon his hands and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slew others after him.

14 So the first slaughter which Jonathan & his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

15 And there was a feare in the holte, and in the field, and among all the people: the garrison also, and they that went out to spoyle, were afraide themselves: and the earth trembled: for it was stricken with feare by God.

16 Then the watchmen of Saul in Gibeah of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore layd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Jonathan and his armour bearer were not there.

18 And Saul layd vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 And while Saul talked vnto his priest,

i Who willed thee to obey him, and rest vpon the words spoken by his Prophet, k Tharis, David.

l And went to his city Ramah.

|| Or, the destroyer, so wit, the captaine came out with three bands. m So that to mans iudgement these three armies would haue ouerrunne the whole country.

n To declare that the victory onely came of God, and not by their force.

a By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace. Chap. 4. 21.

|| Or, like a tooth,

b To wit, the Philistims, || Or, none can let the Lord.

2. Chron. 14. 11.

c I will follow thee whitherso euer thou goest,

d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victory. 1. Mac. 4. 30.

e Thus they spake contemptuously, and by derision.

f That is, he crept vp, or went vp with all haste,

g The second was when they slew one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible shall be against his enemies.

i Let the Ephod
alone, for I haue
no leasure now
to aske counsell
of God, Numb.
27. 21.
Iudg. 7. 21, 22.
3. chron. 20. 23.

k Though be-
fore for feare of
the Philistims
they declared
themselves as e-
nemies to their
brethren,

l Such was his
hypocrysie and
arrogancie, that
he thought to
attribute to his
politic, that
which God had
giuen by the
hand of Iona-
than.
† Ebr. bread,
m That is, the
punishment, if
they brake their
oath,

n Which were
dimme before
for wearinesse
and hunger.

|| Or, weary.

o By making
this cruell law,

Leuit. 7. 26.
and 19. 26.
deut. 12. 16.

p That the blood
of the beasts that
shal be slaine,
may be pressed
out vpon it,

the noise that was in the hoste of the Philistims, spread further abroad, and encreased: therefore Saul said vnto the Priest, ⁱ With-
draw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, ^{*} every mans sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Chereues that were with the Philistims beforetime, and were come with them into all parts of the hostes, when they also turned to bee with the ^{*} Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hidde themselves in mount Ephraim, when they heard that the Philistims were fledde, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 And at that time the men of Israel were pressed with hunger: for Saul charged the people with an oath, saying, ^{*} Cursed bee the man that eateth [†] foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came in to the wood, and behold the hony droppd, and no man moued his hand to his mouth: for the people feared the ^m oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore hee put forth the ende of the rod, that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his ^m eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ^{||} faint.

29 Then said Jonathan, My father hath ^{*} troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 How much more, if the people had eaten to day of the spoile of their enemies which they found: for had there not bene now a greater slaughter among the Philistims?

31 And they smote the Philistims that day, from Michmash to Aitalon, and the people were exceeding faint.

32 So the people turned to the spoile, and tooke sheepe, and oxen, and calves, and slew them on the ground, and the people did eate them ^{*} with the blood.

33 Then men told Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And hee said, Psee haue trespassed: I roule a great stone vnto me this day.

34 Againe Saul said, Go abroad among the people, and bid them bring me euery man his ore, and euery man his sheepe, and slay them heere, and eate, and sinne not against the Lord in eating with the blood. And the

people brought euery man his ore in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that ^{||} was the first altar that hee made vnto the Lord.

36 And Saul said, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then saide the Priest, Let vs draw neere hither vnto God.

37 So Saul asked of God, saying, Shalt I go downe after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 And Saul said, ^{*} All ye [†] chiefe of the people, Come ye hither, and know, and see by whom this sinne is done this day.

39 For as the Lord liueth, which sauerh Israel, though it be done by Jonathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Jonathan my sonne will be on the other side. And the people said vnto Saul Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue a perfect lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell mee what thou hast done. And Jonathan told him and said, I tasted a litle hony with the end of the rod that was in my hand, and loe I must die.

44 Againe Saul answered, God doe so and moze also, vntlesse thou die the death, Jonathan.

45 And the people said vnto Saul, ^{*} Shal Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Jonathan that he died not.

46 Then Saul came by from the Philistims: and the Philistims went to their owne place.

47 And so Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistims: and whither soeuer he went, hee ^{||} handled them as wicked men.

48 He gathered also an hoste, and smote Amalek, and deliuered Israel out of the hands of them that spoyled them.

49 Now the sonnes of Saul were Jonathan, ^{*} and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named ^{*} Michal.

50 And the name of Sauls wife was Abinoam the daughter of Abinaz: and the name of his chiefe captaine was Abner the sonne of Neri, Sauls vncle.

|| Or, of that stone began he to build an altar.

q To aske counsell of him.

Iudg. 20. 1.
† Ebr. cornets.

r Cause the lot to fall on him that hath broken the oath: but he doeth not consider his presumption in commanding the same oath,

s The people thought it their duty to rescue him, who of ignorance had but broken a rash l. we, and by whom they had receiued so great a benefite,

|| Or, ouercame them.

t As the Lord had commanded Deut. 25. 17.

u Called also Abinadab, Chap. 31. 2.

x Which was the wife of Dauid, Chap. 18. 27 y Whom Iob the captaine of Dauid slew, 2. Sam. 3. 27.

a Betweene the two camps,

||Or, coat of plate,

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.

||Or, greaves,

†Ebr. smite me,

||Or, hand to hand,

Chap. 16. v.

||Or, he was consulted among them what bare office,

c To serue Saul, as chap. 16. 19.

d Though Ishai meant one thing yet Gods providence directed Dauid to another end,

e If they have laid any thing to gage for their necessitie, redeeme it out,

†Ebr. vessels,

†Ebr. of peace,

4 ¶ Then came a man betweene them both out of the tents of the Philistines, named Goliath of Gath: his height was six cubits and an hand breadth,

5 And had an helmet of brass vpon his head, and a brigandine vpon him: and the weight of his brigandine was five thousand shekels of brass.

6 And hee had bootes of brass vpon his legges, and a shield of brass vpon his shoulders.

7 And the shaft of his speare was like a weavers beamer: and his speare head weighed six hundred shekels of yron: and one bearing a shield went before him.

8 And he stood, and cryed against the hoste of Israel, and said vnto them, Why are pee come to let your bastell in aray: am not I a Philistine, and you seruants to Saul: choose you a man for you, and let him come downe to me.

9 If he be able to fight with me, and kill me, then will we be your seruants: but if I ouercome him, and kill him, then shal ye be our seruants, and serue vs.

10 Also the Philistine said, I defie the hoste of Israel this day: giue me a man that we may fight together.

11 When Saul and al Israel heard those words of the Philistine, they were discouraged, and greatly afraid.

12 ¶ Now this Dauid was the sonne of an Ephraimite, of Beth-lehem Iudah, named Ishai, which had eight sonnes: and this man was taken for an old man in the dayes of Saul.

13 And the three eldest sons of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell, were Eliab the eldest, and the next Abinadab, and the third Shammiah.

14 So Dauid was the least: and the three eldest went after Saul.

15 Dauid also went, but he returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistine diuelt neere in the morning and euening, and continued fourtie dayes.

17 And Ishai said vnto Dauid his sonne, Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

18 Also carry these ten fresh cheeses vnto the captaine, and look how thy brethren fare, and receiue their pledge.

19 (Then Saul and they, and al the men of Israel were in the valley of Elah fighting with the Philistines.)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commaunded him, and came within the compasse of the hoste: and the hoste went out in aray, and shouted in the battell.

21 For Israel and the Philistines had put themselves in aray, army against army.

22 And Dauid left the things which he bare vnder the hands of the keeper of the baggage, and ranne into the host, and came and asked his brethren how they did.

23 And as hee talked with them, behold, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistine of Gath) out of the army of the Philistines, and spake such words, and Dauid heard them.

24 And all the men of Israel, when they saw the man, ran away from him, and were fore afraid.

25 For euery man of Israel sayd, Saw pee not this man that commeth vnto euene to reuile Israel: is he come vp: and to him that killeth him will the king giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

26 ¶ Then Dauid spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistine, & taketh away the shame from Israel: for who is this vncircumcised Philistine, that hee should reuile the hoste of the liuing God?

27 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and said, Why camest thou downe hither, and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid said, What haue I now done? is there not a cause?

30 And hee departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words.

31 ¶ And they that heard the words which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid sayd to Saul, Let no mans heart faile him, because of him: thy seruant will go, and fight with this Philistine.

33 And Saul said to Dauid, Thou art not able to goe against this Philistine, to fight with him: for thou art a boy, and hee is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lion, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him, and smote him, and took it out of his mouth: and when hee roled against mee, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lion, and the beare: therefore this vncircumcised Philistine shall be as one of them, seeing hee hath rayled on the host of the liuing God.

37 ¶ Whereupon Dauid sayd, The Lord that deliuered mee out of the paw of the lion, and out of the paw of the beare, hee will deliuer mee out of the hand of this Philistine. Then Saul said vnto Dauid, Go, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brass vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and began to go: for hee neuer proued

||Or, valleys, As are about rehearsed, verie 8, 9.

||Or, 15. 16. g From taxes and payments,

h This dishonor that he doeth to Israel,

i For his fathers sending was a iust occasion, and also he felt himself inwardly moued by Gods Spirit.

k Here Satan proueth Dauids faith, by the infidelitie of Saul. 1 Dauid by the experience that he hath had in time past of Gods helpe, nothing doubting to ouercome this danger, seeing he was zealous for Gods honour.

m For by these examples he saw that the power of God was with him.

||Or, asayed.

n To the intent
that by these
weake meanes,
God might only
be knowne to be
the author of
this victory.

o He swaue by
his gods, that he
would destroy
him.

p David being
assured both of
his cause, and of
his calling, pro-
phesieth of the
destruction of the
Philistines.

q Being moued
with a fervent
zeale to be re-
uenged vpon
this blasphemor
of Gods Name.
Eccles. 47. 4.
1 Sam. 4. 30.

|| Or, Gaithes citie.

|| Or, house at
Bethlehem.

proved it: and David said vnto Saul, I cannot goe with thee: for I am not accustom'd. Therefore David put them off him.

40 Then tooke he his staffe in his hand, and chose him five smoothe stones out of a brooke, and put them in his shepheard's bag or scrip, and his sling was in his hand, and he drew neere to the Philistim.

41 And the Philistim came and drew neere vnto David, and the man that bare the shield went before him.

42 And when the Philistim looked about and saw David, he disdained him: for he was but yong, ruddie, & of a comely face.

43 And the Philistim saide vnto David, Am I a dogge, that thou comest to mee with stauces? And the Philistim cursed David by his gods.

44 And the Philistim saide to David, Come to me, and I will giue thee thy shield vnto the foules of the heauen, and to the beasts of the field.

45 Then said David to the Philistim, Thou comest to mee with a sword, and with a spear, and with a shield, but I come to thee in the Name of the Lord of hosts, the God of the hoste of Israel, whom thou hast railed vpon.

46 This day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeases of the hoste of the Philistines this day vnto the foules of the heauen, & to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all this assembly may know, that the Lord sauerth not with sword nor with speare: for the battell is the Lordes, and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto David, David hastened and came to fight against the Philistim.

49 And David put his hand in his bag, and tooke out a stone, and slung it, & smote the Philistim in his forehead, that the stone stuck in his forehead, and he fell grouelling to the earth.

50 So David overcame the Philistim, with a sling and with a stone, and smote the Philistim, and slew him, when David had no sword in his hand.

51 Then David ranne and stood vpon the Philistim, and tooke his sword, and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistines saw that their champion was dead, they fled.

52 And the men of Israel & Iudah arose, and shouted, and followed after the Philistines, vntill they came to the valley, and vnto the gates of Ekron, and the Philistines fell downe wounded by the way of Shaaraim, euen to Gath, and to Ekron.

53 And the children of Israel returned from pursuing the Philistines, and spoiled their tents.

54 And David tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

55 When Saul saw David go forth against the Philistim, he said vnto Abner the

captaine of his hoste, Abner, whose sonne is this yong man? And Abner answered, As thy soule liueth, O King, I cannot tell.

56 Then the King saide, Enquire thou whose sonne this yong man is.

57 And when David was returned from the slaughter of the Philistim, then Abner tooke him, & brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose sonne art thou, thou yong man? And David answered, I am the sonne of thy seruant Ithai the Berthelemite.

CHAP. XVIII.

1 The amitie of Jonathan and David. 8 Saul enuieeth David for the praise that the women gaue him. 11 Saul would haue slaine David. 17 He promisseth him Merab his wife, but giueth him Michal. 27 David deliuereth 10 Sauls two hundred foreskins of the Philistines. 29 Saul feareth David, seeing that the Lord is with him.

And when hee had made an end of speaking vnto Saul, the soule of Jonathan was knit with the soule of David, and Jonathan loued him as his owne soule.

2 And Saul tooke him that day, & would not let him returne to his fathers house.

3 Then Jonathan and David made a ro-
mant: for he loued him as his owne soule.

4 And Jonathan put off the robe that was vpon him, and gaue it David, and his garments, euen to his sword, & to his bow, and to his girdle.

5 And David went out whither soeuer Saul sent him, and behaved himselfe wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 When they came againe, and David returned from the slaughter of the Philistim, the women came out of all citiees of Israel, singing and dancing to meete King Saul, with timbrels, with instruments of toy, and with rebekes.

7 And the women sang by course in their play, and said, Saul hath slaine his thousand, and David his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and hee said, They haue ascribed vnto David ten thousand, and to mee they haue ascribed but a thousand, and what can hee haue more saue the kingdome?

9 Therefore Saul had an eye on David from that day forward.

10 And on the morrow the ruell spirit of God came vpon Saul, and he prophesied in the mids of the house: and David played with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul tooke the speare and said, I will smite David thorow to the wall. But David auoided twise out of his presence.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a Captaine ouer a thousand,

1 That is, of what family and tribe he was: which he had forgotten David, albeit he had receiued so great a benefit by him.

a His affection was fully bent toward him.

b That is, he prospered in all his doings.

c To wit, Goliath.

† Ebr. answered, playing.
Chap. 21. 11.
and 29. 5.
eccles. 47. 6, 7.

d Because he bare him enuie and hatred.
e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

f Meaning, he was captaine o-
ver the people.

and he went out and in before the people.

14 And David behaved himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that hee was very wise, he was afraid of him.

16 For all Israel & Judah loved David, because he went out and in before them.

17 ¶ Then Saul said to David, Behold, mine eldest daughter Merab, her I will give thee to wife: onely bee a valiant sonne unto me, and fight the Lords battels: for Saul thought, Mine hand shall not be upon him, but the hand of the Philistines shall be upon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should have bin given to David, she was given unto Adriel the Bethlahite to wife.

20 ¶ Then Michal Sauls daughter loved David: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will give him her, that she may be a chaire to him, and that the hand of the Philistines may bee against him. ¶ Therefore Saul said to David, Thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his servants, Speake with David secretly, and say, Behold, the King hath a favour to thee, and all his servants love thee: be now therefore the Kings sonne in law.

23 And Sauls servants spake these wordes in the eares of David. And David said, Seemeth it to you a light thing to bee a Kings sonne in law, seeing that I am a poore man, and of small reputation?

24 And then Sauls servants brought him word againe, saying, Such wordes spake David.

25 And Saul said, This will he say to David, The king desireth no dowry, but an hundredth foreskins of the Philistines, to be avenged of the kings enemies: for Saul thought to make David fall into the hands of the Philistines.

26 And when his servants told David these wordes, it pleased David well to be the Kings sonne in law: and the dayes were not expired.

27 Afterward David arose with his men, and went and slew of the Philistines two hundred men: and David brought their foreskinnes, and they gave them wholly to the King, that hee might be the Kings sonne in law: wherefore Saul gave him Michal his daughter to wife.

28 Then Saul saw, and understood that the Lord was with David, and that Michal the daughter of Saul loved him.

29 Then Saul was more and more afraid of David, and Saul became alway Davids enemy.

30 And when the Princes of the Philistines went forth, at their going forth David behaved himselfe more wisely then all the servants of Saul. So that his name was much set by.

CHAP. XIX.

1 Jonathan declareth to David the wicked purpose of Saul. 2 Michal his wife saucth him. 3 David commeth to Samuel. 23 The spirit of prophetic commeth on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his servants, that they should kill David: but Jonathan Sauls sonne had a great favour to David.

2 And Jonathan tolde David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed unto thy selfe unto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the King sinne against his servant, against David: for hee hath not sinned against thee, but his works have bene to thee very good.

5 For he did put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou rejoycest: wherefore then wilt thou sinne against innocent blood, and slay David without a cause?

6 Then Saul bearkened unto the voice of Jonathan, and Saul sware, As the Lord lieth, he shall not die.

7 So Jonathan called David, and Jonathan shewed him all those wordes, and Jonathan brought David to Saul, and he was in his presence as in times past.

8 ¶ Againe the warre began, and David went out, and fought with the Philistines, and slew them with a great slaughter, and they fled from him.

9 ¶ And the evill spirit of the Lord was upon Saul, as hee late in his house, having his speare in his hand, and David played with his hand.

10 And Saul intended to smite David to the wall with the speare: but he turned aside out of Sauls presence, and he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers unto Davids house to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, It thou came not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal let David downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, & lated it in the bed, and put a pillow stuffed with goats haire under the head of it, and covered it with a cloth.

14 And when Saul sent messengers to take David, he said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goats haire under the head of it.

17 And Saul said unto Michal, Why hast

a Before Saul fought Davids life secretly, but now his hypocrisie bursteth forth to open crueltie.

b That I may give thee warning what to doe.

† Ebr. he put his soule in his hand. Iudg. 13. 3. chap. 28. 21. psal. 119. 109.

c Whatsoever he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the evill spirit, as chap. 16. 23.

e Thus God moved both the sonne & daughter of this tyrant to favour David against their father.

f Behold, how the tyrants to accomplish their rage, neither regard oach, nor friendship, God nor man,

g Fight against them that warre against Gods people.

h By whom he had five sonnes, which David put to death at the request of the Gibeonites, 2. Sam. 21. 3.

i So his hypocrisie appeareth: for vnder pretence of favour, he sought his destruction.

k Meaning, that he was not able to endow his wife with riches.

l Because hee thought himselfe able to compass the kings request. m Meaning, David and his souldiers.

n To be deprived of his kingdom. o That is, David had better success against the Philistines, then Sauls men.

hast thou mocked me so, and sent away mine enemy, that hee is escaped? And Michal answered Saul, He sayd vnto mee, Let mee goe, or els I will kill thee.

18 So David fled, and escaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him, and he and Samuel went and dwelt in Ramoth.

19 But one told Saul, saying, Behold, David is at Ramoth in Ramah.

20 And Saul sent messengers to take David: and when they saw a company of Prophets prophesying, and Samuel standing as appointed out them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was tolde Saul, he sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went he himselfe to Ramah, and came to a great Well that is in Sechu, and he asked, and sayd, Where are Samuel and David? and one sayd, Beholde, they bee at Ramoth in Ramah.

23 And he went thither, even to Ramoth in Ramah, and the Spirit of God came vpon him also, and he went prophesying vntill he came to Ramoth in Ramah.

24 And he stript off his clothes, and he prophesied also before Samuel, and fell downe naked all that day and all that night: therefore they say, Is Saul also among the Prophets?

CHAP. XX.

3 Jonathan comforteth David. 3 They renew their league. 33 Saul would haue killed Jonathan. 38 Jonathan aduerseth David by three arrows of his fathersurie.

And David fled from Ramoth in Ramah, and came & laid before Jonathan, What haue I done? what is mine iniquity? and what sinne haue I committed before thy father, that he seeketh my life?

2 And hee said vnto him, God forbid, thou shalt not die: behold, my father will do nothing great nor small, but he will shew it mee: and why should my father hide this thing from me? he will not doe it.

3 And David sware againe, & said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Jonathan shall not know it, lest hee be sorrie: but indeed, as the Lord liueth, and as thy soule liueth, there is but a step betwene mee and death.

4 Then sayd Jonathan vnto David, Whatsoeuer thy soule requireth, that I will doe vnto thee.

5 And David layd vnto Jonathan, Behold, to morrow is the first day of the month, and I should sit with the king at meat: but let mee goe, that I may hide my selfe in the fields vnto the third day at euen.

6 If thy father make mention of mee, then say, David asked leaue of me, that hee might goe to Beth-lehem to his owne citie: for there is a yeerely sacrifice for all that familie.

7 And if hee say thus, It is well, thy seruant shall haue peace: but if he be angry, be

sure that wickednesse is concluded of him.

8 So shalt thou shew mercy vnto thy seruant: for thou hast toynd thy seruant into a couenant of the Lord with thee, and if there bee in mee iniquitie, slay thou me: for why shouldst thou bring mee to thy father?

9 And Jonathan answered, God keepe that from thee: for if I knew that wickednesse were concluded of my father to come vpon thee, would not I tell it thee?

10 Then said David to Jonathan, What shall tell mee how thou shalt know, if thy father answer thee cruelly?

11 And Jonathan sayd to David, Come, and let vs goe out into the field: and they twaine went out into the field.

12 Then Jonathan sayd to David, O Lord God of Israel, when I haue groped my fathers munde to morrow at this time, or within this three dayes, and if it be well with David, and I then send not vnto thee, and shew it thee,

13 The Lord doe so and much more vnto Jonathan: but if my father haue mind to doe thee euill, I will shew thee also, and send thee away, that thou mayest go in peace: and the Lord be with thee as hee hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shew mee the mercy of the Lord, that I die not.

15 But I require that thou cut not off thy mercy from mine house for euer: no, not when the Lord hath destroyed the enemies of David: euery one from the earth.

16 So Jonathan made a bond with the house of David, saying, Let the Lord require it at the hands of Davids enemies.

17 And againe Jonathan sware vnto David, because hee loued him (for hee loued him as his owne soule.)

18 Then said Jonathan to him, To morrow is the first day of the month, and thou shalt be looked for: for thy place shall bee empty.

19 Therefore thou shalt hide thy selfe three dayes, then shalt thou goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone & Ezel.

20 And I wil shoot three arrowes on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Go see, the arrowes are on this side thee, bring them, and come thou: for it is well with thee, and no hurt, as the Lord liueth.

22 But if I lay thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord bee betweene thee and me for euer.

24 So David hid himselfe in the field: and when the first day of the month came, the king late to eat meate.

25 And the king late, as at other times vpon his seat, euen vpon his seat by the wall: and Jonathan arose, and Abner sate by Davids side, but Davids place was empty.

P 4

26 And

Chap. 18. 3. and 23. 18.

e That hee were fully determined.

f If thy father do fauour me.

g The Lord punish mee most grievously.

h I know that if thou werest now preferred to the kingdom, thou wouldest not destroy me, but shew thy selfe friendly to my posterity.

Or, mentioned.

Ebr. of the way, because it serueth as a signe to shew the way to them that passed by.

Ebr. peace.

The Lord is the author of thy departure.

g Naioth was a schoole where the word of God was studied, neere to Ramah. h Being their chiefe instructor. i Changed their minds and praised God.

k With a mind to persecute them. l His kingly apparell. m He humbled himselfe as other did. Chap. 10. 11.

a For Saul was stayed, and prophesied a day & a night by Gods providence that David might haue time to escape. † Ebr. reucale it in mine care.

b I am in great danger of death

† Ebr. saith.

c At what time there should be solemne sacrifice Num. 28. 1. to the which they added peace offerings and feasts. d Reade Chap. 11. 21.

k Yet he might haue some businesse to let him.

29 And Saul sayd nothing that day: for he thought, Some thing hath befallen him, though he were cleane, or els because he was not purified.

l Thus he speaketh contemptuously of Dauid.

30 But on the morrow which was the second day of the moneth, Dauids place was emptye againe: and Saul sayd vnto Jonathan his sonne, Wherefore commeth not the sonne of Ishai to meate, neither yesterday nor to day?

m That is, a peace offering.

28 And Jonathan answered vnto Saul, Dauid required of mee, that he might goe to Beth-lehem.

n Meaning, all his kinsefolke.

29 For he sayd, Let me goe, I pray thee: for our family offereth a sacrifice in the citie, and my brother hath sent for mee: there fore now if I haue found fauour in thine eyes, let me goe, I pray thee, and see my brother: this is the cause that he cometh not vnto the kings table.

o Thou art euer contrary vnto me as thy mother is.

30 Then was Saul angry with Jonathan, and sayd vnto him, Thou sonne of the wicked rebellious woman, doe not I know, that thou hast cholen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

p For it were too great tyrannie to put one to death, and not to shew the cause why.

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not bee established, nor thy kingdome: wherefore now send and fet him vnto mee, for he shall surely die.

q For this was the third day, as it was greed vpon, verse, 5.

32 And Jonathan answered vnto Saul his father, and sayd vnto him, Wherefore shall hee die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Jonathan knew that it was determined of his father to slay Dauid.

34 So Jonathan rose from the table in great anger, and did eate no meate the second day of the moneth: for hee was sorry for Dauid, and because his father had refused him.

35 On the next morning therefore Jonathan went out into the fildes, at the time appointed with Dauid, and a little boy with him.

36 And hee sayd vnto his boy, Runne now, seeke the arrowes which I shooe, and as the boy ranne, hee shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Jonathan had shot, Jonathan cried after the boy, and said, Is not the arrow beyond thee?

r By these words he admonished Dauid what he ought to doe.

38 And Jonathan cried after the boy, Make speede, haste, and stand not still: and Jonathans boy gathered by the arrowes, and came to his master.

s It seemeth that he had shot on the Northside of the stone, lest the boy should haue espied Dauid,

39 But the boy knew nothing: onely Jonathan and Dauid knew the matter.

40 Then Jonathan gaue his bow and arrowes vnto the boy that was with him, and sayd vnto him, Goe, cary them into the citie.

41 As soone as the boy was gone, Dauid arose out of a place that was toward the South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Jonathan sayd to Dauid,

Goe in peace: that which wee haue sworn both of vs in the name of the Lord, saying, The Lord be betweene me and thee, and betwene my seed and betwene thy seed, let it stand for euer.

43 And he arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest, 6 Hee getteth of him the shewbread to satise his hunger, 7 Doeg Sauls seruants was present, 10 Dauid fleeth to King Achish, 13 and there saineth himselfe mad.

Then came Dauid to Nob, to Ahimelech the Priest, and Ahimelech was appointed at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid sayd to Ahimelech the Priest, The King hath commanded me a certaine thing, and hath said vnto mee, Let no man know whereabouts I send thee, and what I haue commanded thee: and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hand, giue me five cakes of bread, or what cometh to hand.

4 And the Priest answered Dauid, and sayd, There is no common bread vnder mine hand, but here is hallowed bread, if the young men haue kept themselves, at least from women.

5 Dauid then answered the Priest, and sayde vnto him, Certainly women haue bene separated from vs these two or three dayes since I came out: and the vessels of the young men were holy, though the way were prophane, and how much more then shall every one bee sanctified this day in the vessell?

6 So the Priest gaue him hallowed bread: for there was no bread there, save the shewbread that was taken from before the Lord to put hore bread there, the day that it was taken away.

7 And there was the same day one of the seruants of Saul abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls herdmen.

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? For I haue neither brought my sword nor my harness with mee, because the Kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistin, whom thou slewest in the valley of Elah, behold, it is wrapped in a cloth behind the Ephod: if thou wilt take that to thee, take it: for there is none other save that here: and Dauid sayd, There is none to that, giue it me.

10 And Dauid arose, and fled the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish sayd vnto him, Is not this Dauid the King of the land? did they not sing vnto him in daunces, saying, Saul hath slaine his thou sand

Which hath he callect in the eight verse, the couenant of the Lord.

a Where the Arke then was, to aske counsell of the Lord.

b These infirmities that we see in the Saints of God, teach vs that none hath his iustice in himselfe: but receiueth it of Gods mercy.

Exod. 25. 30.

Leuit. 24. 5.

mat. 12. 3, 4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shall be more carefull to keepe his vessell holy when he shall haue eaten of this holy food.

f Tarying to worship before the Arke.

h Or, master of them that keepe Sauls castle.

Chap. 17. 1.

g Behinde that place where the hie Priests garment lay.

h That is, out of Sauls dominion,

Chap. 17. 9.

Chap. 18. 7.

and 29. 5.

ecclus. 47. 6.

†Elt. put these words in his heart.

† By making marks & toys.

k Is he meete to be in a Kings house?

land, and David his ten thousand?

12 And David considered these words, and was sore afraid of Achish the King of Gath.

13 And hee changed his behaviour before them, and fained himselfe madde in their hands, and scrabbled on the doores of the gate, and let his spittle fall downe vpon his beard.

14 Then said Achish vnto his servants, Lo, ye see the man is beside himselfe, wherefore haue ye brought him to me?

15 Haue I neede of mad men, that ye haue brought this fellow to play the madde man in my presence? Shall hee come into mine house?

CHAP. XXII.

1 David hideth himselfe in a cave. 2 Many that were in trouble came vnto him. 3 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

|| Or, captains.

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong hold.

e That a great bruit went on him.

f Yet that are of my tribe and lineage.

g Hereby hee would perswade them that this conspiracy was most horrible, where the sonne conspired against the father, and the seruant against his master.

David therefore departed thence, and fained himselfe in the cave of ^a Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, & all those that were vexed in minde, and hee was their || prince, and there were with him about foure hundred men.

3 ¶ And David went thence to Mizpeh in ^b Moab, and said vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And he brought them before the king of Moab, and they dwelt with him all the while that David was in the ^d hold.

5 And the Prophet Gad said vnto David, Abide not in the holde, but depart and goe into the land of Iudah. Then David departed, and came into the forrest of Hareth.

6 ¶ And Saul heard that David was ^e discouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruantes stood about him.

7 And Saul said vnto his seruantes that stood about him, Heare now yee sonnes ^f of Beniamin, will the sonne of Ishai giue euery one of you fieldes and vineyards? will hee make you all captaines ouer thousands, and captaines ouer hundreds?

8 That all yee haue conspired against mee, and there is none that telleth mee that my sonne hath made a covenant with the sonne of Ishai? and there is none of you that is loyde for mee, or sheweth mee, that my sonne hath stirred vp my seruant to lie in waite against mee, as appeareth this day.

9 ¶ Then answered Doeg the Edomite (who was appointed ouer the seruantes of Saul) and said, I saw the sonne of Ishai when hee came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gaue him victuals, and hee gaue him also the sword of Goliath the Philistin.

11 Then the king sent to call Ahimelech the Priest, the sonne of Ahitub, and all his fathers house, to wit, ^h the Priests that were in Nob: and they came all to the king.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuals, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in waite as appeareth this day?

14 ¶ And Ahimelech answered the king, and said, Who is so faithfull among all thy seruantes as David, being also the Kings son in law, and goerth at thy commandment, and is honourable in thine house?

15 ¶ Haue I this day first begunne to aske counsell of God for him? be it farre from me, let not the King impure any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lest ⁱ I should be put to death.

16 Then the king said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King sayd vnto the || sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fled, and shewed it not to me. But the seruantes of the King ^k would not moue their handes to fall vpon the Priests of the Lord.

18 Then the King said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day fourescore and nine persons that did weare a linnen Ephod.

19 Also Nob the citie of the Priests sinned hee with the edge of the sword, both man and woman, both childe and suckling, both oxe and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub, (whose name was Abiathar) ^l escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David said vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that hee would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for || hee that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

5 David chaseth the Philistines from Keilah. 13 David departeth from Keilah, and remaineth in the wilderness of Ziph. 26 Iamath comforteth David. 28 Sauls enterprise is broken in pursuing David.

h Which were the remnant of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also when he had great affaires, consulted with the Lord for him?

|| Or, footmen.

k For they knew that they ought not to obey the wicked commandment of the king in slaying the innocents.

l This was Gods providence, who according to his promise preserved some of the house of Eli, Chap. 2. 33.

|| Or, be that taketh thy life, shall take mine also.

Then

a Which was a citie in the tribe of Iudah, Iosh. 15. 44.

Then they tolde Dauid, saying, Behold, the Philistims fight against ^a Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered Dauid, Doe and smite the Philistims, and Iane Keilah.

b That is, in the mids of Iudah, much more when we come to the borders against our enemies.

3 And Dauids men said vnto him, See, wee bee afraid heere in ^b Iudah, how much more if wee come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, & said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: Thus Dauid saved the inhabitants of Keilah.

Chap. 22. 20.

c By Gods providence the Ephod was preserved and kept with Dauid the true King. [†] Ebr. in his hand.

6 And when Abiathar the sonne of Ahimelech ^a fled to Dauid to Keilah, he brought an ^a Ephod [†] with him.)

7 And it was tolde Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 And Dauid hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, ^a Bring the Ephod.

d To consult with the Lord by Vrim and Thummim.

10 Then sayd Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer mee vp into his hand? And will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, Hee will come downe.

|| Or, gonimmons.

12 Then said Dauid, Will the ^{||} lords of Keilah deliuer mee vp, and the men that are with mee, into the hand of Saul? And the Lord sayd, They will deliuer thee vp.

|| Or, to and fro, as hauing no certaine place to goe to.

|| Or, strong places. e No power nor policy can preuaile against Gods children, but when he appointed the time.

† Ebr. his hand. f Jonathan affirmeth Dauid, that God will accomplish his promise and that his father striueth against his owne conscience.

13 Then Dauid and his men, which were about fixe hundred, arose, and departed out of Keilah, and went ^{||} whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and hee left off his iourney.

14 And Dauid abode in the wilderness in ^{||} holds, and remained in a mountaine in the wilderness of Ziph. And Saul sought him euery day, but God ^a deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted [†] him in God.

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be [†] King ouer Israel, and I

shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood, but Jonathan went to his house.

19 Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood, in the hill of Hachilah which is on the right side ^{||} of Ieshimon?

|| Or, of the wilderness.

20 Now therefore, O king, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for yee haue had compassion on me.

g The Lord recompense this friendship.

22 Goe, I pray you, and prepare yet better: know and see his place where he [†] haunteth, and who hath seene him there: for it is said to me, He is subtil and craftie.

† Ebr. where his foot hath bene.

23 See therefore, and know all the secret places where hee hideth himselfe, and come yee againe to me with the certaintie, and I will goe with you: and if he be in the ^h land, I will search him out throughout all the thousands of Iudah.

h In your country of Ziph, which is in Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore hee came downe vnto a rocke, and abode in the wilderness of ⁱ Maon. And when Saul heard that, hee followed after Dauid in the wilderness of Maon.

i Which was also in the tribe of Iudah, Iosh. 15.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about to take them.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the Lions mouth.

27 But there came a ^l messenger to Saul, saying, Hasten thee, and come: for the Philistims haue invaded the land.

l That is, the scope of diuision, because there they diuided themselves one from another.

28 Therefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [†] Se-la-hammalechoth.

CHAP. XXIII.

1 Dauid hidde in a cave sheweth Saul, 10 Hee sheweth to Saul his innocencie, 18 Saul acknowledgeth his fault. 22 Hee causeth Dauid to sweare vnto him to be fauourable vnto him.

And Dauid went thence, and dwelt in ^a holds at En-gedi.

a That is, in strong places, which were defended by nature.

2 When Saul was returned from the Philistims, they told him, saying, Behold, Dauid is in the wilderness of ^b En-gedi.

b A citie of Iudah, Iosh. 15. 62.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And hee came to the sheepe coates by the way where there was a cave, and Saul went in [†] to doe his easement: and Dauid and his men late in the [†] inward parts

† Ebr. to come his fesse. † Ebr. in the sides.

c Here we see how ready we are to hasten Gods promise, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause, he repented that he had touched his enemye.

e Contrary to the false report of them that said, David was Sauls enemye, he proueth himselfe to be his friend.

|| Or, the proverbe of an ancient man.

† Ebr. iudge.

f Though hee was a most cruell enemye to David, yet by his great gentleness his conscience compelled him to yeeld.

† Ebr. a good way, g Though this tyrant saw and confessed the fauour of God toward David, yet he ceaseth not to persecute him against his owne conscience.

parts of the caue.

5 And the men of Dauid said vnto him, See, the day is come, whereof the Lord said vnto thee, Behold, I will deliuer thine enemye into thine hand, and thou shalt do to him as it shal seeme good to thee. Then Dauid arose, and cut off the lap of Sauls garment priuily.

6 And afterward Dauid was^d touched in his heart, because hee had cut off the lappe which was on Sauls garment.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords anoynted, to lay mine hand vpon him: for he is the anoynted of the Lord.

8 So Dauid ouercame his seruants with these words, and suffered them not to arise against Saul: so Saul rose vp out of the caue, and went away.

9 ¶ Dauid also arose afterward, & went out of the caue, and cried after Saul, saying, O my lord the king. And when Saul looked behind him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, Wherefore giueth thou an eare to mens words, that say, Behold, Dauid seeketh euil against thee?

11 Behold, this day thine eyes haue scene that the Lord hath deliuered thee this day into mine hand in the caue, and some bade me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords anoynted.

12 Whereouer my father, behold: behold, I lay the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Understand and see, that there is neither euil nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betwene thee and mee, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the || old proverbe saith, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? After whom dost thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, & iudge betwene thee and me, and see, and plead my cause, and † deliuer me out of thine hand.

17 ¶ When Dauid had made an ende of speaking these wordes to Saul, Saul sayd, Is this thy voyce, my sonne David? and Saul lift vp his voice and wept.

18 And sayd to Dauid, Thou art more righteous then I: for thou hast rendered me good, and I haue rendered thee euil.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lord had closed me in thine hands thou killedst me not.

20 For who shall finde his enemye, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I knowe that thou shalt be king, and that the kingdome of Israel shall be established in thine hand.

22 Swear now therfore vnto me by the Lord, that thou wilt not destroy my seed after me, & that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dyeth. 3 Nabal and Abigail. 33 The Lord killeth Nabal. 43 Abigail and Abimeam Davids wives. 44 Michal ugiuen to Phaltai.

¶ Then* Samuel died, and all Israel ascrubled, and mourned for him, and buried him in his owne house at Ramah. And Dauid arose and went downe to the wilderness of Paran.

2 Now in^b Maon was a man, who had his possession in Carmel, and the man was exceeding mighty, and had three thousand sheepe, and a thousand goates: and hee was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, & shee was a woman of singular wisdom and beautifull, but the man was churlish and euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name † how he doeth.

6 And thus shall ye say † for salutation, Both thou and thine house, and all that thou hast be in peace, wealth and prosperity.

7 Behold, I haue heard that thou hast shearers: now thy shepherds were with vs, and wee did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants, and they will shew thee. Wherefore let these yong men finde fauour in thine eyes: (for wee come in a good season) giue, I pray thee, whatsoever^d cometh to thy hand, vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Davids yong men came, they told Nabal all those wordes in the name of Dauid, and held their peace.

10 ¶ Then Nabal answered Davids seruants, and said, Who is Dauid? and who is the sonne of Ishai? there be many seruants now adapes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men whom I knowe not whence they be?

12 ¶ So Davids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the † cariage.

14 Now one of the seruants tolde Abigail Nabals wife, saying, Behold, Dauid sent

Chap. 28. 3.

ecclus. 46. 13.

20.

a That is, among his owne kinred.

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

† Ebr. of peace.

c Some reade, So mayest thou liue in prosperity the next yeere, both thou, &c. † Ebr. for life.

d Whatsoever thou hast ready for vs,

e Thus the covetous wretches in stead of relieuing the necessitie of Gods children, vse to reuile these persons, and condemne their cause.

† Ebr. cariage.

Chap. 23. 19.
Or, in Gibeath.
Or, the wilderness.

a That is, of the most skillfull and valiant souldiers.

Or, to a certaine place.

Chap 24. 50.
and 17. 55.

b Who was a stranger and not an Israelite.
c Who afterward was Davids chiefe captaine.

Or, bolster.

d Meaning, he would make him sure at one stroke.

e To wit, in his owne priuare cause: for Iehu slew takers at Gods appointment, 2. King. 9. 24.

f Ebr. the beauee fepce of the Lord was fallen upon them.

g Ebr. answered.

f Esteemed most valiant and meet to saue the king?

Asaine the Ziphims came vnto Saul to Gibeath, saying, * Doeth not David hide himselfe in the hill of Hachilah before Jeshimon?

2 Then Saul arose, and went downe to the wilderness of Ziph, hauing thre thousand chosen men of Israel with him, for to seeke David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side. Now David abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For David had sent out spies, and understood that Saul was come in very deepe.)

5 Then David arose, and came to the place where Saul had pitched, and when David beheld the place where Saul lay, and Abner the sonne of Ner, which was his chiefe Captaine (for Saul lay in the fort, and the people pitched round about him.)

6 Then spake David, and sayd to Abimelech the Hittite, and to Abisath the sonne of Zeruah, brother to Joab, saying, Wilho wil goe downe with me to Saul to the host? Then Abisath sayd, I will goe downe with thee.

7 So David and Abisath came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner and the people lay round about him.

8 Then said Abisath to David, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

9 And David sayd to Abisath, Destroy him not: for who can lay his hand ou the Lords anoynted, and be guiltlesse?

10 Whereouer David sayd, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lordes Anoynted: but I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So David tooke the speare, and the pot of water from Sauls head, & they gat them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for the Lord had sent a dead sleepe vpon them.

13 Then David went into the other side, and stood on the top of an hill as farre off, a great space being betweene them.

14 And David cryed to the people, and to Abner the sonne of Ner, saying, Heareth thou not, Abner? Then Abner answered, and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a man? and who is like thee in Israel? wherfore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the

Lord liueth, yee are worthy to die, because yee haue not kept your master the Lords Anoynted: and now let where thee Kings speare is, and the pot of water that was at his head.

17 And Saul knew Davids voyce, and said, Is this thy voyce, my sonne David? And David said, It is my voyce, my lord, O king.

18 And hee sayd, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the wordes of his seruant. If the Lord haue stirred thee against mee, let him smell the sauour of a sacrifice: but if the children of men haue done it, turned bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lords, saying, Go, serue other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountatnes.

21 Then said Saul, I haue sinned: come againe, my sonne David: for I will doe thee no more harme, because my soule was precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then David answered, and said, Behold the Kings speare, let one of the pong men come ouer and fet it.

23 And let the Lord rewarde euery man according to his righteousnes and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords anoynted.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul sayd to David, Blessed art thou, my sonne David: for thou hast doe great things, and also preuaile. So David went his way, and Saul returned to his place.

CHAP. XXVII.

a David fleeth to Achish king of Gath, who giueth him Ziklag. 8 David destroyeth certaine of the Philistims. 10 Achish is deceived by David.

And David said in his heart, I shall now perish one day by the hand of Saul: is it not better for mee that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of me to seeke me any more in all the coasts of Israel, and so escape out of his hand?

2 David therefore arose, and hee, and the sixe hundred men that were with him, went vnto Achish the sonne of Maach king of Gath.

3 And David dwelt with Achish at Gath,

f Ebr. sonne of death.

g Hereby it appeareth, that the hypocrite persecuted David against his owne conscience, and contrary to his promise.

h Let his anger towards vs be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

k Because thou saudest my life this day.

Thus he protesteth his innocencie towards Saul, not defending his iustice in the fight of God, in whose presence none is righteous, Psal. 14. 3. & 130. 3.

m To Gibeath of Benjamin.

a David distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

b Thus God by his providence changeth the enemies hearts, and maketh them to fauour his in their necessitie.

Gath, hee, and his men, every man with his household, Dauid with his two wiues, Ahinoam the Izzreelite, and Abigail Nababs wife the Carmelite.

4 And it was tolde Saul, that Dauid was fled to Gath: so he sought no more for him.

c Let thine officers appoint me a place.

5 And Dauid sayd vnto Achish, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the country, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

f Ebr. the number of the dayes.

7 And f the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

8 Then Dauid and his men went vp, and invaded the Geshurites, and the Gittites, and the Amalekites: for they inhabited the land from the beginning, from the way as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman alive, andooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

|| Or, against whom.

10 And Achish said, || Where haue ye bene a routing this day? And Dauid answered, Against the South of Iudah, and against the South of the Jerahmeelites, & against the South of the Kenites.

e Which were a family of the tribe of Iudah, 1. Chron. 2. 9.

11 And Dauid saued neither man nor woman alive, to bring them to Gath, saying, Lest they should tell on vs, and say, So did Dauid, and so will bee his manner all the while that he dwelleth in the countrey of the Philistims.

|| Or, he doth surely abhorre his people.

12 And Achish beleued Dauid, saying, || Hee hath made his people of Israel utterly to abhorre him: therefore he shall be my seruant for euer.

CHAP XXVIII.

2 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 who declareth his ruine.

NOW at that time the Philistims assembled their bands and army to fight with Israel: therefore Achish said to Dauid, Bee sure, thou shalt goe out with mee to the battell, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmity he durst not denie him. Chap. 25. 1.

2 And Dauid sayd to Achish, Surely thou shalt know what thy seruant can doe. And Achish sayd to Dauid, Surely I will make thee keeper of mine head for euer.

b According to the commandement of God, Exod. 22. 21, Deut. 18. 10, 11.

3 (* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had put away the soothsayers, and the soothsayers out of the land.)

4 Then the Philistims assembled themselves, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, hee was afraid, and his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Urim, nor yet by Prophets.

c Meaning, the hie Priest, Exod. 28. 30.

7 Then sayd Saul to his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her and aske of her. And his seruants said to him, Behold, there is a woman at Endor that hath a familiar spirit.

8 Then Saul changed himselfe, and put on other rayment, and he went, and two men with him, and they came to the woman by night: and hee sayd, I pray thee, coniecture vnto mee by thy familiar spirit, and bring mee him by whom I shall name vnto thee.

d Hee seeketh not to God in his misery, but is led by Satan to vnlawfull meanes, which in his conscience hee condemneth.

9 And the woman sayd vnto him, Behold, thou knowest what Saul hath done, how hee hath destroyed the soothsayers, and the soothsayers out of the land: wherefore thou seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shall come vnto thee for this thing.

|| Or, punishment.

11 Then said the woman, Whom shall I bring vp vnto thee? And he answered, Bring me by Samuel.

e He speaketh according to his grosse ignorance not considering the state of the Saines after this life, and how Satan hath no power ouer them.

12 And when the woman saw Samuel, she cryed with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

|| Or, an excellent person.

13 And the king said vnto her, Be not afraid: for what sawest thou? And the woman sayd vnto Saul, I saw gods ascending by out of the earth.

f To his imagination, albeit it was Satan, who tooke vpon him the forme of Samuel, as he can doe, of an Angel of light.

14 Then he sayd vnto her, What fashion is he of? And shee answered, An olde man cometh by lapped in a mantle: and Saul knew that it was Samuel, and hee inclined his face to the ground, and bowed himselfe.

† Ebr. by the hand of Prophets.

15 And Samuel sayd to Saul, Why hast thou disguised mee, to bring mee by? Then Saul answered, I am in great distress: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee what I shall doe.

16 Then said Samuel, Wherefore then dost thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?

g That is, to Dauid.

17 Euen the Lord hath done to him, as he spake by mine hand: for the Lord will rent the Kingdome out of thine hand, and giue it thy neighbour Dauid.

Chap. 15. 28, || Or, messenger.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover, the Lord will deliuer Israel with thee into the hands of the Philistims: and to morrow shalt thou and thy souldiers bee with mee, and the Lord shall giue

h Yee shall be dead, chap. 31. 6.

glue the hoste of Israel into the hands of the Philistines.

i The wicked when they heare Gods iudgments tremble and despaire, but cannot seeke for mercie by repentance.
k I haue ventured my life.

20 Then Saul fell straightway all a long on the earth, and was sore afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and said that he was sore troubled, and sayd vnto him, See, thine handmaid hath obeyed thy voyce, and I haue put my soule in mine hand, and haue obeyed thy words which thou saidst vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voice of thine hand-mayd and let me let a morsell of breade before thee, that thou mayest eat, and get thee strength, and goe on thy iourney.

23 But he refused, and said, I wil not eat: but his seruants & the woman together compelled him, and he obeyed their voyce: so hee arose from the earth, and sate on the bed.

24 Now the woman had a far calfe in the house, and she hasted, and killed it, and tooke floure, and kneaded it, and baked of it unleavened bread.

25 Then shee brought them before Saul, and before his seruants: and when they had eaten, they stode vp, and went awaye the same night.

CHAP. XXIX.

4 The Princes of the Philistines cause David to be sent backe from the battle against Israel, because they distrusted him.

5 The Philistines were gathered together with all their armies in Aphek: and the Israelites pitched by the fountaine: which is in Jezreel.

6 And the princes of the Philistines went forth by hundreds, and thousands, but David and his men came behind with Achish.

7 Then said the Princes of the Philistines, What doe these Chereues here? And Achish said vnto the Princes of the Philistines, Is not this David the seruant of Saul the king of Israel, who hath bin with me these dayes, or these yeeres, and I haue found nothing in him, since hee dwelt with me vnto this day.

8 But the Princes of the Philistines were wroth with him, and the princes of the Philistines said vnto him, Send this fellowe backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell he bee an aduersary to vs: for wherewith should hee obtaine the fauour of his master? should it not bee with the heads of these men?

9 Is not this David of whom they sang in dances, saying, Saul slew his thousand and David his ten thousand?

10 Then Achish called David, and said vnto him, As the Lord liueth, thou hast bin bright and good in my sight, when thou wentest out and in with mee in the hoste, neither haue I found euill with thee since thou camest to mee vnto this day, but the princes doe not fauour thee.

11 Wherefore now returne, and goe in peace, that thou displease not the Princes

of the Philistines.

8 And David said vnto Achish, But what haue I done? & what hast thou found in thy seruant as long as I haue berne with thee vnto this day, that I may not goe and fight against the enemies of my lord the king.

9 Achish then answered, and said to David, I knowe thou pleasest mee, as an Angel of God: but the Princes of the Philistines haue said, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy masters seruants that are come with thee: and when ye bee vp early, as soone as ye haue light, depart.

11 So David and his men rose vp early to depart in the morning, and to returne into the land of the Philistines: and the Philistines went vp to to Jezreel.

CHAP. XXX.

1 The Amalekites burne Ziklag, 5 Davids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies, recovereth the praye. 24 Hee divideth it equally, 26 and sendeth part to his friends.

12 When David and his men were come to Ziklag the third day, the Amalekites had invaded vpon the South, euen vnto Ziklag, and had smitten Ziklag, and burnt it with fire.

13 And had taken the women that were therein prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

14 So David and his men came to the cite, and behold, it was burnt with fire, and their wiues, and their sonnes, and their daughters were taken prisoners.

15 Then David and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

16 Davids two wiues were taken prisoners also, Abinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite.

17 And David was in great sorrow: for the people intended to stone him, because the hearts of all the people were bereed every man for his sonnes and for his daughters: but David comforted himselfe in the Lord his God.

18 And David sayde to Abiathar the Priest Ahimelechs sonne, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to David.

19 Then David asked counsell at the Lord, saying, Shall I follow after this company? shall I ouertake them? And hee answered him, Follow: for thou shalt surely ouertake them, and recover all.

20 So David and the six hundred men that were with him, went, and came to the river Besor, where a part of them abode.

21 But David and four hundred men followed (for two hundred abode behinde, being too weary to goe ouer the river Besor).

22 And they found an Egyptian in the field, and brought him to David, and gaue him bread, and hee did eate, and they gaue him water to drinke.

23 Also they gaue him a few figges, and two

e This dissimulation cannot be excused: for it grieued him to goe against the people of God.

f With them that fled vnto thee from Saul.

a After that he departed from Achish.

b That is, destroyed the city.

c For these only remained in the city, when the men were gone to warre.

d Thus we see, that in troubles and aduersitie we doe not consider Gods providence, but like raging beasts forget both our owne duetie, and contemne Gods appointment ouer vs.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shal be sure to finde comfort.

f God by his providence both provided for the necessity of this poore stranger, and made him a guide to David to accomplish his enterprise.

|| Or, in Ain.

|| Or, captaines.
a According to their bands or ensignes.

b Meaning, a long time, that is foure moneths and certaine dayes. Cha. 27. 7.
† Ebr. fell at.
Gene. 25. 18.
1. Chron. 12. 19.

e Would not Saul receiue him to fauour, if he could betray vs? Chap. 18. 7.
and 21. 11.

d That is, wast with me.
† Ebr. thou art not good in the eyes of the princes.

two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunk any water in three dayes, and three nightes.

13 ¶ And Dauid said vnto him, To whome belondest thou? and whence art thou? And he said, I am a yong man of Egypt, and seruant to an Amalekite: and my master left mee three dayes agoe, because I fell sicke.

14 ¶ And he roused vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 ¶ And Dauid said vnto him, Canst thou bring mee to this company? and hee said, I sweare vnto mee by God, that thou wilt neither kill me, nor deliuer me into the hands of my master, and I will bring thee to this company.

16 ¶ And when he had brought him thither, behold, they lay scattered abroad vpon all the earth, eating, and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistines, and out of the land of Iudah.

17 ¶ And Dauid smote them from the twilight, euen vnto the euening of the next morrow, so that there escaped not a man of them, save foure hundred young men, which rode vpon camels, and fled.

18 ¶ And Dauid recovered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 ¶ And they lacked nothing, small or great, sonne or daughter, or of the spoile of all that they had taken away: Dauid recovered them all.

20 ¶ Dauid also tooke all the sheepe, and the oxen, and they drave them before his cattell, and laid, This is Dauid's pray.

21 ¶ And Dauid came to the two hundred men that were too weary for to follow Dauid: whom they had made also to abide at the riuer Besor: & they came to meet Dauid, and to meet the people that were with him: so when Dauid came neere to the people, he saluted them.

22 ¶ Then answered all the enill and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will we giue them none of the pray that wee haue recovered, save to euery man his wife and his children: therefore let them carie them away and depart.

23 ¶ Then said Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserved vs, and deliuered the company that came against vs, into our hands.

24 ¶ For who will obey you in this matter? but as his parts that goeth downe to the battell, so shall his part be that carrieth by the saffe: they shall part alike.

25 ¶ So from that day forward he made it a statute & law in Israel vntill this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah, and to his friends, saying, See there is a blessing for you of the people of the enemies of the Lord.

27 ¶ He sent to them of Beth-el, & to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Ekremoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, & to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Arbach,

31 And to them of Bebron, and to all the places where Dauid and his men had haunted.

n Shewing himselfe mindfull of their benefits towards him.

CHAP. XXXI.

4 Saul killeth himselfe, 6 His children are slaine in the battell, 12 The men of Iabesh tooke downe his body which was hanged on the wall,

NDw the Philistines fought against Israel, and the men of Israel fled away from the Philistines, and they fell downe wounded in mount Gilboa.

1 Chron. 10. 1.

2 And the Philistines pressed sore vpon Saul and his sonnes, & slew Jonathan, and Abinadab, and Malchishua, Sauls sonnes.

|| Or, slaine.

3 And when the battell went sore against Saul, the archers and bow men hit him, and he was sore wounded of the archers.

† Ebr. found him, || Or, afraid.

4 ¶ Then said Saul vnto his armour bearer, Draw out thy sword, and thrust mee thorow therewith, lest the vncircumcised come and thrust me thorow and mocke mee: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword, and fell vpon it.

a So we see that his cruell life hath a desperate end, as is commonly seene in them, that persecute the children of God.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side Jordan saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistines came and dwelt in them.

b Neere to Gilgal.

8 ¶ And on the morrow, when the Philistines were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa.

c The tribes of Reuben and Gad, and halfe the tribe of Manasse.

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistines on euery side, that they should publish it in the Temple of their idoles, and among the people.

d In token of victorie and triumph.

10 And they layde by his armour in the house of Ashtaroth, but they hanged by his body on the wall of Beth-shan.

11 ¶ When the inhabitants of Iabesh Gilead heard what the Philistines had done to Saul,

e Whom he had deliuered from their enemies, Chap. 1. 1. 11.

12 ¶ Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes from the wall of Beth-shan, and came to Iabesh, and burnt them there.

Iere. 34. 5.

13 And tooke their bones, and buried them vnder a tree at Iabesh, and fasted seuen dayes.

f According to the custome of mourners.

THE

g For othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgment of God, which is then at hand to smite them.

i Some reade, and vnto the morrow of the two euening. that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them, besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods which appertained to euery man.

m Some referre these words to Dauid, that hee alledged an old custome and law as if it were written, It is both now and hath bene euer,

The second booke of Samuel.

THE ARGUMENT.

THis booke & the former beare the title of Samuel, because they containe the conception, nativity, and the whole course of his life, and also the lives and actes of two kings, to wit, of Saul, and David, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke concerneth those things which God brought to passe among this people under the government of Samuel & Saul: so this second booke declareth the noble acts of David after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellors, fained friends & flatterers, and partly by some of his owne children and people, and how by Gods assistance he overcame all difficulties, and enjoyed his kingdome in rest & peace. In the person of David the Scripture setteth forth Christ Iesus the chiefe King, who came of David according to the flesh, and was persecuted on every side with outward and inward enemies, as well in his owne person as in his members, but at length he overcometh all his enemies, and giveth his Church victory against all power both spirituall and temporall: and so reigneth with them, king for evermore.

CHAP. I.

4 It was told David of Sauls death. 15 He causeth him to be flaine that brought the tidings. 19 Hee lamenteth the death of Saul and Jonathan.



After the death of Saul, when David was returned from the slaughter of the Amalekites, and had been two daies in Bkrag,

2 Behold, a man came the third day out of the holte from Saul with his clothes rent, and earth vpon his head: and when he came to David, hee fell to the earth, and did obeisance.

3 Then David said vnto him, Whence comest thou? And he said vnto him, Out of the holte of Israel I am escaped.

4 And David saide vnto him, What is done? I pray thee, tell me. Then he sayde, That the people is fled from the battell, and many of the people are overthrowen, and dead, and also Saul and Jonathan his sonne are dead.

5 And David sayd vnto the young man that tolde it him, How knowest thou that Saul and Jonathan his sonne be dead?

6 Then the young man that tolde him, answered, As I came to mount Gilboa, behold, Saul leaned vpon his speare, and lo, the chariots and horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he sayd vnto me, Who art thou? And I answered him, I am an Amalekite.

9 Then said he vnto mee, I pray thee, come vpon me, and slay me: for anguish is come vpon me, because my life is yet whole in me.

10 So I came vpon him, and slew him, and because I was sure that hee could not liue after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then David tooke hold on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Jonathan

his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 Afterward David saide vnto the young man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David said vnto him, How wast thou not afraid to put forth thine hand to destroy the Anointed of the Lord?

15 Then David called one of his young men, and said, Goe nere, and fall vpon him, And he smote him that he died.

16 Then sayd David vnto him, Thy blood bee vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

17 Then David mourned with this lamentation ouer Saul, and ouer Jonathan his sonne.

18 (Also he bade them teach the children of Judah to shote, as it is writen in the booke of Iasher.)

19 O noble Israel, hee is slaine vpon thy high places: how are the mighty overthrowen?

20 Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistines reioyce, lest the daughters of the vncircumcised triumph.

21 Ye mountaines of Gilboa, vpon you be neither dew nor raine, nor be there sacrifices of offerings: for there the shield of the mighty is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bowe of Jonathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mighty.

23 Saul and Jonathan were louely and pleasant in their liues, and in their deaths they were not diuided: they were swifter then eagles, they were stronger then lions.

24 Pee daughters of Israel, weepe for Saul, which clothed you in scarlet, with pleasures, and hanged ornaments of golde vpon your apparell.

25 How were the mighty slaine in the mids of the battell? O Jonathan, thou wast slaine in the high places.

26 Woe is mee for thee, my brother Jonathan;

e After the lamentation he examined him againe.

Psal. 105. 15.

f Thou art iustly punished for thy fault.

g That they might be able to match their enemies the Philistines in that art.

Iosh. 10. 13.

h Or, righteous.

i Meaning Saul.

Micah. 1. 10.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments, and costly iswels.

1 Sam. 30. 17.

a Seeming to lament the overthrow of the people of Israel.

b As I fled in the chase.

|| Or, captam.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites.

† Ebr. stand vpon. d I am sorry, because I am yet aliue.

† Ebr. I stood vpon him.

Chap. 3. 31. and 3. 34.

David king ouer Iudah. Ish-bosheth II. Samuel. Asahel slaine. Warre betweene the

m Either to- ward their hus- bands, or their children.

nathan: very kind hast thou bene vnto mee: thy loue to me was wonderfull, passing the loue of women: how are the mighty ouer- throwen, and the weapons of war destroyed?

CHAP. II.

4 David is anoynted King in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battell of the seruants of David and Ish-bosheth. 32 The buriall of Asahel.

After this, Dauid asked counsell of the Lord, saying, Shall I go vp into any of the cities of Iudah? and the Lord said vnto him, Goe vp. And Dauid saide, Whither shall I goe? He then answered, Vnto Hebron.

2 So Dauid went by thither and his two wiues also, Ahinoam the Jezreelite, and Abigail Nababs wife the Carmelit.

3 And Dauid brought by the men that were with him, euery man with his house- hold, and they dwelt in the cities of Iehbron.

4 Then the men of Iudah came, and there they anoynted Dauid king ouer the house of Iudah. And they told Dauid, say- ing, That the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and saide vnto them, Blessed are ye of the Lord, that ye haue shew- ed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercy and trueth vnto you: and I will recom- pense you this benefite, because yee haue done this thing.

7 Therefore now let your hands be strong and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anoynted me king ouer them.

8 But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-bo- sheth the sonne of Saul, and brought him to Mahanaim.

9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Israel, and ouer Ephraim, and ouer Benjamin, and ouer all Israel.

10 Ish-bosheth Sauls sonne was forty yere old, when he began to reigne ouer Israel, and reigned two yere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yere and six moneths.)

12 And Abner the son of Ner, and the seruantes of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Joab the sonne of Zeriah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they late downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner saide to Joab, Let the young men now arise and play before vs. And Joab said, Let them arise.

15 Then there arose, & went ouer twelue of Benjamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his fellow by the head, and thrust his sword in his fellows side, so they fell downe together: wherefore the place was called || Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel fell before the seruants of Dauid.

18 And there were three loynes of Zeriah there, Joab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde doe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and saide, Art thou Asahel? and hee answered, Yea.

21 Then Abner saide, Turne thee either to the right hand, or to the left, & take one of the yong men, and take thee his weapons: but Asahel would not depart from him.

22 And Abner saide to Asahel, Depart from mee: wherefore should I limite thee to the ground? How then should I bee able to hold up my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder ende of the speare smote him vnder the fifth rib, that the speare came out behind him: and he fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

24 Joab also and Abishai pursued after Abner: And the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 And the childzen of Benjamin gather- ed themselues together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword deuoure for euer? know- est thou not that it will bee bitterness in the latter end? how long then shall it be, or thou bid the people returne from following their brethren?

27 And Joab said, As God liueth, if thou hadst not spoken, surely euen in the morning the people had departed euery one back from his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night thorow the plaine, and went ouer Jordan, and passed thorow all Bithron they came to Mahanaim.

30 Joab also returned backe from Abner, and when hee had gathered all the people to- gether, there lacked of Dauids seruants, nineteene men and Asahel.

31 But the seruants of Dauid had smit- ten of Benjamin, and of Abners men, so that thre hundred and threescore men died.

32 And they tooke by Asahel, and buried him in the sepulchre of his father, which was in Beth lehem: and Joab and his men went all night: and when they came to Hebron, the day arose.

i Meaning, his aduersary.

|| Or, the field of strong men.

k After that these foure and twenty were slaine,

|| Or spoile.

l Why dost thou prouoke me to kill thee?

m Some read in those parts, whereas the line- ly parts lie: as the heart, the lungs, the liver, the milke, and the gall.

n Shall we not make an end of murdering?

o If thou hadst not prouoked them to battell, verse 14.

|| Or, wilderness.

|| Or, to the tents.

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

CHAP.

a By the meanes of the Priest, as 1 Sam. 23. 2. and 2 Sam. 5. 19. b Which citie was also called Kiriath-arba, Iosh. 14. 15.

c In the time of his persecution,

1 Sam. 31. 13.

d According to his promise, which is to re- compensate them that are merci- full.

e So that you shall not want a captaine and a defender.

f Over the eleuen tribes.

g After this time was expired, hee reigned ouer all the countrey 33. yeres, Chap. 5. 5.

h Let vs see how they can handle their weapons.

CHAP. IIL

1 Long warre betwene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner, turneth to Dauid. 27 Ioab killeth him.

a That is, without intermission enduring two yeres, which was the whole reigne of Ish-bosheth. b Who is called also Daniel, 1. Cirion. 3. 1.

There was then a long warre betwene the house of Saul, and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Aginoam the Gileadite,

3 And his second was Chisleab of Abigail, the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Talmai the king of Gethur,

4 And the fourth, Adoniah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixth, Ithrean by Eglah Dauid's wife: these were borne to Dauid in Hebron.

6 Now while there was war betwene the house of Saul, and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ish-bosheth, and sayd, Am I a dogges head, which against Iudah doe shewe mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

9 So doe God to Abner, and more also, except as the Lord hath sworn to Dauid, I will not do to him,

10 To remooue the kingdome from the house of Saul, that the throne of Dauid may bee established ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And hee durst no more answer to Abner: for he feared him.

12 Then Abner sent messengers to Dauid on his behalfe, saying, Whose is the land? who should also say, Make couenant with me, and behold, mine hand shall be with thee, to bring all Israel vnto thee.

13 And he said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter, when thou comest to see me.

14 Then Dauid sent messengers to Ish-bosheth Sauls son, saying, Deliuer mee my wife Michal, which I married for an hundred foreskinnes of the Philistines.

15 And Ish-bosheth sent & tooke her from her husband Phaltiel the sonne of Lath.

16 And her husband went with her, and came weeping behinde her vnto Bahurim: then sayd Abner vnto him, Goe, and returne. So he returned.

17 And Abner had communication with the Elders of Israel, saying, We sought for Dauid in times past, that he might bee your king,

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.

19 Also Abner spake to Benjamin, and afterward Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to Dauid to Hebron, having twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner sayd vnto Dauid, I will rise vp, and goe gather all Israel vnto my lord the King, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went in peace.

22 And behold, the seruants of Dauid and Ioab came from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for hee had sent him away, and hee departed in peace.)

23 When Ioab & all the hoste that was with him were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, & sayd, What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the son of Ner: for he came to deceiue thee, and to know thy ougoing and ingoing, and to know all that thou doest.

26 And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, Ioab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fifth rib, that he dyed, for the blood of Alabel his brother.

28 And when afterward it came to Dauids eare, hee said, I and my kingdome are guiltlesse before the Lord for euil, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and Abithai his brother slew Abner, because hee had slaine their brother Alabel at Gibeon in battell)

31 And Dauid saide to Ioab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne before Abner, and king Dauid himselfe followed the beere.

32 And when they had buried Abner in Hebron, the King lift up his voyce, and wept beside the sepulchre of Abner, and

† Ebr. in the earre of Benjamin.

g Who challenged the kingdome, because of their father Saul.

|| Or, without harme.

h From warre against the Philistines.

i Here appeareth the malicious mind of Ioab, who would haue had the king to slay Abner for his private grudge.

1. King. 2. 5. || Or, secretly.

Chap. 2. 23.

k The Lord knoweth that I did not consent to his death.

l Abithai is said to slay him with Ioab, because he consented to the murder.

m Meaning before the corpe.

c Within seuen yeeres and fixe moneths.

d Doeſt thou esteeme me no more then a dog, for all my seruice done to thy fathers house? e We see how the wicked cannot abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes.

|| Or, secretly.

1. Sam. 13. 25, 27. 1. Sam. 25. 44.

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceived by the wicked.
o According to their custome, which was to banquet at burials.
p It is expedient sometime not only to conceive inward sorrow, but also that it may appear to others, to the intent that they may be satisfied.
|| Or, cruel.

a That is, Ish-bobeth.
b Meaning, that he was discouraged.

c The citie Beeroth was in the tribe of Benjamin, Josh. 18. 25.
d After the death of Saul for feare of the Philistines

e They disguised themselves as marchants, which came to buy wheat.
f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.
|| Or, wilderness.

all the people wept.
33 And the king lamented ouer Abner, and said, Did Abner as a *foole die?
34 Thine hands were not bound, nor thy feet tied in fetters of brasse: but as a man tilth by force wicked men, to dost thou fall, And all the people wept againe for him.
35 Afterward all the people came to caule Dauid eat * meat, while it was yet day, but Dauid ware, saying, So do God to me, and more also, if I eate bread, or oughr else, till the Sunne be downe.
36 And all the people knewe it, and it pleased them: as whateuer the king did, pleased all the people.
37 For all the people, and all Israel vnderstood that day, how that it was not the Kings deede, that Abner the sonne of Ner was slaine.
38 And the king saide vnto his seruants, Know ye not, that there is a pence, and a great man fallen this day in Israel?
39 And I am this day weake, and newly anoynted King: and these men the sonnes of Zerubbabel be too hard for me: the Lord reward the doer of euill according to his wickednesse.

CHAP. III.

5 Baanah and Rechab slay Ish-bobeth the sonne of Dauid. 12 Dauid commandeth them to be slaine.

AND when Sauls * sonne heard that Abner was dead in Hebron, then his handes were * feeble, and all Israel was a fraid.
2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab: the sonnes of Rimmon a Beerothite of the children of Benjamin, (for * Beeroth was reckoned to Benjamin).
3 Because the Beerothites * fled to Gittaim, and sojourned there vnto this day.
4 And Jonathan Sauls sonne had a sonne that was lame on his feete: hee was five yeere olde when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fledde away. And as shee made haste to flee, the childe fell, and began to halt, and his name was Nephtalim.
5 And the sonnes of Rimmon the Beerothites, Rechab and Baanah went and came in the heate of the day to the house of Ish-bobeth, (who slept on a bed at noone).
6 And beholds, Rechab and Baanah his brother came into the middes of the house, as they * would haue wheate, and they * smote him vnder the fike rib, and fled.
7 For when they came into the house, hee slept on his bed in his bed chamber, and they smote him, and slew him, and beheaded him, and tooke his head, and gate them away thorow the * plaine all the night.
8 And they brought the head of Ish-bobeth vnto Dauid to Hebron, and said to the king, Behold the head of Ish-bobeth Sauls sonne thine enemy, who sought after thy life: and the Lord hath auenged my lord the king this day of Saul, and of his seed.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduerarie,
10 When one * tolde me, and said that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in his slag, who thought that I would haue giuen him a reward for his tidings:
11 How * much more when wicked men haue slaine a righteous person in his owne house, and vpon his bedde: shall I not now there fore require his blood at your hand, and take you from the earth?
12 Then Dauid commanded his young men, and they slewe them, and cut off their handes and their feete, and hanged them vpon the poole in Hebron: but they tooke the head of Ish-bobeth, and buried it in the sepulchre of * Abner in Hebron.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 Hee taketh the fort of Zion. 19 He asketh counsell of the Lord, 20 and ouercometh the Philistines twice.

THEN * came all the tribes of Israel to Dauid vnto Hebron, and said thus, Behold, we are thy * bones and thy flesh.
2 And in time past when Saul was our king, thou seddest Israel in and out: and the Lord hath said to thee, * Thou shalt feed my people Israel, and thou shalt bee a Captaine ouer Israel.
3 So all the Elders of Israel came to the king to Hebron: and king Dauid made a covenant with them in Hebron * before the Lord: and they anoynted Dauid king ouer Israel.
4 Dauid was thirtie yeere old when he began to reigne: and he reigned fortie yeere.
5 In Hebron he reigned ouer Iudah * seven yeere, and six moneths: and in Ierusalem hee reigned thirtie and thre yeeres ouer all Israel and Iudah.
6 The king also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the * blinde and the lame, thou shalt not come in hether: thinking that Dauid could not come thither.
7 But Dauid tooke the fort of Zion: this is the citie of Dauid.
8 Now Dauid had sayde the same day, Whosoever smiteth the Jebusites, and getteth vp to the gutters, and smiteth the lame and blinde, which Dauids soule hateth, I will prefferre him: * therefore they said, The blinde and the lame shall not * come into that house.
9 So Dauid dwelt in that fort, & called it the citie of Dauid, and Dauid build round about it, from * Billo, and inward.
10 And Dauid prospered and grew: for the Lord God of hosts was with him.
11 Ciram also King of Tyne sent messengers to Dauid, and cedar trees, and carpenters, and masons for to build: and they

Chap. 1. 15.
g Forasmuch as neither the example of him that slew Saul, nor duty to their master, nor the innocency of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.
Chap. 3. 32.

1. Chron. 11. 1.

a We are of thy kinred, and most neere ioyned vnto thee.
Psal. 78. 71.

b That is, taking the Lord to witness: for the Arke was as yet in Abinadabs house.
Chap. 2. 11.

c The children of God called idoles blind and lame guides: therefore the Jebusites meant, that they should proue that their gods were neither blind nor lame.
1. Chron. 11. 6.
d The idoles should enter no more into that place.
e He built from the towne house, round about to his owne house.
1. Chron. 11. 8.
† Ebr. 20r.

they built David an house.

12 Then David knew that the Lord had stablished him king over Israel, and that hee had enlarged his kingdome for his people Israels sake.

1. Chron. 3. 9.

13 And David tooke him more concubines and wives out of Jerusalem, after hee was come from Hebron, and more sons and daughters were borne to David.

2. Chron. 3. 5.

14 And these be the names of the sonnes that were borne unto him in Jerusalem: Shamua, and Shobab, and Nathan, and Salomon,

15 And Ithar, and Elisua, and Pepeg, and Iaphia,

1. Chron. 14. 8.
and 11. 16.

16 And Elthama, & Eliada, & Eliphalet.

17 ¶ But when the Philistims heard that they had anointed David king over Israel, all the Philistims came up to seeke David: and when David heard, hee went downe to a forte.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

f By Abiathar the Priest.

19 Then David asked counsell of the Lord, saying, Shall I goe up to the Philistims: will thou deliuer them into mine hands? And the Lord answered David, Goe up: for I will doubtlesse deliuer the Philistims into thine hands.

Isa. 28. 21.

20 ¶ Then David came to Baal-perazim, and smote them there, and sayd, The Lord hath diuided mine enemies asunder before me, as waters bee diuided asunder: therefore hee called the name of that place, || Baal-perazim.

|| Or, the plaine of diuisions.

1. Chron. 14. 12.

21 And therewith they left their images, and David and his men burnt them.

g Meaning the valley of giants, which David called Baal-perazim, because of his victory.

22 Again the Philistims came up, and spread themselves in the valley of Rephaim.

23 And when David asked counsell of the Lord, hee answered, Thou shalt not goe up, but turne about behind them, and come upon them ouer against the mulberry trees.

24 And when thou hearest the noise of one going in the tops of the mulberry trees, then remouer: for then shall the Lord go out before thee, to smite the hoste of the Philistims.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

26 Then David did so, as the Lord commanded him, and smote the Philistims from Geba, vntill thou come to Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab, 7 Uzzah is stricken and dieth, 4 David danceth before it, 16 and is therefore despised of his wife Michal.

|| Or, chiefe.

A Gain the David gathered together all the chosen men of Israel, euen thirty thousand,

1. Chron. 13. 5, 6.

a This was a citie in Iudah called also Kiath-iearim, Iosh. 15. 9.

2 ¶ And David arose and went with all the people that were with him, from Baale of Iudah, to bring up from thence the Arke of God, whose Name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in Gibeah. And Uzzah and Ahio the sonnes of Abinadab did drive the new cart.

b Which was an hie place of the citie of Baale.

4 And when they brought the Arke of

God out of the house of Abinadab, that was at Gibeah, Ahio went before the Arke.

1. Sam. 7. 2.

5 And David and all the house of Israel played before the Lord on all instruments made of firre and on Harpes, and on Psalteries, and on Timbrels, and on Cornets, and on Cymbals.

c Praised God, and sang Psalmes.

6 ¶ And when they came to Nachons threshing floore, Uzzah put his hand to the Arke of God, and held it: for the oven did shake it.

1. Chron. 13. 10.

7 And the Lord was very wroth with Uzzah, and God smote him in the same place for his fault, and there he died by the Arke of God.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And David was displeased, because the Lord had smitten Uzzah: and hee called the name of the place || Uzzah vntill this day.

|| Or, the diuision of Uzzah.

9 Therefore David that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord vnto him, into the citie of David, but David caried it into the house of Obed-edom a Gittite.

e Who was a Leuite, and had dwelt in Gittim.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite three moneths, and the Lord blessed Obed-edom and all his household.

1. Chron. 15. 21.

12 ¶ And one told King David, saying, The Lord hath blessed the house of Obed-edom, all that he hath, because of the Arke of God: therfore David went and brought the Arke of God from the house of Obed-edom, into the citie of David with gladnesse.

f Meaning, he caused the Leuites to beare it,

13 And when they that bare the Arke of the Lord, had gone sixe paces, hee offered an oxe, and a fat beast.

according to the Law.

14 And David danced before the Lord with all his might, and was girded with a linen Ephod.

g With a garment like to the Priests garment.

15 So David and all the house of Israel, brought the Arke of the Lord with shouting and sound of trumpet.

16 And as the Arke of the Lord came vnto the citie of David, Michal Dauids daughter looked thorow a window, and saw King David leape and dance before the Lord, and she despised him in her heart.

h The worldlings are notable to comprehend the motions that moue the children of God to praise God by all manner of meanes.

17 And when they had brought in the Arke of the Lord, they let it in his place in the mids of the Tabernacle that David had pitched for it: then David offered burnt offerings and peace offerings before the Lord.

1. Chron. 16. 2.

18 And as soone as David had made an end of offering burnt offerings and peace offerings, hee blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottle of wine: so all the people departed euery one to his house.

20 ¶ Then David returned to bless his house, and Michal the daughter of Saul came out to meet David, and sayd, How glorious was the King of Israel this day, which was inuicered to day in the eyes of the maydens of his seruants,

i That is, to pray for his house, as he had done for the people.

Or, vaine man.
It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

1 Which was a punishment, because she mocked the seruant of God.

as a foole vncouereth himselfe!

21 Then Dauid said vnto Michal, It was before the Lord, which chose mee rather then thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very same maid seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no childe vnto the day of her death.

CHAP. VII.

2 David would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth David in minde of his benefites. 12 Hee promisseth continuance of his kingdom and posteritie.

Afterward when the King late in his house, and the Lord had given him rest round about from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees; and the Arke of God remaineth within the curtaines.

3 Then Nathan sayd vnto the King, God, and doe all that is in thine heart: for the Lord is with thee.

4 And the same night the word of the Lord came vnto Nathan, saying,

5 God, and tell my seruant Dauid, Thus saith the Lord, Shalt thou build mee an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one word with any of the tribes of Israel when I commanded the Iudges to feede my people Israel? or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepe coat following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee wheresoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the earth.

10 Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and mooue no more, neither shall wicked people trouble them any more as before time.

11 And since the time that I set Iudges ouer my people of Israel, and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seide after thee, which shall proceede out of thy body, and will stablish his kingdom.

13 He shall build an house for my Name, and I will stablish the throne of his kingdom for euer.

14 I will be his father, and hee shall bee my sonne: and if hee sinne, I will chasten him with the rodde of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul, whom I haue put away before thee.

16 And thine house shall be established and thy kingdom for euer before thee, euen thy throne shall be established for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 Then king Dauid went in, and late before the Lord, and sayd, Who am I, O Lord God, & what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but doth this appertaine to man, O Lord God?

20 And what can Dauid say more vnto thee: for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knownen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we haue heard with our eares.

23 And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to him selfe, that they might be his people, and that he might make him a Name, and doe for you great things, and terrible for thy land, O Lord, euen for thy people, whom thou redeemedst to thee out of Egypt, from the nations, and their gods?

24 For thou hast ordained to thy selfe thy people Israel to bee thy people for euer: and thou Lord, art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for euer by them that shall say, The Lord of hostes is the God ouer Israel: and let the house of thy seruant Dauid bee established before thee.

27 For thou, O Lord of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, & thy words be true, and thou hast told this goodnesse vnto thy seruant.)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let the house of thy seruant bee blessed for euer with thy blessing.

CHAP. VIII.

1 David ouercommeth the Philistines, and other strange nations, and maketh them tributaries to Israel.

After

Heb. 1. 5.
Psal 89. 31, 32.
f That is, gently as fathers visit chastise their children.

g This was begun in Salomon, as a figure, but accomplished in Christ.

† Ebr. is this the last of man?
h Commeth not this rather of thy fr. e mercie, then of any worthinesse that can be in man?

Dan. 4. 7.

i O Israel.
k And inheritance, which is Israel.
l From the Egyptians and their idoles.
m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

n This prayer is most effectually, when we chiefly seeke Gods glory, and the accomplishment of his promise.
† Heb. sound his heards disposed.

o Therefore I firmly beleue it shall come to passe,

1 Chron. 17. 3.

a Within the Tabernacle covered with skin.
Exod. 26. 7.

b Meaning, hee should not: yet Nathan speaking according to mans iudgement, and not by the spirit of prophetic permitted him.

c As concerning the building of an house: meaning, that without Gods expresse word nothing ought to be attempted.
1 Sam. 16. 12.
Psal. 78. 70.

d I haue made thee famous thorow all the world.

e He promisseth them quietnesse, if they will walke in his feare and obedience.

1 King. 8. 20.

1 King. 5. 5.
and 6. 12.

2 Chr. 22. 10.

1 Chron. 18. 2.

|| Al. 60. 2.

|| Or, Mithg-am-mah.

a So that they payed no more tribute.

b He slew two parts, as it pleased him, and reserved the third.

|| Or, enlarge.

† Ebr. Perath.

|| Or, bought the noses of the chariots.

|| Or, the Syrians.

|| Or, of Damascus: that is, which dwells nere Damascus.

c In that part of Syria where Damascus was,

d They payed yeerely tribute.

e For the use of the Temple.

|| Or, Antiochia.

† Ebr. to ask peace.

† Ebr. blest him.

f For seeing David victorious, he was glad to entreat of peace.

† Ebr. in his hand.

|| Or, Syria, or Coelosyria.

|| Or, in Gemelsh.

|| Or, in all his enterprises.

g He gaue iudgement in controversies, and was mercifull toward the people.

|| Or, writer of Chronicles.

|| Or, was over the Cherethites.

h The Cherethites, and Pelethites were as the king's guard, and had charge of his person.

After this * now, David smote the Philistines, and subdued them, and David tooke the bride of bondage out of the hand of the Philistines.

2 And hee smote Moab, and measured them with a coard, and cast them downe to the ground: hee measured them with two coards to put them to death, and with one full coard to keepe them alive: so became the Moabites Davids servants, and brought gifts.

3 David smote also Hadadezer the son of Rehob king of Zobah as he went to recover his border at the river Euphrates.

4 And David tooke of them a thousand and seven hundred horsemen, and twentie thousand footmen, and David destroyed at the chariots, but he reserved an hundred chariots of them.

5 Then came the Aramites of Dammelek to succour Hadadezer king of Zobah, but David slew of the Aramites two and twentie thousand men.

6 And David put a garison in Aram of Dammelek: and the Aramites became servants to David, and brought gifts. And the Lord lauded David wheresoever hee went.

7 And David tooke the shields of gold that belonged to the servants of Hadadezer, and brought them to Jerusalem.

8 And out of Beth, and Berothai (cities of Hadadezer) king David brought exceeding much blasle.

9 Then Toi king of Hamath heard how David had smitten all the hoste of Hadadezer.

10 Therefore Toi sent Jooram his sonne unto king David to salute him, and to rejoyce with him, because hee had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of silver, and vessels of gold, and vessels of brasle.

11 And king David did dedicate them unto the Lord with the silver and gold that he had dedicated of all the nations which he had subdued.

12 Of Aram and of Moab, and of the children of Ammon, and of the Philistines, and of a malek, and of the spoile of Hadadezer the sonne of Rehob, king of Zobah.

13 So David gave a name after that hee returned, and had slaine of the Aramites in the valley of salt eightene thousand men.

14 And he put a garison in Edom: thowout all Edom put he souldiers: and all they of Edom became Davids servants: and the Lord kept David whithersoever he went.

15 Thus David reigned over all Israel, and executed iudgment and iustice unto all his people.

16 And Ioab the sonne of Zeruiah was over the hoste, and Joshaphat the sonne of Achitub was recorder.

17 And Asah the sonne of Abitub, and Ahimelech the sonne of Abiathar were the priests, and Seraiah the scribe.

18 And Beniah the sonne of Jehoiada, and the Cherethites, and the Pelethites, and Davids sonnes were chiefe rulers.

CHAP. IX.

9 David restored all the lands of Saul to Mephibosheth the sonne of Jonathan. 10 He appointed Ziba to see to the profit of his lands.

And David said, Is there yet any man left of the house of Saul, that I may shew him mercy for Jonathans sake?

2 And there was of the household of Saul a servant whose name was Ziba, and when they had called him unto David, the king said unto him, Art thou Ziba? and hee said, I thy servant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the mercy of God? Ziba then answered the king, Jonathan hath yet a sonne lame of his feet.

4 Then the king said unto him, Where is he? and Ziba said unto the king, Behold, hee is in the house of Bachir the sonne of Ammiel of Lo-debar.

5 Then king David sent, and tooke him out of the house of Bachir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Jonathan, the sonne of Saul was come unto David, hee fell on his face, and did reverence. And David said, Mephibosheth? and he answered, Behold thy servant.

7 Then David said unto him, Feare not: for I will surely shew thee kindness for Jonathan thy fathers sake, and will restore thee all the fields of Saul thy father: and thou shalt eate bread at my table continually.

8 And he bowed himselfe and said, What is thy servant, that thou shouldest looke upon such a dead dog as I am?

9 Then the king called Ziba Davids servant, and said unto him, I have given unto thy masters sonne all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy servants shall till the land for him, and bring in, that thy masters sonne may have food to eat. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had sixtene sonnes, and twentie servants.)

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, that Mephibosheth may eate at my table, as one of the kings sonnes.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba, were servants unto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem: for he did eate continually at the kings table, and was lame on both his feet.

CHAP. X.

4 The messengers of David are villenously intrusted of the king of Ammon. 7 Ioab is sent against the Ammonites.

After this, the king of the children of Ammon died, and Hanun his sonne reigned in his stead.

a Because of mine oath and promise made to Jonathan, 1 Sam. 20. 15.

b Such mercy as shall be acceptable to God. Chap. 4. 4.

c Who was also called Eliam, the father of Bathsheba Davids wife.

|| Or, lands.

d Meaning, a despised person.

|| Or, nephew.

e Be yee provident overseers and governors of this lands, that they may be profitable.

f That Mephibosheth may have all things at commandment as becometh a kings sonne.

1 Chron. 19. 2.

Q 4

2 Then

a The children of God are not vnmindfull of a benefit received.

† Ebr. in thine eyes doth Dauid.

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their cuntry.

c That they had deserued Dauids displeasure, for the injury done to his ambassadours.
|| Or, Syrian.

d These were diuers parts of the cuntry of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers doe.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

|| Or, Hadadezer.
|| Or, Euphrates.

f Meaning, the greatest.

2 Then said Dauid, I will shew kindnes vnto Hanun the sonne of Nabab, as his father shewed kindnesse vnto mee. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came to the land of the children of Ammon.

3 And the princes of the children of Ammon said vnto Hanun their lord, Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the citie, and to spie it out and to ouerthrow it?

4 Therefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 When it was told vnto Dauid, hee sent to meete them (for the men were exceedingly ashamed) and the king said, Tarry at Jericho vntill your beards be growin, then returne.

6 And when the children of Ammon saw that they stanke in the sight of Dauid, the children of Ammon sent a hired che|| Aramites of the house of Rehob, and the Aramites of Zoba, twenty thousand footemen, and of king Baacha a thousand men, and of Jisrob twelve thousand men.

7 And when Dauid heard of it, hee sent Joab and all the hoste of the strong men.

8 And the children of Ammon came out, and put their army in aray at the entering in of the gate: and the Aramites of Zoba, and of Rehob, and of Jisrob, and of Baacah, were by themselves in the field.

9 When Joab saw that the front of the battell was against him before and behind, he chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abisai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe mee, and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong, & let vs be valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Joab, and the people that was with him, toyed in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abisai, and entred into the citie: so Joab returned from the children of Ammon, and came to Ierusalem.

15 And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And || Hadadezer sent, & brought out the Aramites that were beyond the || Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadadezer went before them.

17 When it was shewed Dauid, then he gathered all Israel together, and passed ouer Jordan, and came to Helam: and the Aramites set themselves in aray against

Dauid, and fought with him.

18 And the Aramites fled before Israel: and Dauid destroyed & seuen hundred charets of the Aramites, and fourty thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

19 And when all Kings that were seruants to Hadadezer, saw that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie of Rabbah is besieged. 4 Dauid committeth adultery. 17 Uriah is slaine. 27 Dauid marrieth Bath-sheba.

And when the yere was expired, in the time when kings go forth to battell, Dauid sent Joab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2 And when it was evening tide, Dauid arose out of his bed, and walked vpon the roofof the Kings palace: and from the roofof he saw a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent and enquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the Hittite?

4 Then Dauid sent messengers, and tooke her away: and she came vnto him, and hee lay with her: (now she was purged from her uncleannesse) and she returned vnto her house.

5 And the woman conceived: therefore she sent & told Dauid, and sayd, I am with childe.

6 Then Dauid sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how Joab did, and how the people feared, and how the warre prospered.

8 Afterward Dauid said to Uriah, So downe to thine house, and wash thy feet. So Uriah departed out of the Kings palace, and the King sent a present after him.

9 But Uriah slept at the doore of the Kings palace, with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid said vnto Uriah, Comiest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Uriah answered Dauid, The Arke, and Israel, and Iudah dwell in tents: and my lord Joab and the seruants of my lord abide in the open fields: shall I then go into mine house to eate and drinke, and lie with my wife: by thy life, and by the life of thy soule, I will not doe this thing.

12 Then Dauid sayd vnto Uriah, Tarry yet this day, and to morrow I will send thee away. So Uriah abode in Ierusalem that day and the morrow.

13 Then Dauid called him, and he did eat and

g Which were the chiefest and most principall: for in all he destroyed 7000. as 1. Chron. 19. 18. or the souldiers which were in 707. charets

a The yere following about the spring time. 1. Chron. 20. 1.

b Whereupon he vsed to rest after noone, as was read of Ishboeth, Chap. 4. 7.

c Who was not an Israelite borne, but conuerted to the true religion, Leuit. 15. 19. and 18. 19.

d Fearing lest she should bee stoned according to the Law,

e Dauid thought that if Uriah lay with his wife, his fault might bee cloaked.

f Hereby God would touch Dauids conscience, that seeing the fidelity and religion of his seruant, hee would declare himselfe so forgetfull of God and inuiolous to his seruant.

g He made him
drinke more li-
berally then he
was wont to do,
thinking hereby
he would haue
lien by his wife.
† Ebr, saying.
h Except God
continually vp-
hold vs with his
mighty spirit,
the most perfect
fall headlong
into all vice and
abomination.

and drinke befoze him, and hee made him
drinke: and at euen hee went out to lie on
his couch with the seruants of the lord, but
went not downe to his house.

14 And on the morrow David wrote a
letter to Iobab, and sent it by the hand of A-
riah.

15 And he wrote thus in the letter, But
yeer Ariah in the forefront of the strength of
the battell, and recule yeer backe from him,
that he may be smitten, and die.

16 ¶ So when Iobab besieged the city, he
assigned Ariah vnto a place, where he knew
that strong men were.

17 And the men of the citie came out, and
fought with Iobab: and there fell of the peo-
ple of the seruants of David, and Ariah the
Vittite also died.

18 Then Iobab sent and tolde David all
the things concerning the warre.

19 ¶ And he charged the messenger, say-
ing, when thou hast made an end of telling
all the matters of the warre vnto the king,

20 ¶ And if the kings anger arise, so that
hee say vnto thee, wherefore approachedst thou
vnto the citie to fight? know ye not that they
would hurle from the wall?

21 ¶ Who smote Abimelech sonne of Je-
rubbesheth? did not a woman cast a peece of a
millstone vpon him from the wal, and he died
in Ebez? Why wentst thou nigh the wall?
Then say thou, Thy seruant Ariah the Vit-
tite is also dead.

22 ¶ So the messenger went, and came
and shewed David all that Iobab had sent
him for.

23 And the messenger said vnto David,
Certainly the men preuailed against vs, and
came out vnto vs into the field, but we pur-
sued them vnto the entering of the gate,

24 But the shooters shot from the wall
against thy seruants, and some of the Kings
seruants be dead: and thy seruant Ariah the
Vittite is also dead.

25 Then David said vnto the messenger,
Thus shalt thou say vnto Iobab, Let not
this thing trouble thee: for the sword draweth
itselfe as well as an other: make the bat-
tell more strong against the citie: and destroy
it, and encourage thou him.

26 ¶ And when the wife of Ariah heard
that her husband Ariah was dead, she mour-
ned for her husband.

27 So when the mourning was past Da-
uid sent and tooke her into his house, and she
became his wife, and bare him a sonne: but
the thing that David had done, † displeased
the Lord.

CHAP. XII.

1 David reproveth by Nathan confesseth his sinne:
2 The child conceived in adulterie dieth. 24 Solo-
mon is borne. 26 Rabiah is taken. 31 The citizens
are grievously punished.

¶ When the Lord sent Nathan vnto Da-
uid, who came to him, & said vnto him,
There were two men in one citie, the one
rich and the other poore.

2 The rich man had exceeding many
sheepe and oxen.

3 But the poore had none at all save one
little sheepe which he had bought, and now

risht by: and it grew up with him, and with
his children also, and did eate of his owne
morsels, and dranke of his owne cuppe, and
slept in his bosome, and was vnto him as his
daughter.

4 Now there came a stranger vnto the
rich man: who refused to take of his owne
sheepe, and of his owne oxen to dresse for the
stranger that was come vnto him, but tooke
the poore mans sheepe, and drest it for the
man that was come to him.

5 Then † David was exceeding wroth
with the man, and said to Nathan, As the
Lord lueth, the man that hath done this
thing, I shall surely die.

6 And he shall restore the lambe foure-
fold, because hee did this thing, and had no
pittie thereof.

7 Then Nathan said vnto David, Thou
art the man. Thus saith the Lord God of
Israel, I anointed thee king ouer Israel,
and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords house, and
thy lords wines into thy bosome, and gaue
thee the house of Israel, and of Iudah, and
would moreouer (if that had bene to little)
haue giuen thee such and such things.

9 Wherefore hast thou despised the com-
mandement of the Lord, to doe euill in his
sight? Thou hast killed Ariah the Vittite
with the sword, and hast taken his wife to be
thy wife, and hast slaine him with the sword
of the children of Ammon.

10 Now therefore the sword shall neuer
depart from thine house, because thou hast
despised me, and taken the wife of Ariah the
Vittite to be thy wife.

11 Thus saith the Lord, Behold, I will
raise vp euill against thee out of thine owne
house, and will take thy wines befoze thine
eyes, and giue them vnto thy neighbour, and
he shall lie with thy wines in the light of this
sunne.

12 For thou didst it secretly: but I will
doe this thing befoze all Israel, and befoze
the sunne.

13 Then David said vnto Nathan, I
haue sinned against the Lord. And Nathan
said vnto David, The Lord also hath put
away thy sinne, thou shalt not die.

14 Nowbeit, because by this deepe thou
hast caused the enemies of the Lord to blas-
pheme, the child that is borne vnto thee, shall
surely die.

15 ¶ So Nathan departed vnto his
house: and the Lord strooke the childe that
Ariahs wife bare vnto David, and it was
sicke.

16 David therefore besought God for the
childe, and fasted and went in, and lay all
night vpon the earth.

17 Then the Elders of his house arose to
come vnto him, and to cause him to rise from
the ground: but hee would not, neither did
he eate meate with them.

11 So on the seventh day the childe died:
and the seruants of David feared to tell him
that the childe was dead: for they said, Be-
hold, while the childe was a liue, wee spake
vnto him, and he would not hearken vnto
our voyce: how then shall wee say vnto
him,

Or, wayfaring
man.
Or, spared.

† Ebr, the anger of
David was kind-
led.
† Ebr, is the child
of death.
Exod. 22. 1.

1 Sam. 16. 13.

b For David
succeeded Saul in
his kingdome.
c The Iewes vn-
derstand this of
Eglah and Mi-
chal, or of Riz-
pah and Michal,
d That is, greater
things then
these: for Gods
loue and bene-
fits increate to-
wards his it by
their ingratitude
they stay him
not.

e Thou hast
most cruelly gi-
uen him into the
hands of Gods
enemies.

Deut. 28. 30.

chap. 16. 23.

f Meaning open-
ly, as at noone
dayes.

Eclues. 47. 11.

g For the Lord
seeketh but that
the sinner would
turne to him.

h In saying, that
the Lord hath
appointed a wic-
ked man to
reigne ouer his
people.

i To wit, to his
prince chamber.

k Thinking by
his instant prayer
that God would
haue restored his
childe, but God
had otherwise
determined.

¶ Or, thou shalt doe
this.

i Meaning, Gi-
deon, Iudg. 9.
52. 53.

† Ebr, were against
him.

k Hee dissem-
bleth with the
messenger, to the
intent that nei-
ther his cruell
commandement,
nor Iobabs wic-
ked obedience
might be elpied.
† Ebr, so and so.

† Ebr, was euill in
the eyes of the Lord.

a Because David
lay now drow-
ned in sinne, the
louing mercy of
God, which suf-
fereth not his to
perish: waketh
his conscience by
this similitude,
& bringeth him
to repentance.

† Ebr. and he will
doe himselfe euill.

1. Shewing that
our lamentati-
ons ought not
to be excessive,
but moderate:
and that wee
must praise God
in all his doings.
m As they
which confide-
red not that
God granteth
many things to
the fobbes and
teares of the
faithfull.

n By this confi-
deration he ap-
peared his for-
row.

Matth 1.6.
o To wit, the
Lord, 1. Chron.
22.2.

† Ebr. by the hand
of.

p To call him
Salomon.

q Meaning Da-
uid.

1. Chron. 22.9.
|| Or, the chiefe
citie.

r That is, the
chiefe citie, and
where all the
conduits are, is
as good as taken.

† Ebr. my name be
called vpon it.

1. Chron. 20.2.

f That is, three-
score pound af-
ter the weight
of the common
talent.

t Signifying that
as they were ma-
licious enemies
of God, so he
put them to cru-
ell death.

him, The child is dead, † to bere him more?
19 But when Dauid saw that his ser-
uants whispered, Dauid perceived that the
child was dead: therefore Dauid said vnto
his seruants, Is the child dead? And they
said, He is dead.

20 Then Dauid arose from the earth,
and washed and anointed himselfe, and chan-
ged his apparell, and came into the house of
the Lord and worshipped, and afterward
came to his owne house, and bad that they
should set bread before him, and he did eat.

21 Then said he his seruants vnto him,
What thing is this that thou hast done?
thou diddest fast and weepe for the child
while it was aliuie, but when the child was
dead, thou didst rise vp, and eat meat.

22 And he said, While the child was yet
aliue, I fasted, and wept: for I said, Who
can tell whether God will haue mercy on me,
that the child may liue?

23 But now being dead, wherefore should
I now fast? Can I bring him againe any
more? I shall goe to him, but he shall not re-
turne to me.

24 And Dauid comforted Bath-sheba
his wife, and went in vnto her, and lay with
her, and she bare a sonne, and hee called
his name Salomon: also the Lord loued
him.

25 For the Lord had sent † by Nathan
the Prophet: therefore hee called his name
Jedidiah, because the Lord loued him.

16 Then Joab fought against Rabbah
of the children of Ammon, and tooke the ci-
tie of the kingdom.

27 Therefore Joab sent messengers to
Dauid, saying, I haue fought against Rab-
bah, and haue taken the citie of waters.

28 Now therefore gather the rest of the
people together, and besiege the citie that
thou mayest take it, lest † the victorie be at-
tributed to me.

29 So Dauid gathered all the people to-
gether, and went against Rabbah, and be-
lieged it, and tooke it.

30 And hee tooke their Kings crowne
from his head, (which weighed a talent of
gold, with precious stones) and it was set on
Dauids head: and hee brought away the
spoile of the citie in exceeding great abun-
dant.

31 And hee caried away the people that
was therein, and put them vnder sawes and
vnder yron harrowes, & vnder axes of yron,
and cast them into the fire kilne: euen thus
did hee with all the cities of the children of
Ammon. Then Dauid and all the people
returned vnto Ierusalem.

CHAP. XIII.

14 Ammon Dauids sonne defileth his sister Ta-
mar. 20 Tamar is comforted by her brother Absa-
lom. 29 Absalom sheweth his hatred to Ammon.

a Tamar was
Absaloms sister
both by father
and mother, and
Ammons onely
by father.

Now after this so it was, that Absalom
the sonne of Dauid hauing a faire sister
whose name was Tamar, Ammon the sonne
of Dauid loued her.

2 And Ammon was so sore brayed that he
fell sicke for his sister Tamar: for shee was

a virgin, and it seemed hard to Ammon to
doe any thing vnto her.

3 But Ammon had a friend called Jona-
dab the sonne of Shimeah Dauids brother:
and Jonadab was a very subtil man.

4 Who said vnto him, Why are thou the
kings sonne so leane from day to day? wilt
thou not tell me? Then Ammon answered
him, I loue Tamar my wyther Absaloms
sister.

5 And Jonadab sayd vnto him, Lie
downe on thy bed, and make thy selfe sicke:
and when thy father shall come to see thee,
say vnto him, I pray thee, let my sister Ta-
mar come, and giue mee meate, and let her
dresse meat in my sight, that I may see it, and
eat it of her hand.

6 So Ammon lay downe, and made
himselfe sicke: and when the king came to
see him, Ammon sayd vnto the king, I pray
thee, let Tamar my sister come, and make
mee a couple of cakes in my sight, that I
may receiue meat at her hand.

7 Then Dauid sent home to Tamar,
saying, Goe now to thy brother Ammons
house, and dresse him meat.

8 So Tamar went to her brother
Ammons house, and he lay downe: and she
tooke flour and knead it, and made cakes
in his sight, and did bake the cakes.

9 And shee tooke a panne, and potwred
them out before him, but hee would not eat.
Then Ammon said, Cause yee euery man to
goe out from mee: so euery man went out
from him.

10 Then Ammon sayd vnto Tamar,
Bring the meate into the chamber, that I
may cate of thine hand. And Tamar tooke
the cakes which she had made, and brought
them into the chamber to Ammon her bro-
ther.

11 And when she had set them before him
to eat, hee tooke her, and said vnto her, Come,
lie with me, my sister.

12 But shee answered him, Nay, my bro-
ther, doe not force mee: for no such thing
ought to be done in Israel: commit not this
follie.

13 And I, || whether shall I cause my
shame to goe? and thou shalt bee as one of
the fooles in Israel: now therefore, I pray
thee speake to the king, for hee will not denie
me vnto thee.

14 Howbeit, hee would not hearken vnto
her voyce, but being stronger than she, forced
her, and lay with her.

15 Then Ammon hated her exceedingly,
so that the hatred wherewith hee hated her,
was greater then the loue, wherewith hee
had loued her: and Ammon sayd vnto her,
Up, get thee hence.

16 And she answered him, || There is no
cause: this euill (to put me away) is greater
then the other that thou diddest vnto mee:
but he would not heare her.

17 But called his seruant that serued
him, & sayd, Put this woman now out from
me, and locke the doore after her.

18 (And shee had a garment of diuers
colours vpon her: for with such gar-
ments were the Kings daughters that
were

b And therefore
kept in her fa-
thers house, as
virgins were ac-
customed,

c Heere we see
that there is no
enterprise so wic-
ked, that can
lacke counsell
to farther it.

d Meaning,
some delicate
and daintie
meate.

|| Or, paste.

e That is, shee
serued them on
a dish.

f For the wic-
ked are ashamed
to doe that be-
fore men, which
they are not a-
fraid to commit
in the sight of
God.

Leuit. 18.9.
|| Or, how shall I
put away my
shame?

g As a lewd and
wicked person.

|| Or, for this cause.

|| Or, bey.

h For that which
was of diuers
colours or pieces
in those dayes
was had in ge-
nerall estimation,
Gen. 37.3. Iudg.
5.30.

were virgines, apparelled.) Then his seru-
ant brought her out, and locked the doore
after her.

19 And Tamar put ashes on her head,
and rent the garment of diuers colours
which was on her, and laid her hand on her
head, and went her way crying.

20 And Abalom her brother sayd vnto
her, Hath Amnon thy brother bene with
thee? Now yet be still, my sister: heis thy
brother: let not this thing grieue thine
heart. So Tamar remained desolate in her
brother Abaloms house.

21 ¶ But when king Dauid heard all
these things, he was very wroth.

22 And Abalom said vnto his brother
Amnon, neither good nor bad: for Abalom
hated Amnon, because hee had forced his si-
ster Tamar.

23 ¶ And after the time of two yeeres,
Abalom had sheepe-shearers in // Baal-ha-
zor, which is beside Ephraim, and ^a Aba-
lom called all the kings sonnes.

24 And Abalom came to the king, and
said, Behold now, thy seruant hath shepe-
shearers: I pray thee, that the king with his
seruants would goe with thy seruant.

25 But the king answered Abalom,
Say my sonne, I pray thee let vs not goe all,
lest wee be chargeable vnto thee. Per Aba-
lom lay fore vpon him, howbeit hee would
not goe, but [†] thanked him.

26 ¶ Then said Abalom, But, I pray thee,
shall not my brother Amnon goe with vs?
And the king answered him, Why should he
goe with thee?

27 But Abalom was instant vpon him,
and he sent Amnon with him, and all the
kings children.

28 ¶ Now had Abalom commanded his
seruants, saying, Marke now when Ama-
nons heart is merry with wine, and when I
say vnto you, Smite Amnon, kill him, feare
not, for haue not ^a I commanded you? bee
bold therefore, and play the men.

29 And the seruants of Abalom did vnto
Amnon as Abalom had commaunded: and
all the kings sonnes arose, and euery man
gate him vp vpon his mule and fled.

30 ¶ And while they were in the way, ti-
dings came to Dauid, saying, Abalom hath
slaine all the kings sonnes, and there is not
one of them left.

31 ¶ Then the king arose, and tare his gar-
ments, and lay on the ^a ground, and all his
seruants stood by with their clothes rent.

32 And Jonadab the sonne of Shimeah
Dauids brother answered, and said, Let not
my lord suppose that they haue slaine all the
yong men the kings sonnes: for Amnon only
is dead, [†] because Abalom had reported so,
since he forced his sister Tamar.

33 ¶ Now therefore let not my lord the king
take the thing so grievously, to thinke that
all the kings sonnes are dead: [†] for Amnon
only is dead.

34 ¶ Then Abalom fled: and the yong
man that kept the watch, lift vp his eyes, and
looked, and beholde, there came much people
by the way of the hill side [†] behind him.

35 And Jonadab said vnto the king, Be-

hold, the Kings sonnes come: as thy seruant
saith, ^a so it is.

36 And assoone as he had left speaking, be-
hold, the kings sonnes came, and lift vp their
voyces, and wept: and the king also and all
his seruants wept exceedingly toze.

37 But Abalom fled away, and went to
[†] Talmai the son of Ammihur king of Ge-
shur: and Dauid mourned for his sonne euery
day.

38 So Abalom fled and went to Geshur,
and was there three yeeres.

39 And king Dauid [†] desired to goe forth
vnto Abalom, because hee was pacified con-
cerning Amnon, seeing he was dead.

CHAP. XLIIII.

^a 3 Abalom is reconciled to his father by the subtil-
tie of Ioab. 24 Abalom may not see the Kings face.
25 The beantie of Abalom. 30 Hee causeth Joabs
corne to be burnt, and is brought to his fathers presence.

¶ When Ioab the sonne of Zeruiah percei-
ued that the kings ^a heart was toward
Abalom.

2 And Ioab sent to Tekoah, and brought
thence a [†] subtil woman, and said vnto her,
I pray thee, faigne thy selfe to mourne, and
now put on mourning apparell, and ^b an-
oynt not thy selfe with oyle: but be as a wo-
man that had now long time moirned for
the dead.

3 And come to the king, and speake on
this manner vnto him (for Ioab [†] taught her
what she should say.)

4 ¶ Then the woman of Tekoah spake
vnto the king, and fell downe on her face to
the ground, and did obeysance, and saydes
[†] Helpe, O king.

5 ¶ Then the king said vnto her, What
aileth thee? And she answered, I am in deed
a [†] widow, and my husband is dead.

6 And thine handmaid had two ^c sonnes,
and they two stroue together in the field:
(and there was none to part them) so the one
smote the other, and slew him.

7 And beholde, the whole family is risen
against thine handmaide, and they said, De-
liuer him that smote his brother, that wee
may kill him for the ^d soule of his brother,
whom hee slew, that wee may destroy the
heire also: so they shall quench my sparkle
which is left, and shall not leaue to mine
husband neither name nor posterity vpon the
earth.

8 And the king said vnto the woman,
Goe to thine house, and I will giue a charge
for thee.

9 ¶ Then the woman of Tekoah said vn-
to the king, By lord, O king, this ^e trespasse
be on me, and on my fathers house, and the
king and his throne be [†] guiltlesse.

10 And the king said, Bring him to mee
that spaketh against thee, and he shall touch
thee no more.

11 ¶ Then said she, I pray thee, let the king
remember the Loyde thy God, that ^f thou
wouldest not suffer many reuengers of blood
to destroy, lest they slay my sonne. And hee
answered, As the Loyd liueth, there shall not
one haire of thy sonne fall to the earth.

12 ¶ Then

^a That onely
Amnon is dead.

[†] For Maachab
his mother was
the daughter of
this Talmai,
Chap. 3. 3.
[†] Or, seafeed,

^a That the king
faoured him.
[†] Or, wife.
^b In token of
mourning, for
they vied anoin-
ting to seeme
cheerfull.

[†] Ebr. put words
in her mouth.

[†] Ebr. saue.

[†] Ebr. a widow
woman.

^c Under this pa-
rable she descri-
beth the death
of Amnon by
Abalom.

^d Because hee
had slaine his
brother, he
ought to be
slaine according
to the law, Gen.
9. 6. exod. 21. 12.

^e As touching
the breach of the
law, which puni-
sheth blood, let
me beare the
blame.

[†] Or, innocent.
^f Swear that
they shall not re-
uenge the blood,
which are many
in number.

[†] For though he
conceiued sud-
den vengeance
in his heart, yet
he dissembled it
till occasion ser-
ued, and comfort-
ed his sister.

[†] Or, in the plaine
of Hazer.
[†] To wit, to a
banquet, thinking
thereby to fulfill
his wicked pur-
pose.

[†] Ebr. blessed.

[†] Pretending to
the king, that
Amnon was
most deare vnto
him.

^m Such is the
pride of the wic-
ked masters, that
in all their wic-
ked command-
ments, they
thinke to be
obeyed.

ⁿ Lamenting, as
he that felt the
wrath of God
vpon his house,
Chap. 12. 10.

[†] Ebr. because it
was put in Aba-
loms mouth.
[†] Or, take it to
heart.
[†] Or, but.

[†] Or, one after
another.

12 Then the woman said, I pray thee, let thine handmaide speake a word to my lord the king. And he said, Say on.

g Why doest thou giue contrary sentence in thy sonne Absalom?

||Or, accept, h God hath provided wayes (as sanctuaries) to saue them oft times, whom man iudgeth worthy death. i For I thought they would kill this mine heire.

13 Then the woman said, Wherefore then hast thou thought such a thing against the people of God, or why doeth the King, as one which is faultie, speake this thing, that hee will not bring againe his banished?

14 For we must needs die, and wee are as water spilt on the ground, which cannot be gathered vp againe: neither doeth God spare any perion, yet doeth hee appoint means, not to cast out from him, him that is expelled.

15 Now therefore that I am come to speake of this thing vnto my lord the King, the cause is, that the people haue made mee afraid: therefore thine handmaide said, Now will I speake vnto the King: it may be that the King will performe the request of his handmaide.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

† Ebr. rest.

k Is of great wisdometo discern right from wrong.

17 Therefore thine handmaide said, The word of my lord the king shall now be comfortable: for my lord the king is euen as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the King answered and said vnto the woman, Hide not from mee, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the King now speake.

l Hast not thou done this, by the counsell of Iobab?

19 And the King said, Is not the hand of Iobab with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Iobab bade mee, and he put all these words in the mouth of thine handmaide.

m By speaking rather in a parablen plainly. ||Or, none can hide ought from the king.

20 For to the intent that I should change the forme of speech, thy seruant Iobab hath done this thing: but my lord is wise according to the wisdom of an Angel of God, to understand all things that are in the earth.

n I haue granted thy request.

21 And the king said vnto Iobab, Beholde now, I haue done this thing: goe then, and bring the yong man Absalom againe.

† Ebr. blessed.

22 And Iobab fell to the ground on his face, and bowed himselfe, and thanked the king. Then Iobab said, This day thy seruant knoweth, that I haue found grace in thy sight my lord the king, in that the king hath fulfilled the request of his seruant.

23 And Iobab arose, and went to Geshur, and brought Absalom to Ierusalem.

o Couering hereby his affection, and shewing some part of iusticeto please the people,

24 And the King said, Let him turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to be so much praised for beautie as Absalom: from the sole of his foot euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres end he polled it, because it was

too beaute for him, therefore he polled it) hee weighed the haire of his head at two hundred shekels by the kings weight.

27 And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 So Absalom dwelt the space of two yeeres in Ierusalem, and saw not the kings face.

29 Therefore Absalom sent for Iobab to send him to the king, but he would not come to him: and when he sent againe, hee would not come.

30 Therefore hee said vnto his seruants, Behold, Iobab hath a field by my place, and hath barley therein: goe, and set it on fire: and Absaloms seruants set the field on fire.

31 Then Iobab arose, and came to Absalom, vnto his house, & said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Absalom answered Iobab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the King for to say, Wherefore am I come from Geshur? it had bene better for mee to haue bene there still: now therefore let me see the Kings face: and if there be any trespass in mee, let him kill mee.

33 Then Iobab came to the King, and told him: and hee called for Absalom, who came to the king, & bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

2 The practises of Absalom to aspire to the kingdom. 14 Dauid and his flee. 31 Dauids prayer.

34 Hushai is sent to Absalom to discouer his counsell.

After this, Absalom prepared him charrets and horses, and little men to run before him.

2 And Absalom rose vp early, and stood hard by the entering in of the gates: and euery man that had any matter, and came to the King for iudgement, him did Absalom call vnto him, and said, Of what city art thou? and hee answered, Thy seruant is of one of the tribes of Israel.

3 Then Absalom sayd vnto him, See, thy matters are good and righteous, but there is no man deputed of the King to heare thee.

4 Absalom said moreouer, O that I were made Iudge in the land, that euery man which hath any matter or controuersie, might come to mee, that I might doe him iustice.

5 And when any man came neere to him, and did him obestance, he put forth his hand, and tooke him, and kissed him.

6 And on this manner did Absalom to all Israel, that came to the king for iudgement: so Absalom stole the hearts of the men of Israel.

7 And after fouentie yeeres, Absalom said vnto the King, I pray thee, let mee goe to Iebzon, and render my vow which I haue vowed vnto the Lord.

8 For thy seruant vowed a vow when I remained in Geshur, in Aram, saying, If the Lord shall bring mee againe in deed to

p Which weighed fixe pound foure ounces, after halfe an ounce the shekel,

||Or, possession. q The wicked are impatient in their affections, and spare no unlawfull means to compassie them.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselves in their euill.

† Ebr. made him, a Which were as a guard to set forth his estate.

||Or, contramissa.

b That is, noting of what citie or place he was,

c Thus by slander, flatterie and faire promises, the wicked seek preferment.

d By enticing them from his father to himselfe.

e Counting from the time that the Israelites had asked a king of Samuel.

f By offering a peace offering, which was lawfull to doe in any place.

And bid to his feast in Hebron.

† Ebr. went and instructed.

h Whose heart he saw that Satan had possessed, that he would leave no mischief vnattempted.

† Ebr. chuse.

† Ebr. at his feet.

|| Or, house. i To wit, from Jerusalem.

k These were as the kings gard, or as some write, his counsellors, l Who as some write, was the kings sonne of Gath.

m Meaning, the of his family, n God requite thee thy friendship and fidelitie.

o To wit, the fixe hundred men.

p Which was the charge of the Kohathites, Num. 4. 4.

q To stand by the Arke.

to Jerusalem, I will serue the Lord.

9 And the King sayd vnto him, Go in peace. So he arose, and went to Hebron.

10 ¶ Then Abshalom sent spies throughout all the tribes of Israel, saying, When ye heare the sound of the trumpet, ye shall say, Abshalom reigneth in Hebron.

11 ¶ And with Abshalom went two hundred men out of Jerusalem, that were called: and they went in their simplicity, knowing nothing.

12 Also Abshalom sent for Ahithophel the Gilonite, Dauids counsellor, from his citie Giloh, while hee offered sacrifices: and the treason was great: for the people increased still with Abshalom.

13 ¶ Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Abshalom.

14 Then Dauid said vnto all his seruants that were with him at Jerusalem, Up, and let vs flee: for wee shall not escape from Abshalom: make speede to depart, lest hee come suddenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the Kings seruants sayde vnto him, Behold, thy seruants are readie to doe according to all that my lord the King shall appoint.

16 So the King departed, and all his household after him, and the King left concubines to keepe the house.

17 And the King went forth and all the people after him, and carried in a place farre off.

18 And all his seruants went about him, and all the Cherubites, and all the Pelishtes, and all the Gittites, even fixe hundred men which were come after him from Gath, went before the king.

19 Then said the king to Iittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the King, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day, and go with vs? I will go whither I can: therefore returne thou, and carry againe thy brethren: mercie and truth be with thee.

21 And Iittai answered the king, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, men there surely will thy seruant be.

22 Then Dauid said to Iittai, Come, and go forward. And Iittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voice, and all the people went forward, but the king passed ouer the brooke Kidron and all the people went ouer toward the way of the wilderness.

24 ¶ And so, Zadok also was there, and all the Leuites with him, bearing the Arke of the Couenant of God, and they let down the Arke of God, and Abiathar went vntill the people were all come out of the citie.

25 ¶ Then the king said vnto Zadok, Carry

the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew mee both it, and the Tabernacle thereof.

26 But if hee thus say, I haue no delight in thee, behold, here am I, let him doe to me as seemeth good in his eyes.

27 The king said againe vnto Zadok the Priest, Art not thou a Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I will tarry in the fields of the wilderness, until there come some word from you to be told me.

29 Zadok therefore and Abiathar carried the Arke of God againe to Jerusalem, and they taried there.

30 And Dauid went by the mount of Olives, and wept as he went up, & had his head couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went by, they wept.

31 Then one told Dauid, saying, Ahithophel is one of them that haue conspired with Abshalom. And Dauid sayd, Lord, I pray thee, turne the counsell of Ahithophel into foolishness.

32 ¶ Then Dauid came to the top of the mount, where hee worshipped God, and beheld, Husai the Archite came against him with his coat of arme, and hauing earth vpon his head.

33 Unto whom Dauid sayd, If thou goe with me, thou shalt be a burden vnto me.

34 But if thou returne to the citie, and say vnto Abshalom, I will be thy seruant, & king (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring mee the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the kings house, thou shalt shewe to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall ye send me euery thing that ye can heare.

37 So Husai Dauids friend went into the citie: and Abshalom came into Jerusalem.

CHAP. XVI.

1 The infidelity of Ziba. 5 Shimei curseth Dauid. 16 Husai commeth to Abshalom. 21 The counsell of Ahithophel for the concubines.

When Dauid was a little past the top of the hill, behold, Ziba the seruant of Nophiboth met him with a couple of asses laden, and vpon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dried figs, and a bottle of wine.

2 And the King sayd vnto Ziba, What meanest thou by these? And Ziba sayde, They bee asses for the Kings household to ride on, and bread and dried figs for the young men to eat, and wine, that the Laue may drinke in the wilderness:

|| Or, his Tabernacle.

The faithfull in all their afflictions shewe themselves obedient to Gods will. Sam. 9. 9.

With ashes and dust in signe of sorrow.

The counsell of the crafty workings doth more harme then the open force of the enemy.

Though Husai dissembled here at the kings request, yet may wee not vie this example to excuse our dissimulation.

a Which was the hill of olives, Chap. 15. 30.

|| Or, figge cakes.

b Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.

3 And the king saide, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdome of my father.

4 Then sayd the King to Ziba, Behold, thine are all that pertained vnto Dephibo-lyeth. And Ziba said, I beseech thee, let me find grace in thy sight, my lord, O king.

5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

6 And he cast stones at David, and at all the seruants of king David: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus said Shimei when he cursed, Come forth, come forth thou murderer, and wicked man.

8 The Lord hath brought vpon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murderer.

9 Then said Abishai the sonne of Neriah vnto the king, Why doeth this dead dogge curse my lord the king? let me go, I pray thee and take away his head.

10 But the king said, What haue I to doe with you, yee sonnes of Neriah? for hee curseth, euen because the Lord hath bidden him curse David: who dare then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his seruants, Behold, my sonne, which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Beniamin? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on mine affliction, and doe mee good for his cursing this day.

13 And as David and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselves there.

15 And Absalom, and all the people, the men of Israel came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, God saue the king, God saue the king.

17 Then Absalom said to Hushai, Is this thy kindnesse to thy friend? why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whome the Lord, and this people, and all the men of Israel chuse, his wil I be, and with him will I dwell.

19 And I marcouer, vnto whom shal I do seruice? not to his sonne? As I serued before thy father, so will I before thee.

20 Then spake Absalom to Ahithophel, Give counsell what we shall doe.

21 And Ahithophel said vnto Absalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the handes of all that are with thee, shall be strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked counsell at the oracle of God: so was all the counsell of Ahithophel both with David and with Absalom.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord had so ordered, 19 The Priestess sonnes are hid in the well. 22 David goeth ouer Iordan, 23 Ahithophel hangeth himselfe. 27 They bring vitayles to David.

1 M^econcer, Ahithophel saide to Absalom, Let mee chuse out now twelue thousand men, and I will vp, and follow after David this night,

2 And I will come vpon him: for hee is weary and weak handed: so I will feare him, and all the people that are with him, shall flee, and I will limite the king onely,

3 And I will bring againe all the people vnto thee, and when all shall returne, (the man whom thou seekest being slaine) all the people shall be in peace.

4 And the saying pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise what he saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath spoken thus: shall wee doe after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For sayd Hushai, thou knowest thy father and his men, that they be strong men, and are chased in minde, as a beare robbed of her whelpes in the field: also thy father is a valiant warriour, and will not lodge with the people.

9 Behold, he is hid now in some cave, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare and say, The people that follow Absalom, be ouerthrowen.

10 Then hee also that is valiant, whose heart is as the heart of a lion, shall shrink and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba, as the land of the sea in number, and that thou go to battell in thine owne person.

12 So shall wee come vpon him in some place, where wee shall finde him, and wee will vpon him, as the dew falleth on the ground:

k Suspecting the change of the kingdome, & so his owne overthrow, he giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authoritie. 1 It was to effe med for the successe thereof,

a The wicked are so greedy to execute their malice, that they leaue none occasion that may further the same.

b Meaning, David.

† Ebr. was right in the eyes of Absalom.

† Ebr. what is in his mouth.

|| Or, giuen such counsell.

c Hushai sheweth himselfe faithful to David, in that he reproo- ueth this wicked counsell and purpose.

|| Or, tary all night.

† Ebr. haue a breach or ruine.

† Ebr. melt.

|| Or, we will campe against him.

† Ebr. I worship.

c Which was a citie in the tribe of Benjamin,

d That is, round about him.

† Ebr. man of blood.

† Ebr. man of Belial.

e Reproching him as though by his meanes Ish-bobeth and Abner were slaine.

1 Sam. 24. 15. chap. 3. 8.

f David felt that this was the iudgement of God for his sin, and therefore humbly him- selfe to his rod.

|| Or, my teares, g Meaning, that the Lord wil send comfort to his when they are oppressed.

h To wit, at Bahurim.

† Ebr. let the king lue.

s Meaning, David.

† Ebr. the second time,

ground: and of all the men that are with him, we wil not leane him one.

13 **Now** couer, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and wee will draw it into the river, untill there be not one small stone found there.

14 **Then** Absalom and all the men of Israel said, The counsell of Hushai the Archite, is better then the counsell of Ahitophel: for the Lord had determined to destroy the good counsell of Ahitophel, that the Lord might bring evil upon Absalom.

15 **Then** said Hushai unto Zadok and to Abiathar the Priests, Of this and that manner did Ahitophel and the Elders of Israel counsell Absalom: and thus and thus have I counselled.

16 **Now** therefore send quickly, and shew David, saying, Carie not this night in the fields of the wilderness, but rather get thee over, lest the King be deuoured, and all the people that are with him.

17 **Now** Jonathan and Ahimaaz abode by Beth-rogel: (for they might not be seene to come into the city) and a maid went, and told them, and they went and shewed King David.

18 **Nevertheless** a young man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 **And** the wife tooke and spred a covering over the wels mouth, and spred ground coarne thereon, that the thing should not be knowne.

20 **And** when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They bee gone ouer the brooke of water. And when they had sought them, and could not finde them, they returned to Jerusalem.

21 **And** as soon as they were departed, the other came out of the well, and went and told King David, and said vnto him, Fly, and get thee quickly ouer the water: for such counsell hath Ahitophel giuen against you.

22 **Then** David arose, and all the people that were with him, and they went ouer Jordan: untill the dawning of the day, so that there lacked not one of them, that was not come ouer Jordan.

23 **Now** when Ahithophel saw that his counsell was not followed, he saddled his asse, and arose, and hee went home vnto his city, and put his household in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 **Then** David came to Mahanaim, and Absalom passed ouer Jordan, he and all the men of Israel with him.

25 **And** Absalom made Amasa capitaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Ithra an Israelite, that went into Abigail the daughter of Nabal, sister to Zeruiah Joabs mother.

26 **So** Israel and Absalom pitched in the land of Gilead.

27 **And** when David was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammikel out of Lo-debar, and Barzilai the Gileadite out of Rogel,

28 **Brought** beds, and basens, and earthen vessels, and wheate, and barley, and flour, and parched coarne, and beanes, and lentiles, and parched coarne.

29 **And** they brought hony, and butter, and sheepe, and cheefe of kine for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty in the wilderness.

CHAP. XVIII.

2 David divideth his armie into three parts. 9 Absalom is hanged, slaine, and cast into a pit. 33 David lamenteth the death of Absalom.

Then David numbered the people that were with him, and set ouer them captaines of thousands, and captaines of hundreds.

2 **And** David sent forth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite, and the king said vnto the people, I will goe with you my selfe also.

3 **But** the people answered, Thou shalt not goe forth: for if we flee away, thou wilt not regard vs, neither will they passe for vs, though half of vs were slaine: but thou art now woorth ten thousand of vs: therefore now it is better that thou succoure vs out of the city.

4 **Then** the king said vnto them, What seemeth you best, that I will doe. So the king stood by the gate side, and all the people came out by hundreds, and by thousands.

5 **And** the king commaunded Joab and Abishai, and Ittai, saying, Encerate the young man Absalom gently for my sake, and all the people heard when the king gaue all the captaines charge concerning Absalom.

6 **So** the people went out into the field to meete Israel, and the battell was in the wood of Ephraim:

7 **Where** the people of Israel were slaine before the seruants of David: so there was a great slaughter that day, euen of twentie thousand.

8 **For** the battell was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 **Now** Absalom met the seruants of David, and Absalom rode vpon a mule: and the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp betweene the heauen and the earth: and the mule that was vnder him, went away.

10 **And** one that saw it, told Joab, saying, Behold, I saw Absalom hanged in an oke.

11 **Then** Joab said vnto the man that told

o God sheweth himselfe most liberall to his when they seeme to be vicerly destitute.

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolency of the sonne against the father, and therefore ioyned with David.

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fed their cattell beyond Jordan in this wood.

This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents,

For commanded. That counsell which seemed good at the first to Absalom, Verse 4. For by the counsel of Hushai he went to the battell where he was destroyed. That is, ouer Jordan.

Or, the well of Rogel. Meaning, the message from their fathers.

Thus God sendeth succour to his in their great dangers.

The Chaldee text readeth, Now they haue passed the Jordan.

To wit, to pursue thee with all haste.

They trauailed all night, and by morning had all their company passed ouer.

Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or persecuters of his Church.

Who was also called Ithai Davids father.

Gen. 23. 15.

† Ebr. weigh upon mine hand.

† Ebr. a lie againſt my ſoule.

† Ebr. in the heart of Abſalom.

d For he had pitie of the people which was ſeuered by Abſaloms flatterie.

e Thus God turned his vaine-glory to ſhame.

Gen. 14. 17.

f It ſeemeth that God had puniſhed him in taking away his children, Chap.

14. 27. † Ebr. iudged.

g For Ioab bare a good affection to Ahimaaz, and doubted how David would take the report of Abſaloms death.

h He ſate in the gate of the city of Mahanaim.

† Ebr. tidings are as his mouth.

told him, And haſt thou indeed ſene? why then didſt not thou there ſmite him to the ground, and I would haue giuen thee tenne ſhekels of ſilver, and a girdle?

12 Then the man ſaide vnto Ioab, Though I ſhould receiue a thouſand ſhekels of ſilver in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Iſrai, ſaying, Beware, leſt any touch the pong man Abſalom.

13 If I had done it, it had bene the danger of my life: for nothing can bee hid from the king: yea, thou thy ſelfe wouldeſt haue bene againſt me.

14 Then ſaid Ioab, I will not thus tary with thee. And hee tooke three darts in his hand, and thruſt them through Abſalom, while hee was yet alive in the middes of the oake.

15 And ten ſeruants that bare Ioabs armour, compaſſed about and ſinote Abſalom, and ſlew him.

16 Then Ioab blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

17 And they tooke Abſalom, and caſt him into a great pit in the wood, and layde a mighty great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the kings dale: for he ſaid, I haue no ſon to keepe my name in remembrance. And hee called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let me runne and beare the king tidings, that the Lord hath delivered him out of the hand of his enemies.

20 And Ioab ſaide vnto him, Thou ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

21 Then ſaid Ioab to Cuſhi, Go, tell the king what thou haſt ſene. And Cuſhi bowed himſelfe vnto Ioab, and ranne.

22 Then ſaid Ahimaaz the ſonne of Zadok againe to Ioab, What I pray thee, if I alſo run after Cuſhi? And Ioab ſaid, Wherefore now wilt thou run, my ſonne, ſeeing that thou haſt no tidings to bring?

23 Per what if I run? Then he ſaid vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouer went Cuſhi.

24 Now David ſate betwene the two gates. And the watchman went to the top of the gate vpon the wall, and liſt vp his eyes and ſaw, and beheld, a man came running alone.

25 And the watchman cryed, and told the king. And the king ſaid, If he be alone, he bringeth tidings. And hee came apace, and ſaid neere.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſaid, Behold, another man runneth alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, Behold, hee keepeth the running of the ſoreſhout, like the running of Ahimaaz the ſonne of Zadok. Then the king ſaid, He is a good man, and cometh with good tidings.

28 And Ahimaaz called, and ſaid vnto the king, Peace be with thee: and he fell downe to the earth vpon his face before the king, and ſaid, Bleſſed be the Lord thy God, who hath thus vnto men that liſt vp their hands againſt my lord the king.

29 And the king ſaid, Is the pong man Abſalom ſafe? And Ahimaaz answered, When Ioab ſent the kings ſervant, and me thy ſervant, I ſawe a great tumult, but I knew not what.

30 And the king ſaid vnto him, Turne aſide, and ſtand here, ſo he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, Tidings, my lord the king: for the Lord hath delivered thee this day out of the hand of all that roſe againſt thee.

32 Then the king ſaid vnto Cuſhi, Is the pong man Abſalom ſafe? And Cuſhi answered, The enemies of my lord the king, and all that riſe againſt thee to doe thee hurt, bee as that pong man is.

33 And the king was moored, and went vp to the chamber ouer the gate, and wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 David is reſtored. 23 Shimei is pardoned. 24 Mephiboſeth meeteth the king. 39 Barzillai departeth. 41 Iſrael ſerueth with Iudah.

And it was told Ioab, Behold, the king weepeth and mourneth for Abſalom.

2 Therefore the victory of that day was turned into mourning to all the people: for the people heard ſay that day, The king ſorroweth for his ſonne.

3 And the people went that day into the cite ſecretly, as people confounded, hide their faces when they ſee in battell.

4 So the king hid his face, and the king cryed with a lowde voyce, My ſonne Abſalom, Abſalom my ſonne, my ſonne.

5 Then Ioab came into the houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſeruants, which this day haue ſaved thy life, and the liues of thy ſonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines.

6 In that thou loueſt thine enemies, and hateſt thy friends: for thou haſt declared this day, that thou regardeſt neither thy princes nor ſeruants: therefore this day I perceive that if Abſalom had liued, and wee all had died this day, that then it would haue pleaſed thee well.

7 Now therefore vp, come out, and ſpeake comfortably vnto thy ſeruants: for I ſwear by the Lord, Except thou come out, there will not tary one man with thee this

† Ebr. I ſee the running.

i He had had experience of his fidelity, Chap. 17. 21.

† Or, delivered up.

† To wit, Cuſhi, who was an Ethiopian.

† Ebr. tidings brought.

i Because he conſidered both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

† Ebr. ſalutation, or, deliverance.

† Or, by stealth.

a As they doe that mourne.

b At Mahanaim.

† Or, captains.

† Ebr. bene right in thine eyes.

† Ebr. to the heart of thy ſervants.

this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the King arose, and late in the gate: and they told vnto all the people, saying, Behold, the King doeth sit in the gate: and all the people came before the King: for Israel had fled euery man to his tent.

9 Then all the people were at strife throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom, whom wee enointed ouer vs is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King Dauid sent to Zadok, and to Abiathar the Priests, saying, Speake vnto the Elders of Judah, and say, Why are pee behinde to bring the King againe to his house? (for the saying of all Israel is come vnto the King, even to his house.)

12 Ye are my brethren: my bones and my flesh are pee: wherefore then are pee the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God dole to me and more also, if thou be not captain of the hoste to me for euer in the roome of Ioab.

14 So he bowed the hearts of all the men of Judah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 So the King returned, and came to Iordan. And Judah came to Gilgal, for to goe to meete the King, and to conduct him ouer Iordan.

16 And Shimet the sonne of Gera the sonne of Kemini, which was of Bahurim, hastned and came downe with the men of Judah to meet King Dauid.

17 And a thousand men of Benjamin with him, and Ziba the seruant of the house of Saul, and his fifteene sonnes and twenty seruants with him, and they went ouer Iordan before the King.

18 And there went ouer a boate to carie ouer the Kings household, and to doe him pleasure. Then Shimet the sonne of Gera fell before the King, when he was come ouer Iordan.

19 And said vnto the King, Let not my lord impute wickednesse vnto mee, nor remember the thing that thy seruant did wickedly when my lord the King departed out of Ierusalem, that the King should take it to his heart.

20 For thy seruant doeth knowe that I haue done amisse: therefore behold, I am the first this day of all the house of Ioseph, that am come to goe downe to meet my lord the King.

21 But Abshai the sonne of Zeruiah answered, and said, Shall not Shimet die for this, because hee cursed the Lords annointed?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day pee should bee aduersaries vnto mee? Shall there any man die this day in Israel? for doe

not I knowe that I am this day King ouer Israel?

23 Therefore the King sayd vnto Shimet, Thou shalt not die: and the king swaie vnto him.

24 And Mephibosheth the sonne of Saul came downe to meete the King, and had netther washed his feete, nor dreined his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when hee was come to Ierusalem, and met the King, the King said vnto him, Wherefore wentest thou not with mee, Mephibosheth?

26 And he answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse sadd to ride thereon, for to goe with the king, because thy seruant is lame.

27 And he hath accused thy seruant vnto my lord the king: but my lord the king is as an Angel of God: doe therefore thy pleasure.

28 For all my fathers house were dead men before my lord the king, yet didst thou set thy seruant among them that did eat at thine owne table: what right therefore haue I yet to crie any more vnto the king?

29 And the King said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba diuide the lands.

30 And Mephibosheth said vnto the king, Psea, let him take all, seeing my lord the king is come home in peace.

31 Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iordan with the king, to conduct him ouer Iordan.

32 Now Barzillai was a very aged man, even fourescore yere old, and hee had prouided the king of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the king sayd vnto Barzillai, Come ouer with mee, and I will feed thee with me in Ierusalem.

34 But Barzillai sayd vnto the king, How long haue I to liue, that I should goe vp with the king to Ierusalem?

35 I am this day fourescore yere old: and can I discern betwene good or euill? Hath thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant be any more a burden vnto my lord the king?

36 Thy seruant will go a litle way ouer Iordan with the king, and why will the king recompense it with such a reward?

37 I pray thee, let thy seruant turne back againe, that I may die in mine owne citie, and bee buried in the grane of my father, & of my mother: but behold thy seruant Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the King answered, Chimham shall goe with me, and I will do to him that thou shalt be content with: and what seruenc

k By my hands, or during my life, as reade 1. King. 2. 8, 9.

l When Mephibosheth being at Ierusalem had met the King.

Chap. 16. 3.

m Able for his wisdom to iudge in all matters. n Worthy to die for Sauls cruelty towards thee.

o David didleuell in taking his lands from him before he knew the cause, but much worse than knowing the truth, he did not restore them.

† Ebr. how many dayes are the yeres of my life,

p He thought it not meete to receive benefits of him to whom hee was not able to doe seruice againe.

q My sonne.

c Where the most resort of the people haunted. d Euery one blamed another, and stroue who should first bring him home.

e That they should reprove the negligence of the Elders, seeing the people were so forward.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

g Who had before reuiled him, Chap. 16. 13.

Chap. 16. 3.

Chap. 2. 6. 15. h For in his aduersitie hee was his most cruell enemy, and now in his prosperity seeketh by flatterie to creepe into fauour. i By Ioseph hee meant Ephraim, Manasse, and Benjamin (whereof hee was) because these three were vnder one standard, Numb. 2. 18.

|| Or, chuse.

thou shalt require of me, that will I doe for thee.

|| Or, had him farewell.

r Where the tribe of Iudah tarried to receiue him.

f Which had taken part with the king.

t Toward Ierusalem.

39 So all the people went ouer Jordan: and the King passed ouer: and the King kissed Barzillai, and he blessed him, and hee returned vnto his owne place.

40 ¶ Then the King went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the King, and said vnto the King, Why haue our brethren the men of Iudah stollen thee away, and haue brought the King and his household, and all Dauid's men with him ouer Jordan?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue wee eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, Wee haue ten parts in the King, and haue also more right to Dauid then ye. Why then did ye despise vs, that our aduise should not be first had in restoring our King? And the words of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Shebarezeth Israel against Dauid. 10 Iobab killeth Amasa traitorously. 22 The heade of Sheba is deliuered to Iobab. 23 Dauid's chiefe officers.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or els by causing Israel to depart,

thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was neere Iorden.

Chap. 16. 22.

e Who was his chiefe captaine, in Iobabs roome, Chap. 19. 30.

f Either them which had bene vnder Iobab, or Dauid's men, Chap. 8. 18.

¶ Then there was come thither a wicked man (named Sheba the sonne of Bichai a man of Iemini) and hee blew the trumpet, and said, Wee haue no part in Dauid, neither haue wee inheritance in the sonne of Ithai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichai: but the men of Iudah claue fast vnto their King, from Iorden euen to Ierusalem.

3 ¶ When Dauid then came to his house to Ierusalem, the King tooke the ten women his concubines that he had left behinde him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were inclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the King to Amasa, Assemble mee the men of Iudah within thre dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he tarried longer then the time which hee had appointed him.

6 ¶ Then Dauid said to Abishai, Nowe shall Sheba the sonne of Bichai doe vs more harme then did Hadoram: take thou therefore thy lords seruants, and follow after him, lest hee get him walled cities, and escape vs.

7 And there went out after him Iobabs men, and the Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichai.

8 ¶ When they were at the great stone,

which is in Gibeon, Amasa went before them, and Iobabs garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it bled to fall out.

9 And Iobab said to Amasa, Art thou in health, my brother? And Iobab tooke Amasa by the beard with the right hand to kille him.

10 But Amasa tooke no heed to the sword that was in Iobabs hand: for therewith hee smote him in the fifth ribbe, and shed out his bowels to the ground, and smote him not the second time: so hee died. ¶ Then Iobab and Abishai his brother followed after Sheba the sonne of Bichai.

11 And one of Iobabs mens stood by him, and said, He that fauoureth Iobab, hee that is of Dauid's part, let him goe after Iobab.

12 And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people stood still, hee remooued Amasa out of the way into the field, and cast a cloth vpon him, because he saw that euery one that came by him, stood still.

13 ¶ When hee was remooued out of the way, euery man went after Iobab to follow after Sheba, the sonne of Bichai.

14 And hee went thorow all the tribes of Israel vnto Abel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people therof stood on the rampier, and all the people that was with Iobab, destroyed and cast downe the wall.

16 ¶ Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Iobab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman sayd, Art thou Iobab? And hee answered, Yea. And she said to him, Heare the wordes of thine handmaid. And hee answered, I doe heare.

18 ¶ Then shee spake thus, They spake in the old time, saying, They should aske of Abel. And so haue they continued.

19 I am one of them that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Iobab answered and said, God forbid, God forbid it mee, that I should deuoure or destroy it.

21 ¶ The matter is not so: but a man of mount Ephraim (Sheba the son of Bichai by name) hath lift vp his hand against the King, euen against Dauid: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Iobab, Behold, his head shall be throwen to thee ouer the wall.

22 ¶ Then the woman went vnto all the people with her wisdom, and they cut off the head of Sheba the sonne of Bichai, and cast it to Iobab: then hee blew the trumpet, and they retired from the citie, every

g Which was his coat that he used to weare in the warres.

† Ebr. peace.

† Ebr. doubled not his stroke.

h Hee stood by Amasa at Iobabs appointment.

i Vnto the citie Abel, which was neere to Bethmaachah.

k That is, hee went about to overthrow it.

l Shee sheweth that the old custome was not to destroy a city, before peace was offered, Deut. 20. 10, 11.

m She speaketh in the name of the citie.

n Hearing his fault told him, he gaue place to reason, and required only him that was author of the treason.

† Ebr. they were scattered.

Chap. 8. 16.

every man to his tent: and Joab returned to Jerusalem unto the king.

23 ¶ Then Joab was over all the hoste of Israel, and Benaiab the sonne of Jehoiada over the Cherethites and over the Pelethites,

24 And Adoram over the tribute, and Josaphat the sonne of Ahilud the recorder,

25 And Sheia was scribe, and Zadok and Abiathar the Priests.

26 And also Ithai the Gittite was chiefe about Dauid.

CHAP. XXI.

1 Three deare yeeres, 9 The vengeance of the sinnes of Saul lighteth on his sinners sonnes, which are hanged, 15 Four great battels, which Dauid had against the Philistims.

¶ Then there was a famine in the dayes of Dauid, three yeeres together, and Dauid asked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

2 Then the king called the Gibeonites, and sayde unto them, (now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, unto whom the children of Israel had sware: but Saul sought to slay them for his zeale toward the children of Israel and Judah.)

3 And Dauid sayd unto the Gibeonites, What shall I doe for you, and wherewith shall I make an atonement, that yet may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We wil haue no silver nor gold of Saul, nor of his house, neither for vs shalt thou kill any man in Israel. And he sayd, What ye shall say, that will I do for you.

5 Then they answered the king, The man that consumed vs, and that imagined euil against vs, so that we are destroyed from remaining in any coast of Israel,

6 Let seven men of his sones bee deliuered unto vs, and wee will hang them by vnto the Lord in Gibeon of Saul, the Lords chosen. And the king sayd, I wil giue them.

7 But the king had compassion on Mephibosheth the sonne of Jonathan the sonne of Saul, because of the Lords orche that was betwene them, even betwene Dauid and Jonathan the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, even Armoni and Mephibosheth, and the five sonnes of Michal the daughter of Saul, whom shee bare to Adriel the sonne of Barzillai the Gileadite:

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they died all seven together, and they were slaine in the time of harvest: in the first dayes, and in the beginning of barley harvest.

10 Then Rizpah the daughter of Aiah tooke sackcloth, and hanged it by for her vpon the rocke, from the beginning of harvest, vntill water dropped vpon them from the heauen, and suffered neither the birds of the ayre to light on them by day, nor beasts of the field by night.

11 ¶ And it was told Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul & the bones of Jonathan his sonne from the citizens of Jabesh Gilead, which had stollen them from the streete of Bethshan, where the Philistims had hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his sonne buried they in the countrey of Benjamin in Zelath, in the graue of Rizpah his father: and when they had performed al that the king had commanded, God was then appealed with the land.

15 ¶ Again the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid slained.

16 Then Ishi-benob which was of the sons of Haraphah (the head of whose speare weighed three hundred shekels of brasse) even hee being girded with a new sword thought to haue slaine Dauid.

17 But Abishai the sonne of Neriah succoured him, and smote the Philistin, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, lest thou quench the light of Israel.

18 ¶ And after this also there was a battell with the Philistims at Gobchen Sibechai the Gushathite slew Saph, which was one of the sonnes of Haraphah.

18 And there was yet another battell in Gob with the Philistims, where Elhanan the sonne of Jaare-o-regim, a Berthehemite slew Goliath the Gittite, the staffe of whose speare was like a weauers beame.

20 Afterward there was also a battell in Gath, where was a man of a great stature and had on every hand six fingers, and on every foote six toes, foure and twenty in number: who was also the sonne of Haraphah.

21 And when hee reuiled Israel, Jonathan the sonne of Shima the brother of Dauid slew him.

22 These foure were boorne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

1 Dauid after his victories praiseth God, 8 The anger of God toward the wicked, 44 H: prophesieth of the reuelation of the Lewes, and vocation of the Gentiles.

¶ And Dauid spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of his enemies, and out of the hand of Saul.

2 And he said, The Lord is my rocke and my fortress, and he that deliuereth me.

names, he sheweth how his faith was strengthened in all tentations.

1 Sam. 31. 10.

k For where the Magistrate suffereth faults unpunished there the plague of God lieth vpon the land.

l That is, of the race of Giants.

m Which amount to nine pound three quarters.

n For the glory and wealth of the country standeth in the preservation of the godly Magistrate.

o Called Gexer and Saph is called Sippai.

p That is, Lahmi the brother of Goliath, whom Dauid slew.

Chron. 10. 4

Chron. 20. 5.

1 Sam. 16. 9.

a In token of the wonderfull benefits, that he receiued of God.

b By the diuersitie of these comfortable

c As David (who was the figure of Christ) was by Gods power delivered from all dangers; so Christ and his Church shall overcome most grievous dangers, tyranny, and death.

d That is, cloudes and vapours.
e Lightning, and thundring.
f So it seeth when the ayre is darke.
g To lie in a moment through the world.

h By this description of a tempest, he declareth the power of God against his enemies.
i He alludeth to the miracle of the red sea.

k I was so beset that all means seemed to faile.

l Toward Saul and mine enemies.
m I attempted nothing without his commaundement.

n Their wickednes is cause, that thou seemest to forget thy word and mercy.

3 God is my strength, in him will I trust: my shield, and the horn of my salvation, my high tower, and my refuge: my Saviour, thou hast saved me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the pangs of death have compassed me about: the floods of ungodlines have made me afraid.

6 The sorowes of the grave compassed me about: the snares of death overtook me.

7 But in my tribulation did I call upon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued, and shooke, because he was angry.

9 Smoke went out at his nostrils, and consuming fire out of his mouth: coales were kindled thereat.

10 He bowed the heauens also and came downe, and darkenesse was vnder his feet.

11 And he rode vpon a Cherub and did flie, and he was seene vpon the wings of the wind.

12 And he made darkenesse a tabernacle round about him, euen the gatherings of waters, and the clouds of the ayre.

13 At the brightnes of his presence the coales of fire were kindled.

14 The Lord thundred from heauen, and the most high gaue his voyce.

15 He shot arrowes also, and scattered them: to wit, lightning, and destroyed them.

16 The channells also of the sea appeared, euen the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 He sent from above, and tooke me: hee drew me out of many waters.

18 He deliuered me from my strong enemy, and from them that hated mee: for they were too strong for me.

19 They persecuted me in the day of my calamitie, but the Lord was my stay.

20 And he brought me forth into a large place: hee deliuered me, because he favoured me.

21 The Lord rewarded me according to my righteousness: according to the purity of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not wickedly against my God.

23 For all his lawes were before mee, and his statutes: I did not depart therefrom.

24 I was upright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteousness, according to my purities before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the haughty to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee haue I broken through an holle, and by my God haue I leaped ouer a wall.

31 The way of God is incorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battell, and maketh my way vpright.

34 Hee maketh my feete liker hindes feete, and hath set me vpon my high places.

35 He teacheth mine hands to fight, so that a bow of brass is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnes hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them & thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast girded me with power to battell, and them that arde against mee, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the street, and did spread them abroad.

44 Thou hast also deliuered mee from the contentions of my people: thou hast preserved mee to bee the head ouer nations: the people which I knew not, doe serue mee.

45 Strangers shall bee in subiection to mee: as soone as they heare, they shall obey me.

46 Strangers shall shrink away, and feare in their priue chambers.

47 Let the Lord liue, and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God that giveth mee power to reuenge mee, and subdue the people vnder me.

49 And rescueth me from mine enemies: (thou also hast lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord among the nations, and will sing vnto thy Name.)

51 Hee is the tower of saluation for his king, and sheweth mercy to his anointed, euen to David, and to his seed for euer.

CHAP. XXIII.

The last words of David. 6 The wicked shall be plucky vp as thornes.

8 The names and fallies of his mighty men.

15 He desired water and would not drinke it.

These also bee the last wordes of David, David the sonne of Ishal saiet, hee had made the euen the man which was set by on high the

The manner that God vseth to succour his, neuer faileth.

p He vseth extraordinary meanes to make me winne most strong holds.

q Hee acknowledged that God was the author of his victories, who gaue him strength.

r The wicked in their necessity are compelled to flee to God, but it is too late.

s Meaning, of the Iewes, who conspired against me.

t Not willingly obeying me, but dissemblingly.

u Let him shew his power that he is the gouernour of all the world.

Rom. 15.9.

Chap. 7. 13.

a Which hee spake after that he had made the Psalms.

the Anointed of the God of Iſrael ſaith,

2 The Spirit of the Lord ſpake by mee, and his word was in my tongue.

3 The God of Iſrael ſpake to mee, the ſtrength of Iſrael ſaid, Thou ſhalt beare rule ouer men, being juſt, and ruling in the feare of God.

4 Euen as the morning light when the Sunne riſeth, the morning. I ſay, without cloudes, ſo ſhall mine houſe bee, and not as the graſſe of the earth is by the bright raine.

5 For ſo ſhall not mine houſe bee with God: for he hath made with mee an euerlaſting covenant, perfect in all points, & ſure: therefore all mine health and whole deſire is, that he will not make it grow ſo.

6 But the wicked ſhall bee euerie one as thornes thruſt away, becauſe they cannot be taken with hands.

7 But the man that ſhall touch them, muſt be defended with yron, or with the ſhaft of a ſpeare: and they ſhall be burnt with fire in the ſame place.

8 Theſe bee the names of the mighty men whom Dauid had. Hee that ſate in the ſeat of wiſedome, being chiefe of the princes, was Adino of Ezur, hee ſlew eight hundred at one time.

9 And after him was Eleazar the ſonne of Dodo, the ſonne of Ahob, one of the three worthies with Dauid, when they deſied the Philiftins gathered them to battell, when the men of Iſrael were gone by.

10 He aroſe and ſmote the Philiftins vntill his hand was weary, and his hand claue vnto the ſword: and the Lord gaue great victory the ſame day, and the people returned after him onely to ſpoile.

11 After him was Shamamah the ſonne of Age the Hazerite: for the Philiftins aſſembled at a towne, where was a piece of a field full of lentiles, and the people fled from the Philiftins.

12 But he ſtood in the mids of the field, and defended it, and ſlew the Philiftins, ſo the Lord gaue great victory.

13 Afterward, three of the thirtie captaines went downe, and came to Dauid in the harneſt time vnto the caue of Adullam, and the hoſte of the Philiftins pitched in the valley of Rephaim.

14 And Dauid was then in an hold, and the garrilon of the Philiftins was then in Beth-lehem.

15 And Dauid longed, and ſaid, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mighty brake into the hoſte of the Philiftins, and drew water out of the well of Beth-lehem, that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but powred it for an offering vnto the Lord.

17 And ſaid, O Lord, bee it farre from mee, that I ſhould doe this. Is not this the blood of the men that went in teopardie of their liues: therefore he would not drinke it. Theſe things did theſe three mightie men.

18 And Abiſhai the brother of Ioab,

the ſonne of Zeruiah, was chiefe among the three, and hee liſted by his ſpeare againſt three hundred, and ſlew them, and he had the name among the three.

19 For he was moſt excellent of the three, and was their captaine, but he attained not vnto the firſt three.

20 And Benaiab the ſonne of Jehofada the ſonne of a valiant man, which had done many actes, and was of Bazeel, ſlew two ſtrong men of Doab: he went downe alſo, and ſlew a lyon in the mids of a pit in the time of ſnow.

21 And he ſlew an Egyptian a man of great ſtature, & the Egyptian had a ſpeare in his hand: but he went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hand, and ſlew him with his owne ſpeare.

22 Theſe things did Benaiab the ſonne of Jehofada, and had the name among the three worthies.

23 Hee was honourable among the thirtie, but hee attained not to the firſt three: and Dauid made him of his counſell.

24 Alabel the brother of Ioab was one of the thirtie: Elhanan the ſonne of Dodo of Beth-lehem:

25 Shamamah the Hazerite: Elika the Harodite:

26 Hilez the Baſtite: Ira the ſonne of Jeketh the Tekolite:

27 Abiezer the Anethothite: Debumai the Hulathite:

28 Salmon an Abothite: Naharai the Netophathite:

29 Hileh the ſonne of Baanab a Netophathite: Ittai the ſonne of Ribai of Gibeon of the children of Benjamin:

30 Benaiab the Pirathonite: Hiddai of the river of Gaath:

31 Abiſhon the Arbathite: Azmauith the Barhumite:

32 Elibaba the Shaalbonite: of the ſonnes of Iſaſhen Jonathan:

33 Shamamah the Hazerite: Abiam the ſonne of Shabar the Hazerite:

34 Eliphelet the ſonne of Abiſbai the ſonne of Maachab: Eliam the ſonne of Achiphel the Gilonite:

35 Hizzai the Carmelite: Paarai the Arbite:

36 Igal the ſonne of Nathan of Zobah: Banith the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour-bearer of Ioab the ſonne of Zeruiah:

38 Ira the Ithiſite: Gareb the Ithiſite:

39 Uriſhai the Hittite, thirtie ſeuen in all.

CHAP. XLIIII.

1 Dauid cauſeth the people to be numbered, 10 He repenteth, and chuſeth to fall into Gods hands. 15 Sentient thouſand periſh with the peſtilence.

At the wrath of the Lord was againe kindled againſt Iſrael, and he moued Dauid againſt them, in that hee ſaid, See, number Iſrael and Iudah.

2 For the King ſaid to Ioab the captaine of the hoſte, which was with him, See ſpeedily now thorow all the tribes of Iſrael, from Dan euen to Beerſheba, & number yee

R 3 the

b Meaning, he ſpake nothing but by the motion of Gods Spirit.

c Which groweth quickly, and fadeſh ſoone.

d But that my kingdom may continue for euer according to his promiſe.

e As one of the Kings counſell.

f Chron. 11. 12. || Or, aſſailed with danger of their lives.

g Meaning, fled from the battell. g By a crampe which came of wearineſſe, and ſtraining. 1 Chron. 11. 27.

h Who hath neither reſpect to many nor few, when he will ſhew his power. || Or, giants.

i Being overcome with wearineſſe and thirſt.

k Bridling his affection, and alſo deſiring God not to be offended for that rash enterpriſe. 1 Chron. 11. 20.

|| Or, Iſb-hai.

|| Or, a comely man. 1 Which was big as a weavers beame, 1 Chron. 11. 23.

m He was more valiant then the 30. that follow, and not ſo valiant as the ſixe before. Chap. 2. 18.

1 Chron. 11. 27. || Or, Pelonites. n Diuers of theſe had two names, as appeareth, 1 Chron. 11. and alſo many more are there mentioned.

o Theſe came to Dauid, and helped to reſtore him to his kingdom.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord permitted Satan, as 1 Chron. 21. 1.

c Because he did this to try his power, and so to trust therein, it offended God, else it was lawfull to number the people, Exod. 30, 12, Num. 1, 3.

the people, that I may know the number of the people.

3 And Joab said vnto the King, The Lord thy God increase the people an hundred fold more then they be, and that the eyes of my lord the king may see it: but why doth my lord the king desire this thing?

4 Notwithstanding the kings word pre-
naild against Joab and against the cap-
taines of the host: therefore Joab and the
captaines of the host went out from the pre-
sence of the king, to number the people of
Israel.

5 And they passed ouer Iordan, and
pitched in Arocr, at the right side of the citie
that is in the mids of the valley of Gad and
toward Iazer.

6 Then they came to Gilead, and to
Tahrim-bodhi, so they came to Dan Ja-
an, and so about to Zidon.

7 And came to the fortreffe of Tyms,
and to all the cities of the Hittites, and of the
Canaanites, and went toward the South
of Iudah, euen to Beer-sheba.

8 So when they had gone about all the
land, they returned to Ierusalem at the end
of nine moneths and twentie dayes.

9 And Joab deliuered the number and
summe of the people vnto the King: and
there were in Israel eight hundred thou-
sand strong men that drew swords, and the
men of Iudah were five hundred thousand
men.

10 Then Davids heart smote him, after
that hee had numbred the people: and Da-
uid said vnto the Lord, I haue sinned excee-
dingly in this I haue done: therefore now,
Lord, I beseech thee, take away the tres-
passe of thy seruant: for I haue done very
foolishly.

11 And when David was by in the
morning, the word of the Lord came vnto
the Prophet Gad, Davids seer, saying,

12 See, and say vnto David, Thus saith
the Lord I offer thee three things, chuse thee
which of them I shall doe vnto thee.

13 So Gad came to David, and shewed
him, and said vnto him, Wilt thou that se-
uen yeeres famine come vpon thee in thy
land, or wilt thou see three moneths before
thyne enemies, they following thee, or that
there be three dayes pestilence in thy land?
now aduise thee, and see what answere I
shall giue to him that sent me.

14 And David sayd vnto Gad, I am
in a wonderfull strait: let vs fall now into
the hand of the Lord (for his mercies are

great) and let mee not fall into the hand of
man.

15 So the Lord sent a pestilence in Is-
rael, from the morning, euen to the time ap-
pointed: and there dyed of the people from
Dan euen to Beer-sheba, seuentie thousand
men.

16 And when the Angel stretched out his
hand vpon Ierusalem to destroy it, the Lord
repented of the euill, and said to the Angel
that destroyed the people, It is sufficient,
hold now thine hand. And the Angel of the
Lord was by the threshing place of Araunah
the Iebusite.

17 And David spake vnto the Lord,
(when he saw the Angel that smote the peo-
ple) and said, Behold, I haue sinned, yea, I
haue done wickedly: but these sheepe, what
haue they done? Let thine hand, I pray
thee, be against mee, and against my fathers
house.

18 So Gad came the same day to Da-
uid, and said vnto him, See by, reare an al-
tar vnto the Lord in the threshing floore of
Araunah the Iebusite.

19 And David (according to the saying of
Gad) went by as the Lord had commanded.

20 And Araunah looked, & saw the King
and his seruants comming toward him, and
Araunah went out and bowed himselfe be-
fore the King on his face to the ground.

21 And Araunah said, Wherefore is
my lord the King come to his seruant? Then
David answered, To buy the threshing
floore of thee, for to build an Altar vnto the
Lord, that the plague may cease from the
people.

22 Then Araunah said vnto David, Let
my lord the King take and offer what seem-
eth him good in his eyes: behold the oxen
for the burnt offering, and charrets, and the
instruments of the organ for wood.

23 (All these things did Araunah as a
King giue vnto the King, and Araunah said
vnto the King, The Lord thy God be fauou-
rable vnto thee.)

24 Then the King said vnto Araunah,
Not so, but I will buy it of thee at a price,
and will not offer burnt offering vnto the
Lord my God, of that which doth cost me no-
thing. So David bought the threshing floore
and the oxen for sixte shekels of siluer.

25 And David built there an altar vnto
the Lord, and offered burnt offerings and
peace offerings, and the Lord was appeased
toward the land, and the plague ceased from
Israel.

h From the one
side of the coun-
trei to the other.

1. Sam. 15, 11.

i The Lord spa-
red this place,
because he had
chosen it to
build his Tem-
ple there.

k David saw not
the iust cause
why God pla-
gued the people,
and theefore he
offereth himselfe
to Gods corre-
ctions, as the
onely cause of
this euill.

l Called also
Ornan, 1. Chro.
21, 10.

m That is, abun-
dantly, for as
some write, he
was king of Ie-
rusalem, before
David wane the
tower.

n Some write,
that every tribe
gaue 50. which
make 600. or
that afterward he
bought as much
as came to 550.
shekels, 1. Chro.
21, 25.

|| Or, yince.

|| Or, to the north
land newly iuba-
nized.

|| Or, Zor.

d According to
Joabs count: for
in all there were
eleuen hundred
thousand, 1.

Chron. 21, 5.
e Concluding
vnder them the
Beniamites: for
else they had but
four hundred
and seuentie
thousand, 1.

Chron. 21, 9.
f Whom God
had appointed
for David and
histime.

g For three yeeres
of famine were
past for the Gi-
beonites matter:
this was the
fourth yeere, to
the which should
haue bene added
other three
yeeres more, 1.
Chron. 21, 12.

The first booke of the Kings.

THE ARGUMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the
Holy Ghost setteth before our eye in this booke the variety and change of things, which came
to the people of Israel from the death of David, Salomon, and the rest of the Kings, vnto the death
of Ahaz, declaring how that flourishing kingdome, except they bee preferred by Gods protection,
(who then fauoureth them, when his word is truly set forth, vertue esteemed, vice punished, and
concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the king-
dome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust pu-
nishment of God were made two: whereof Iudah & Benjamin claue to Roboam, and this was called
the

the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria after it was built by Amri Ahabs father. And because our Sauour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 *Abishag keppeth Dauid in his extreame age.*
5 *Adonijah vsurpeth the kingdome.* 30 *Salomon is anointed King.* 50 *Adonijah fleeth to the altar.*

NOW when King Dauid was old & stricken in yeeres, they covered him with clothes, but no heat came vnto him.

2 Wherefore his seruants said vnto him, Let there bee sought for my lord the king a young virgin, and let her stand before the king, and cherish him: and let her lie in thy bolome, that my lord the king may get heat.

3 So they sought for a faire young maide throughout all the coastes of Israel, & found one Abishag: a Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cherished the king, and ministered to him, but the king knew her not.

5 ¶ Then Adonijah the sonne of Hagith exalted himselfe, saying, I will be king. And he gave him chariots and horsemen, and fiftie men to runne before him.

6 And his father would not displease him from his childhood, to say, Why hast thou done so? and hee was a very goodly man, and his moether bare him next after Absalom.

7 And hee tooke counsell of Iobab the sonne of Zeruiah, and of Abiathar the Priest, and they helped forward Adonijah.

8 But Zadok the Priest, and Benaiab the sonne of Jehoiada, and Nathan the Prophet, and Shimei, and Rei, and themen of might which were with Dauid, were not with Adonijah.

9 ¶ Then Adonijah sacrificed sheepe, and oxen, and fat cattell by the stone of Zobeloth which is by Beth-el, and called all his brether the kings sonnes, and all the men of Iudah the kings seruants.

10 But Nathan the Prophet, and Benaiab and the mighty men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne of Hagith doeth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto king Dauid, and say vnto him, Diddest not thou my lord, O king, sweare vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne? Why is then Adonijah king?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirme thy words.

15 ¶ So Bathsheba went in vnto the

king into the chamber, and the king was very old. And Abishag the Shunammite ministered vnto the king.

16 And Bathsheba bowed and made obeysance vnto the king. And the king saide, What is thy matter?

17 And she answered him, My lord, thou swearest by the Lord thy God vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne.

18 And behold, now is Adonijah king, and now my lord, O king, thou knowest it not.

19 And hee hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the King, and Abiathar the Priest, and Iobab the captaine of the hoste: but Salomon thy seruant hath hee not bid-den.

20 And thou, my lord, O king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the king after him.

21 For else when my lord the king shall sleepe with his fathers, I and my sonne Salomon shall be reputed false.

22 And loe, while she yet talked with the king, Nathan also the Prophet came in.

23 And they tolde the king, saying, Behold, Nathan the Prophet. And when hee was come in to the king, hee made obeysance before the king vpon his face to the ground.

24 And Nathan said, My lord, O king, hast thou saide, Adonijah shall reigne after mee, and hee shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eat and drinke before him, and say, God saue king Adonijah.

26 But me thy seruant, and Zadok the Priest, and Benaiab the sonne of Jehoiada, and thy seruant Salomon hath hee not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy seruant, who should sit on the throne of my lord the king after him?

28 ¶ Then King Dauid answered, and saide, Call me Bathsheba. And shee came in to the Kings presence, and stood before the King.

29 And the King swaie, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I sweare vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne in my place, so will I certainly doe this day.

31 ¶ Then Bathsheba bowed her face to

i The king being worne with age could not attend to the affairs of the realme, and also Adonijah had many flatterers, which kept it from the king.

k And so purto death as wicked transgressors.

† Ebr. sinners.

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

† Ebr. Let the king Adonijah liue.

m Meaning that he ought in such affaires to enterpriise nothing except he had consulted with the Lord.

n Moved by the Spirit of God so to doe, because he foresaw that Salomon should be the figure of Christ.

a He was about 70. yeere old.
3. Sam. 5. 4.
b For his natural heat was worne away with trauels.
|| Or, *firmus vir.*

c Which citie was in the tribe of Issachar, as Iosh. 19. 18.

d Reade 2. Sam. 15. 1.
† Ebr. *daym.*

† Ebr. *his words,* were with Iobab.
e They tooke his part and followed him.

|| Or, *the fountain.*

f As the Cherethites and Pelishites.

1. Sam. 3. 4.

g For Adonijah will destroy thee and thy sonne if he reigne.

h By declaring such things, as may further the same.

the earth, and did reverence vnto the King, and sayd, God saue my lord King Dauid for ever.

22 ¶ And King Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiab the son of Jehoiada. And they came before the King.

o Meaning, the Kings seruants, and such as were of his guard,

23 Then the King said vnto them, Take with you the seruants of your lord, and carrie Salomon my sonne to ride vpon mine owne mule, and carrie him downe to Gihon:

24 And let Zadok the Priest and Nathan the Prophet anoint him there King ouer Israel, and blow yee the trumpet, and say, God saue King Salomon.

† Ebr. commanded.

25 Then come vp after him, that he may come and sit vpon my throne: and hee shall bee King in my stead: for I haue appointed him to be Prince ouer Israel, and ouer Iudah.

† Ebr. say so.

26 Then Benaiab the sonne of Jehoiada answered the King, and said, So be it, and the Lord God of my lord the King ratifie it.

27 As the Lord hath bene with my lord the King, so be hee with Salomon, and exalt his throne aboue the throne of my lord King Dauid.

28 So Zadok the Priest, and Nathan the Prophet, and Benaiab the sonne of Jehoiada, and the Cherethites and the Pelishtites went downe, and caused Salomon to ride vpon King Dauids mule, and brought him to Gihon.

p Wherewith they accustomed to anoint the Priests and the holy instruments, Exod. 30. 23.
† Ebr. brake.

29 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue King Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the sound of them.

41 ¶ And Adonijah and all the guests that were with him heard it: (and they had made an end of eating) when Ioab heard the sound of the trumpet, he said, What meaneth this noise and uproare in the citie?

42 And as hee yet spake, beholde, Jonathan the sonne of Abiathar the Priest came: and Adonijah saide, Come in: for thou art a worthy man, and bringest good tidings.

† Ebr. a man of power.

43 And Jonathan answered, and saide to Adonijah, Verely our lord King Dauid hath made Salomon King.

q He praised Jonathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation and and so did beat downe his pride.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiab the sonne of Jehoiada, and the Cherethites, and the Pelishtites, and they haue caused him to ride vpon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him King in Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the noise that ye haue heard.

r To salute him and to pray, and praise God for him.

46 And Salomon also sittyth on the throne of the Kingdom.

47 And moreover, the Kings seruants came to blesse our lord King Dauid, saying,

God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the King washipped vpon the bed.

48 And thus said the King also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the guests that were with Adonijah, were afraid, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose, and went, and tooke hold on the hornes of the altar.

51 And one told Salomon, saying, Behold, Adonijah doeth feare King Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let King Salomon weare vnto mee this day, that hee will not slay his seruant with the sword.

† He gaue God thanks for the good successe.

t Which Dauid his father had built in the floore of Araunah, as 2 Sam. 24. 25.

52 Then Salomon said, If hee will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then King Salomon sent, and they brought him from the altar, and hee came and did obeyance to King Salomon. And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abiathar to wife. 25 Her is slaine. 35 Zadok was placed in Abiathars house.

Then the dayes of Dauid drew neere that he should die, and he charged Salomon his sonne, saying,

2 I goe the way of all the earth: bee strong therefore and shew thyselfe a man.

3 And take heed to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes and his commandments, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in euery thing wherunto thou turnest thee.

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heed to their way, that they walke before mee in truth with all their hearts and with all their soules, * thou shalt not (saide hee) want one of thy posterie vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what hee did to the two captaynes of the hostes of Israel, vnto Abner the sonne of Neri, and vnto Amasa the sonne of Iether whom he slew, and shed blood of battell in peace, and vnto the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feet.

6 Doe therefore according to thy wisdom, and let thou not his hoare head goe downe to the graue in peace.

7 But shewe kindeste vnto the sonnes of Barzillai the Gileadite, and let them bee among them that eat at thy table: for

a I am ready to die, as all men must.
b He sheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God.
Deut. 29. 9.
1. 1. 7.
|| Or, doe wisely.
c And without hypocrisie.
2. Sam. 7. 12.
† Ebr. a man shall not be cut off to thee from off the throne.
2 Sam. 3. 27.
2. Sam. 20. 10.
d He shed his blood in time of peace, as if there had bene warre.
e He put the bloody sword into his sheath.
2 Sam. 19. 31.
f That is, they dealt mercifully with me,

2. Sam. 16. 5.

2. Sam. 19. 23.

g Let him be punished with death: looke verse 46.
Acts 2. 29.
and 13. 36.
2. Sam. 5. 4. and
1. Chron. 29. 26, 27.
1. Chron. 29. 23.

h For she feared lest hee would worke treason against the king.

i In signe of their fauour and consent,

† Ebr. cause not my face to turne away.

k In token of reuerence, and that others by his example might haue her in greater honour.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdom.

so they came to mee when I fled from Absalom thy brother.

8 And behold, with thee is Shimei the sonne of Gera, the sonne of Jemini, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to mee at Iordan, and I sware to him by the Lord, saying, I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with blood.

10 So Dauid slept with his fathers, and was buried in the cite of Dauid.

11 And the dayes which Dauid reigned vpon Israel were forty yeeres: seuen yeeres reigned he in Hebron, and thirtie and thre yeeres reigned he in Ierusalem.

12 ¶ Then sate Salomon vpon the throne of Dauid his father, and his kingdom was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon, and she said, Comest thou peaceably? And he said, Yea.

14 He sayd moreover, I haue a suite vnto thee. And she sayd, Say on.

15 Then he sayd, Thou knowest that the kingdom was mine, and that all Israel set their faces on mee, that I should reigne: howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore aske thee one request, I refuse me not. And she sayd vnto him, Say on.

17 And he sayd, Speake, I pray thee. vnto Salomon the king. (for hee will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba sayd, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meeete her, and bowed himselfe vnto her, and sate downe on his throne: and he caused a seate to be set for the kings mother, and she sate at his right hand.

20 Then she sayd, I desire a small request of thee, say me not nay. Then the king sayd vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite bee giuen to Adonijah thy brother to wife.

22 But King Salomon answered and sayd vnto his mother, And why dost thou aske Abishag the Shunammite for Adonijah? Aske for him the kingdom also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord saith, who

hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as hee promised, Adonijah shall surely die this day.

25 And king Salomon sent by the hand of Benaiab the sonne of Jehoiada, and hee smote him that he died.

26 ¶ Then the King sayd vnto Abiathar the Priest, Goe to Anathoth vnto thine owne fields: for thou art worthy of death: but I will not this day kill thee, because thou barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might fulfill the words of the Lord, which he spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had turned after Adonijah, but hee turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, & caught hold on the hornes of the altar.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, he is by the altar. Then Salomon sent Benaiab the sonne of Jehoiada, saying, Goe, fall vpon him.

30 And Benaiab came to the Tabernacle of the Lord, and sayd vnto him, Thus saith the king, Come out. And he said, Nay, but I will die here. Then Benaiab brought the King word againe, saying, Thus sayd Ioab, and thus he answered me.

31 And the King sayd vnto him, Doe as he hath sayd, and smite him, and burie him, that thou makest take away the blood, which Ioab shed causelesse, from mee and from the house of my father.

32 And the Lord shall bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sword, and my father Dauid knew not: now, Abner the sonne of Ner, captaine of the hoste of Israel, and Amasa the sonne of Iether, captaine of the hoste of Iudah.

33 Their blood shall therefore retorne vpon the head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there bee peace for euer from the Lord.

34 So Benaiab the sonne of Jehoiada went vp, and smote him, and slew him, and hee was buried in his owne house in the wilderness.

35 And the King put Benaiab the sonne of Jehoiada in his roome ouer the hoste: and the King set Zadok the Priest in the roome of Abiathar.

36 ¶ Afterward the king sent, and called Shimei, and sayd vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whit her.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly that thou shalt die the death: by blood shall be vpon thine owne head.

38 And Shimei sayd vnto the king, The thing

2. Sam. 7. 12, 13

|| Or, fell vpon him

|| Or, possession.

† Ebr. a man of death.

m When he fled before Absalom,

2. Sam. 15. 24.

n He tooke Adonijahs part when he would haue vsurped the kingdom, chap. 1. 7.

o Thinking to be saued by the holinesse of the place.

p For it was lawfull to take the wilful murderer from the altar, Exod. 21. 14.

2. Sam. 3. 27.

2. Sam. 10. 10.

q Ioab shall be iustly punished for the blood that hee hath cruelly shed.

r And so tooke the office of the Priest from the house of Eli, and restored it to the house of Phinehas.

f Thus God appointeth the waies & meanes to bring his iust iudgements vpon the wicked.

e His couetous mind moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldst denie, yet thine owne conscience would accuse thee of reuiling & doing wrong to my father, 2. Sam. 16. 5. 2. Chron. 1. 1. x Because all his enemies were destroyed,

thing is good: as my lord the King hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fledde away vnto Achish sonne of Maachab king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, & saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went and brought his seruants from Gath.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death? And thou saydest vnto mee, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement where-with I charged thee?

44 The king said also to Shimei, Thou knowest all the wickednes whereunto thine heart is priuie, that thou didst to Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for ever.

46 So the King commanded Benasab the sonne of Jeholada: who went out and smote him that he died. And the kingdome was stablished in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

Chap. 7. 8.

a Which was Beth-lehem.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord, and walke in his wayes, Chap. 2. 3.

d For there the Tabernacle was, 2. Chron. 1. 3.

|| Or, as he walked,

Salomon then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the citie of Dauid, vntill he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the hie places, because there was no house build vnto the Name of the Lord, vntill thoe dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: onely he sacrificed and offered incense in the hie places.

4 And the king went to Gibeon to sacrifice there, for that was the chiefe high place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, when hee walked before thee in

ueste of heart with thee: and thou hast kept for him this great mercy: and thou shalt giue him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant King in stead of Dauid my father: and I am but a yong child, and know not how to goe out and in.

8 And thy seruant is in the middes of thy people, which thou hast chosen, euen a great people, which cannot be told, nor numbered for multitude.

9 Give therefore vnto thy seruant an understanding heart to iudge thy people, that I may discern betwene good & bad: for who is able to iudge this thy mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe understanding to heare iudgement,

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wise and an understanding heart, so that there hath bin none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandments, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, behold, it was a dreame, and hee came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

16 Then came two harlots vnto the King, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, save wee twaine.

19 And this womans sonne died in the night: for she overlaid him.

20 And she arose at midnight, and tooke my sonne from my side, while thine handmaid slept, and laid him in her bosome, and laid her dead sonne in my bosome.

21 And when I arose in the morning to giue my sonne sucke, behold, hee was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman sayd, Nay, but my sonne liueth, and thy sonne is dead: againe shee said, No, but thy sonne is dead, and mine aliueth: thus they spake before the King.

Thou hast performed thy promise,

f That is, to haue my selfe in executing this charge of ruling.

2 Chron. 1. 10.

|| Or, obedient.

g Which are so many in number,

h That is, that thine enemies should die.

Math. 6. 33.

|| Or, hath bene

none.

Chap. 15. 5.

i He knew that God had appeared vnto him in a dreame.

|| Or, visioners. k By this example it appeareth that God kept promise with Salomon in granting him wisdom.

l Shee saile the quicke childe away, because she might both auoid the shame and punishment.

m Except God give iudges vnderstanding, the impudencie of the trespasser shall overthrow the iust cause of the innocent,

n Her motherly affection herein appeareth, that she had rather endure the rigour of the law, then to see her child cruelly slaine.

23 Then saith the King, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the King said, Bring mee a sword: and they brought out a sword before the King.

25 And the King said, Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the King, for her compassion was kindled toward her sonne, and she said, O my lord, giue her the liuing child, and I say him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the King answered, and said, Giue her the liuing child, and say him not: this is his mother.

28 And all Israel heard the iudgement which the King had iudged, and they feared the King: for they saw that the wisdom of God was in him to doe iustice.

CHAP. IIIL

2 The princes and rulers vnder Salomon. 22 The purveyance for his vicuals. 26 The number of his horses. 32 His books and writings.

And King Salomon was King ouer all Israel.

2 And these were his priuies: a, b Azariah the sonne of Zadok the Priest,

3 Eliezer and Ahiah the sonnes of Shisha, scribes, Jehohaphat the sonne of Abiud, the recorder,

4 And Benaiab the sonne of Jehoiada was ouer the host, and Zadok and Abiathar Priests.

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the kings friend.

6 And Abiathar was ouer the household: and Adoniram the sonne of Abda was ouer the tribute.

7 And Salomon had twelue officers ouer all Israel, which provided vicuals for the king and his household: each man had a month in the yere to provide vicuals.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Manasse, and in Scharbim, and Beth-Hemich, and Elon, and Beth-hanan:

10 The sonne of Hefed in Aribath, to whom pertained Sochoh, and all the land of Ephraim:

11 The sonne of Abinadab in all the region of Dor, which had Tophath the daughter of Salomon to wife:

12 Banaa the sonne of Abiud in Gadanach, and Megiddo, and in all Beth-shean, which is by Tartanah beneath Izreel, from Beth-shean, to Abel-meholah, euen till beyond ouer against Tokemaim:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of Jair, the sonne of Manasse: which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with wallis and barres of brasse.

14 Abinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, and hee tooke Balmath the daughter of Salomon to wife

16 Baanah the sonne of Nisai in Asher and in Aloth:

17 Jehohaphat the sonne of Baruiab in Issachar:

18 Shimei the sonne of Elab in Benjamin:

19 Geber the sonne of Uri in the country of Gilead the land of Shimon king of the Amozites, and of Og king of Bashan, and was officer alone in the land.

20 Judah and Israel were many, as the sand of the sea in number, eating, drinking, and making merry.

21 And Salomon reigned ouer all kingdoms, from the River vnto the land of the Philistines, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons vicuals for one day, were threete measures of fine flower, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred shep, beise harts, and bucks, and bugles, and fat loue.

24 For he ruled in all the region on the other side of the river, from Tiphlah euen vnto Azah, ouer all the kings on the other side the river: and he had peace round about him on every side.

25 And Judah and Israel dwelt without feare, every man vnder his vine, and vnder his fig tree, from Dan euen to Beer-sheba, all the dayes of Salomon.

26 And Salomon had forty thousand stables of horses for his chariots, and twelue thousand horsemen.

27 And these officers provided vicual for King Salomon, and for all that came to King Salomons table, every man his moneth, and they suffered to lacke nothing.

28 Barley also and straw for the horses and mules brought they vnto the place where the officers were, every man according to his charge.

29 And God gaue Salomon wisdom and vnderstanding exceeding much, and a large heart, euen as the sand that is on the sea shore.

30 And Salomons wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt,

31 For he was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chaleol, then Darda the sonnes of Babel: and hee was famous throughout all nations round about.

32 And Salomon spake thre thousand proverbes: and his songs were a thousand and thre.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the hyssope that springeth out of the wall: he spake also of beasts and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdom of Salomon, from all kings of the earth, which had heard of his wisdom.

CHAP.

e Salomon observed not the diuision that Joshua made, but diuided it, as might best serue for his purpose.

f They liued in all peace and securitie.

g Eccles. 4. 15. which is eunphrases.

† Ebr. Carim.

|| Or, Gaza, h For they were all tributaries, vnto him.

i Thoroughout all Israel.

2. Cron. 9. 25.

Eccles. 4. 14. 15. 16.

k Meaning, great vnderstanding, and able to comprehend all things.

l To wit, the philosophers, and astronomers, which were iudged most wise.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

n From the highest to the lowest.

a That is, his chiefe officers. b He was the sonne of Achimais, and Zadoks nephew: c Not Abiathar whom Salomon had put from his office, Chap. 1. 27. but another of that name. Chap. 5. 14.

|| Or, Elon in Beth-anan.

|| Or, to the plaine.

d Which townes bare his name, because he tooke them of the Canaanites, Num. 32. 41.

C H A P. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 Hee prepareth stuffe for the building. 13 The number of the workemen.

|| Or, Zor.

And Hiram king of Tyre sent his servants unto Salomon, (for hee had heard that they had anointed him king in the roome of his father) because Hiram had ever loved David.

2. Chron. 2. 3.

2 * Also Salomon sent to Hiram, saying,

3 Thou knowest that David my father could not build an house unto the name of the Lord his God, for the warres which were about him on every side, untill the Lord had put them under the soles of his feet.

|| Or, his enemies.

a He declareth that hee was bound to set forth Gods glory, forasmuch as the Lord had sent him rest and peace.

2. Sam. 7. 3. 1. Chron. 22. 10.

4 But now the Lord my God hath given mee rest on every side, so that there is neither adversary nor euill to resist.

5 And behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy sonne, whom I will set upon thy throne for thee, hee shall build an house unto my name.

6 Now therefore command, that they hew me cedar trees out of Lebanon, and my servants shall be with thy servants, and unto thee will I give the hire for thy servants, according unto all that thou shalt appoint: for thou knowest that there are none among vs that can hew timber like unto the Sidonians.

7 And when Hiram heard the words of Salomon, hee cloyed greatly and said, Blessed bee the Lord this day, which hath giuen unto David a wise sonne ouer this mighty people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto mee, and will accomplish all thy desire concerning the cedar trees and firre trees.

9 My servants shall bring them downe from Lebanon to the sea: and I will conuoy them by sea in raftes vnto the place that thou shalt shew me, and wil cause them to be discharged there, & thou shalt receiue them: now thou shalt doe me a pleasure to minister food for my family.

10 So Hiram gaue Salomon cedar trees, and firre trees, even his full desire.

11 And Salomon gaue Hiram twentie thousand measures of wheat for food to his household, and twentie measures of beaten oyle. Thus much gaue Salomon to Hiram yere by yere.

12 And the Lord gaue Salomon wisdom as he promised him. And there was peace betwene Hiram and Salomon, and they two made a covenant.

13 And king Salomon raised a summe out of all Israel, and the summe was thirte thousand men:

14 Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And Adoniram was ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand

maisons in the mountaine,

16 Besides the princes whom Salomon appointed ouer the worke, even three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the king commanded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen and the workemen of Hiram, and the maions hewed and prepared timber and stones for the building of the house.

C H A P. VI.

1 The building of the Temple, and the forme thereof. 12 The promise of the Lord to Salomon.

And in the foure hundredth & fourescore & seere (after the children of Israel were come out of the land of Egypt) and in the fourth yere of the reigne of Salomon ouer Israel, in the moneth Zif (which is the second moneth) hee buile the house of the Lord.

2 And the house which king Salomon buile for the Lord, was threescore cubits long, & twenty broad, and thirte cubits high.

3 And the porch before the Temple of the house was twenty cubits long according to the breadth of the house, and ten cubits broad before the house.

4 And in the house hee made windows, broad without, and narrow within.

5 And by the wall of the house hee made galleries round about euen by the walls of the house round about the Temple and the oracle, and made chambers round about.

6 The nethermost gallery was five cubits broad, and the middlemost five cubits broad, and the third seven cubits broad, for hee made rests round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was buile of stone, perfect before it was brought, so that there was neither hammer, nor axe, nor any tooke of yron heard in the house while it was in building.

8 The doore of the middle chamber was in the right side of the house, and men went vp with winding staires into the middlemost, & out of the middlemost into the third.

9 So hee buile the house and finished it, and sieled the house, being vaulted, with the ling of cedar trees.

10 And hee buile the galleries vpon all the wall of the house of five cubits high, and they were toynd to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou builest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, which I promised to David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon buile the house, and finished it,

|| Or, masters of the worke.

f The Hebrew word is, Giblim, which some say were excellent maions.

2. Chron. 3. 1.

a Which moneth containeth part of April, and part of May.

b Whereby is meant the Temple & the oracle, where the people prayed, which was before the place where the altar of burnt offerings stood.

|| Or, to open and to shut.

|| Or, lest.

d Whence God spake betwene the Cherubims, called also the most holy place.

e Which were certaine stones coming out of the wall as stayes for the beames to rest vpon.

|| Or, galleries.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the oracle the most holy place.

g According as he promised vnto Moses, Exod. 25. 22.

15 And built the walles of the house with in, with boordes of cedar tree from the pavement of the house unto the walles of the ceiling, and within hee covered them with wood, and covered the floore of the house with planks of firre.

16 And hee built twentie cubites in the sides of the house with boordes of Cedar, from the floore to the walles, and he prepared a place within it for the oracle, even the most holy place.

17 But the house, that is, the temple before it, was fortie cubites long.

18 And the Cedar of the house within was carved with knops, and grauen with floures: all was Cedar, so that no stone was seene.

19 Also hee prepared the place of the oracle in the mids of the house within, to set the Arke of the Couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he covered it with pure gold, and covered the altar with cedar.

21 So Salomon covered the house within with pure gold: and he set the place of the oracle with chaines of gold, and covered it with gold.

22 And hee overlaid all the house with golde, untill all the house was made perfect. Also hee covered the whole altar that was before the oracle, with gold.

23 And within the oracle hee made two Cherubims of olue tree, ten cubites hie.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the uttermost part of one of his wings unto the uttermost part of the other of his wings were ten cubites.

25 Also the other Cherub was of tenne cubites: both the Cherubims were of one measure and one fise.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And he put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the midst of the house.

28 And hee overlaid the Cherubims with gold.

29 And hee carved all the walles of the house round about with grauen figures of Cherubims and of palme trees, and grauen flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entering of the oracle hee made two doozes of olue tree: and the upper post and side postes were fine square.

32 The two doozes also were of olue tree, and hee graued them with grauing of Cherubims a palme trees, and grauen flowers, and covered them with golde, and layde thin golde vpon the Cherubims and vpon the palme trees.

33 And so made hee for the dooze of the

Temple, postes of olue tree foure square.

34 But the two doozes were of firre tree, the two sides of the one dooze were round, and the two sides of the other dooze were round.

35 And hee graued Cherubims, and palme trees, and carved flowers, and covered the carved worke with gold finely wrought.

36 And hee built the court within with three rowes of hewed stone, and one row of beames of cedar.

37 In the fourth yeere was the foundation of the house of the Lord layd in the month of Zif:

38 And in the eleuenth yeere in the month of Bul, (which is the eight month) hee finished the house with all the furniture thereof, and in every point: so was hee seven yeere in building it.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workmanship of Hiram in the pieces which he made for the Temple.

But Salomon was building his owne house thirtene yeeres, and finished all his house.

2 Hee built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites hie vpon foure rowes of cedar pillars, and cedar beames were layd vpon the pillars.

3 And it was covered a boue with cedar vpon the beames, that lay on the fortie and five pillars, fiftene in a row.

4 And the windows were in three rowes, and window was against window in three rankes.

5 And all the doozes, and the side postes with the windows were foure square, and window was ouer against window in three rankes.

6 And hee made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porch was before them, even before them were thirtie pillars.

7 Then hee made a porch for the throne, where hee iudged, even a porch of iudgement, and it was fised with cedar from pavement to pavement.

8 And in his house, where he dwelt, was an other hall more inward then the porch, which was of the same worke. Also Salomon made an house for Pharaohs daughter (whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto the stones of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones of ten cubites, and stones of eight cubites.

11 Above also were costly stones, squared by rule, and boordes of cedar.

12 And the great court round about was with three rowes of hewed stones, and a row of cedar beames: so was it to the inner

o Where the Priests were, and was thus called in respect of the great court which is called, Acts 3. 11. the porch of Salomon, where the people vied to pray.
p Which containeth part of October, & part of Nouember.

Chap. 9. 10.

a After he had built the temple.

b For the beauty of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house leved in summer for pleasure and recreation.

c There were as many, and like proportion on the one side as on the other, and at every end even three in a row one above another.

d Before the pillars of the house.

e For his house which was at Ierusalem.

Chap. 3. 1.

Or, precious.

f Which were rests and stayes for the beames to lie vpon.

Or, frame.

g From the foundation vponward.

h As the Lords house was built, so was this: only the great court of Salomons house was vncourted.

h Meaning, vnto the rooffe which was also fised.

i For when he spake of the house in the first verse, he meant both the oracle and the temple.

Or, wilde cucumber.

k That is, in the most inward place of the house.

l Eie, hee draw thow chaines of gold before.

l Meaning, the altar of incense, Exod. 30. 1.

Or, pure tree.

Exod. 25. 20.

m For the other, which Moses made of beaten gold, were taken away with the otheriewels by their enemies, whom God permitted diuers times to overcome them for their great sins.

n So that the fashion of the carved workemight still appeare.

inner court of the house of the Lord, and to the porch of the house.

¶ Or, Zor.

13 ¶ Then king Salomon sent, and set one Hiram out of Tyre.

i Thus when God wil haue his glory set forth, he raileth vp men, and giueth them excellent gifts for the accomplishment of the same, Exod. 31. 3, 3.

¶ Ebr. the second.
¶ Or, pismels.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyre, and wrought in brasle: he was full of wilddome, and vnderstanding, and knowledge to worke all manner of worke in brasle: who came to King Salomon, and wrought all his worke.

15 ¶ For he cast two pillars of brasle: the height of a pillar was eightene cubites, and a third of twelue cubites did compasse ¶ either of the pillars.

16 And hee made two chapters of molten brasle to set on the tops of the pillars: the height of one of the chapters was siue cubites, and the height of the other chapter was siue cubites.

¶ Or, cords like chaines,

17 Hee made grates like networke, and wreathen worke like chaines for the chapters that were on the top of the pillars, euen seven for the one chapter, and seven for the other chapter.

18 So hee made the pillars & two rowes of pomegranates round about in the one grate to couer the chapters that were vpon the top. And thus did hee for the other chapter.

k As was seene commonly wrought in costly porches.

¶ Or, as about the middes.
¶ Or, beyond.

¶ Ebr. the second.

l Which was in the inner court betweene the Temple and the oracle.

m That is, he wil stablish, to wit, his promise toward this house.

n That is, in strength: meaning the power thereof shal continue.

o So called for the hugeness of the vessell.

3. Chron. 4. 3.

19 And the chapters that were on the top of the pillars were after ^a lillie worke in the porch, foure cubites.

20 And the chapters vpon the two pillars had also aboute, ¶ ouer against the belly ¶ within the networke pomegranates: for two hundred pomegranates were in the two rankes about vpon ¶ either of the chapters.

21 And he set vp the pillars in the porch of the Temple. And when he had set vp the right pillar, he called the name thereof ^a Iachin: and when hee had set vp the left pillar, he called the name thereof ^a Boaz.

22 And vpon the top of the pillars was worke of lillies: so was the workmanship of the pillars finished.

23 ¶ And he made a molten ^a sea ten cubites wide from brimme to brimme, round in compasse, and siue cubites hie, and a line of thirtie cubites did compasse it about.

24 And vnder the brimme of it were knops like wilde cucumers compassing it round about, tenne in one cubite, compassing the sea ^a round about: and the two rowes of knops were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood aboue vpon them, and all their hinder partes were inward.

¶ Or, a frame.

p Bath and Ephah seeme to bee both one measure, Ezek. 45. 11. euery Bath contained about ten pots.

26 It was ¶ an hand breadth thicke, and the brimme thereof was like the worke of the brimme of a cup with flowers of lillies: it contained two thousand ^a Baths.

27 ¶ And he made tenne bases of brasle, one base was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bases was on

this maner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lyons, bulles, and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheelles, and plates of brasle: and the foure corners had ¶ vnderletters: vnder the caldron were vnderletters molten at the side of euery addition.

¶ Ebr. shoulders.

31 And ¶ the month of it was within the chapter and aboue to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen worke, whose borders were foure square and not round.

q The mouth of the great base or frame entred in to the chapter or pillar that bare vp the caldron.

32 And vnder the borders were foure wheelles, and the axeltrees of the wheelles ioyned to the base: ¶ the height of a wheelle was a cubite and halfe a cubite.

33 And the fashion of the wheelles was like the fashion of a charer wheelle, their axeltrees, and their naues and their ¶ fellows, and their spokes were all molten.

¶ Or, rings.

34 And foure vnderletters were vpon the foure corners of one base: and the vnderletters thereof were of the base it selfe.

35 And in the toppe of the base was a round ^a compasse of halfe a cubite hie round about: and vpon the top of the base the ledges thereof and the borders thereof were of the same.

r Which was called the pillar, chapter, or small base wherein the caldron stood.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons, and palme trees on the side of euery one, and additions round about.

37 Thus made he the ten bases, they had all one casting, one measure, and one life.

38 ¶ Then made hee ^a tenne caldrons of brasle, one caldron contained fortie baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

¶ To keepe waters for the vse of the sacrifices.

39 And hee set the bases siue on the right side of the house, and siue on the left side of the house. And hee set the sea on the right side of the house Eastward toward the South.

¶ To wit, of the Temple or Sanctuary.

40 ¶ And Hiram made caldrons, and belowies, and basins: and Hiram finished all the worke that hee made to King Salomon for the house of the Lord:

41 To wit, two pillars and two howles of the chapters that were on the top of the two pillars, and two grates to couer the two howles of the chapters which were vpon the top of the pillars.

42 And foure hundred pomegranates for the two grates: euen two rowes of pomegranates for euery grate to couer the two howles of the chapters that were vpon the pillars.

43 And the tenne bases, and ten caldrons vpon the bases.

44 And the sea, and twelue bulles vnder that sea,

u By this name also Hiram the king of Tyrus was called.
|| Or, thuske earib.

45 And pots, and besomes, and basons: and all these vessels, which Hiram made to King Salomon for the house of the Lord, were of shining brasle.

46 In the plaine of Iordan did the king cast them in // clay betweene Succoth and Zartban.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brasle be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was,

49 And the candlesticks, five at the right side, and five at the left, before the Oracle of pure gold, and the flowers, and the lampes, and the snuffers of gold,

50 And the bowels, and the hookes, and the basins, and the spoones, and the ashpannes of pure golde, and the hindges of gold for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which Dauid his father had dedicated: the silver and the gold, and the vessels, and layd them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King blessing the people.

¶ When king Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Ierusalem, for to bring vp the Arke of the Couenant of the Lord from the citie of Dauid which is Zion.

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of Ethanim, which is the seventh moneth.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

5 And king Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeces, which could not be told, nor numbered for multitude.

6 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof about.

8 And they drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the Oracle, but they

were not seene without, and there they are vnto this day.

9 Nothing was in the Arke saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuary, the cloud filled the house of the Lord.

11 So that the Priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord sayd, that hee would dwell in the darke cloude.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for euer,

14 And the king turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no city of all the tribes of Israel, to build an house that my Name might bee there: but I haue chosen Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast to minded:

19 Nevertheless, thou shalt not build the house, but thy sonne, that shall come out of thy loynes, hee shall build the house vnto my Name.

20 And the Lord hath made good his word that hee spake, and I am risen vp in the roome of Dauid my father, sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the Couenant of the Lord which hee made with our fathers, when hee brought them out of the land of Egypt.

22 ¶ Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And sayd, O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant & mercy with thy seruants that walke before thee with all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that

e For it is like that the enemies when they had the Arke in their hands, tooke away the rod of Aaron, and the pot with Man, Exod. 40. 34.

2. Chron. 6. 1.

f He spake according to the tenor of Gods promise, which was conditionally that they should serue him aright.

2. Sam. 7. 6.

† Ebr, confirmed.

g The two tables wherein the articles of the couenant were written.

2. Chron. 6. 13.

2. Mac. 1. 2.

h Vnfaignedly, and without all hypocrisie.

2. Chap. 1. 4.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.
y Some take this for some instrument of musick.

2. Chron. 5. 1.

2. Chron. 5. 2.

† Ebr, Salomon.
a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2. Sam. 6. 17.
b Containing part of September, and part of October in the which moneth they held three solemne feasts, Num. 29. 1.

e That is, the Kohathites, Num. 4. 5.

d They drew them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25. 15.

that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

29 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

27 Is it true in deed that God wil dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast sayd, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Weare thou therefore the supplication of thy seruant, & of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

31 ¶ When a man shall reaspasse against his neighbour, and he lay upon him an oath to cause him to swear, and the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and doe and iudge thy seruants, that thou condemne the wicked to bying his way vpon his head, and iustlike the righteous, to giue him according to his righteousness.

33 ¶ When thy people Israel shall be ouerthrowen before the enemy, because they haue sinned against thee, and turne againe to thee, and confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne when thou dost afflict them,

36 Then heare thou in heauen, and pardon the iniquities of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 ¶ When there shall bee famine in the land, when there shall bee pestilence, when there shall bee blasting, mildew, grasshopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague, or any sicknesse,

28 Then what prayer and supplication soeuer shall be made of any man or of all thy people Israel, when euery one shall know the plague in his owne heart, and stretch forth his hands in this house,

39 Weare thou then in heauen, in thy dwelling place, and bee mercifull, and doe and giue euery man according to all his

wayes, as thou knowest his heart (for thou only knowest the hearts of all the children of men.)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreover, as touching the stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battell against their enemy by the way that thou shalt send them, and shall pray vnto the Lord, * toward the way of the city which thou hast chosen, & toward the house that I haue built for thy Name,

45 Weare thou then in heauen their prayer and their supplication, and iudge their cause.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carry them away prisoners vnto the land of the enemies, either far or neere,

47 Yet if they turne againe vnto their heart in the land (to the which they be carried away captiues) and returne and pray vnto thee in the land of them that carried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, & pray vnto thee toward the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and the house which I haue built for thy Name,

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and iudge their cause,

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may haue pite and compassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the midst of the yron furnace.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saydest by the hand of Moses thy seruant, when thou broughtest out

He meaneth such as should be turned from their idolatry to serue the true God.

That this is the true religion where with thou wilt be worshipped.

dan. 6, 10.

Or, maine aine their rights.

2 Chron. 6, 36.

eccl. 7, 22.

1 John 1, 8, 10.

Or, if they repent.

Though the Temple was the chiefe place of prayer, yet hecludeth not them that being let with necessitie, call vpon him in other places. As Daniel did, dan. 6, 10.

Or, among their prayers.

He vnderstood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

i He is rauidhed with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will be come familiar with men.

Dent. 12, 11.

Or, from.

k To wit, the iudge of neighbour.

† Ebr. the oath.

l That is, make knownen.

m Acknowledged thy iust iudgement, and praised thee.

n So that there be a drought to destroy the fruits of the land.

† Ebr. in the land of their gates.

o For such are most meete to receiue Gods mercies.

Exod. 19. 6.

Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

He concludeth that man of himselfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercy.

Ther, the thing of a day in his day.

2 Chron. 7. 4.

y Before the oracle, where the Arke was.

2 Chron. 7. 7.

That is, from North to South: meaning, all the country.

a Seven dayes for the dedication, and seuen for the feast.

Ther, blessed.

our fathers out of Egypt, O Lord God.

54 And when Salomon had made an end of praying all this prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, fro kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel with a loud voyce, saying,

56 Blessed bee the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

58 That hee may bow our hearts vnto him, that wee may walke in all his wayes, and keepe his commandements, and his statutes, and his lawes, which hee commanded our fathers.

59 And these my words, which I haue prayed before the Lord, hee neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel: always as the matter requirerh:

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.

62 Then the king and all Israel with him, offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which hee offered vnto the Lord, to wit, two and twentie thousand heeues, and an hundred and twenty thousand sheepe: for the king and all the children of Israel dedicated the house of the Lord.

64 The same day did the King hallow the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meat offerings, and the fat of the peace offerings, because the brazen altar that was before the Lord, was too little to receiue the burnt offerings, and the meat offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entering in of Hamath vnto the river of Egypt, before the Lord our God, seven dayes and seuen dayes, euen fourteene dayes.

66 And the eight day hee sent the people away: and they thanked the King, and went vnto their tents ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

a The Lord appeareth the second time to Salomon. 21 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 Hee findeth forth a new way for gold.

When Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired

and minded to doe:

2 Then the Lord appeared vnto Salomon the second time, as hee appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue hallowed this house (which thou hast built) to put my Name there for ever, & mine eyes, and mine heart shall be there perpetually.

4 And if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, and in righteousnesse) to doe according to all that I haue commaunded thee, and keepe my Statutes, and my Iudgements;

5 Then will I stablish the throne of thy kingdom vpon Israel for ever, as I promised to Dauid thy father, saying, Thou shalt not want a man vpon the throne of Israel:

6 But if ye and your children turne away from mee, and will not keepe my commandements, and my statutes (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue given them, and the house which I haue hallowed for my Name, will I cast out of my sight, and Israel shall be a prowerbe, and a common talke among all people.

8 Euen this high house shall bee so: euerie one that passeth by it, shall be astonished, and shall hiss, and they shall say, Why hath the Lord done thus vnto this land and to this house?

9 And they shall answer, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the kings palace,

11 (For the which Hiram the King of Tyrus had brought to Salomon timber of cedar, and firre trees, and gold, and whatsoever hee desired) then King Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee said, What cities are these which thou hast giuen me, my brother? And hee called them the land of Cabul vnto this day.

14 And Hiram had sent the King a score talents of gold.

15 And this is the cause of the tribute why King Salomon raised tribute, to wit, to build the House of the Lord, and his owne house, and Millo, and the wall of Ierusalem, and Hazer, and Megiddo, and Gezer.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire,

Chap. 3. 5.

Chap. 8. 29.

deut. 12. 11, a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which follow their sensualitye.

2 Sam. 7. 12. 1 Chron. 22. 10.

b God declarerh that disobedience against him is the cause of his displeasure, and so of all miserie.

Ier. 7. 14.

c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefites. deut. 29. 24. ier. 22. 8.

2 Chron. 8. 1.

Or, Zed.

Or, Galile.

Or, Astarie, or barren.

d For his tribute toward the building. e The common talent was about threescore pound weight. f Millo was as the towne house or place of assembly, which was open aboue.

2 Chron. 7. 1.

and stewe the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter, Salomons wife.

17 Therefore Salomon built Orzer and Beth-horon the nether.

18 And Baalath and Tamar in the wilderness of the land,

19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his dominion.)

20 All the people that were left of the Amozites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon make no bondmen: but they were men of warre and his seruantes, and his princes, and his captaines, and rulers of his charrets, and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: euen thine hundred and fiftie, and they ruled the people that wrought in the worke.

24 And Pharaohs daughter came vp from the city of Dauid vnto the house which Salomon had built for her: then did he build a Pillor.

25 And thysle a yere did Salomon offer burnt offerings and peace offerings vpon the altar which hee built vnto the Lord: and hee burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 Also King Salomon made a naule of ships in Ezyon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with his name his seruants that were Mariners, and had knowledge of the Sea, with the seruants of Salomon.

28 And they came to Dphir, and fet from thence foure hundred and twenty talents of gold, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon: 2 His royall throne: 3 His power and magnificence.

And the Queene of Sheba, hearing the fame of Salomon (concerning the name of the Lord) came to proue him with hard questions.

2 And shee came to Ierusalem with a very great traine, and Camels that bare sweete odours, and golde exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart:

3 And Salomon declared vnto her all her questions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that hee had built,

5 And the meat for his table, and the sitting of his seruantes, and the order of his ministers, and their apparell, and his drinking vessels and his burnt offerings, that he offered in the house of the Lord, and shee was greatly astounded.

6 And shee said vnto the king, It was a true word that I heard in mine own land of thy sayings, and of thy wisdom.

7 Howbeit I beleueed not this report, till I came, and had seene it with mine eyes: but loe, the one halfe was not told me: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruantes, which stand euer before thee, and heare thy wisdom.

9 Blessed bee the Lord thy God, which loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee king, to doe equity and righteousness.

10 And shee gaue the King sixscore talents of golde, and of sweet odours exceeding much, and precious stones. There came no more such abundance of sweet odours as the Queene of Sheba gaue to King Salomon.

11 The nauy also of Hiram (that caried gold from Dphir) brought likewise great plenty of Almuggim trees from Dphir, and precious stones.

12 And the king made of the Almuggim trees, pillars for the house of the Lord, and for the kings palace, and made harpes and psalteries for lingers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoever shee would aske, besides that which Salomon gaue her, of his kingly liberallitie: so shee returned and went to her owne countrey, both shee, and her seruantes.

14 Also the weight of gold, that came to Salomon in one yere, was sixe hundred thirty talents of gold,

15 Besides that he had of merchant men, and of the merchandises of them that solde spices, and of all the kings of Arabia, and of the princes of the countrey.

16 And king Salomon made two hundred targets of beaten gold, sixe hundred shekels of gold went to a target:

17 And three hundred shields of beaten gold, three pound of gold went to one shield: and the King put them in the house of the wood of Lebanon.

18 Then the king made a great throne of Iuxie, and couered it with the best gold.

19 And the throne had sixe steps, & the top of the throne was round behind, & there were sixe steps on either side on the place of the throne, & two Lyons standing by the stapes.

20 And there stood twelue Lyons on the sixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of silver: for it was nothing

b That is, the whole order, and trade of his house.

† Ebr. there was no more spirit in her,

c But much more happie are they which heare the wisdom of God reuealed in his word,

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice

e This is the cause why kings are appointed,

2. Chron. 9. 10.

† Ebr. by the hand of the King.

Exod. 25. 39.

f To wit, of Arabia, which for the great abundance of all things was called happie. Chap. 7. 2.

g As the chairs, bowes, or places to leane vpon.

g Cities for his munitions of warre,

h These were as bondmen, and payed what was required, either labor or money.

Leuit. 25. 39.

i The ouerscers of Salomons works were diuided into three parts: the first contained 3300. the second 300. and the thirde 350. which were Israelites: so here are contained the two last parts, which make 550. looke more 2. Chron. 8. 10.

k In the 2. Chro. 8. 18. is made mention of 30. more, which seeme to haue bene employed for their charges.

2. Chron. 9. 1. matth 12. 42. Luke 11. 31.

a Iosephus saith that she was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Merbe, which is an yland of Nilus.

nothing esteemed in the dayes of Salomon.

22 For the king had on the Sea the nauy of Tharshish, with the nauy of Iuam: once in thre yeere came the nauy of Tharshish, and brought gold and silver, puerp, and apes and peacocks.

h By Tharshish is meant Cilicia, which was abundant in variety of precious things.

23 So King Salomon exceeded all the kings of the earth, both in riches and in wisdom.

24 And all the world sought to see Salomon, to hear his wisdom, which God had put in his heart.

25 And they brought euery man his present, vessels of silver, and vessels of gold, and raiment, and armour, and sweet odours, horses, and mules, from yeere to yeere.

2. Chron. 1. 14.

29 Then Salomon gathered together chariots and horsemen: and he had a thousand and foure hundred chariots, and twelue thousand horsemen, whom he placed in the chariot cities, and with the king at Ierusalem.

Or, he made silver as plentiful as stones.

27 And the king gave silver in Ierusalem as stones, and gaue cedars as the wild figgetrees that grow abundantly in the plaine.

Or, for the company of the Kings merchants; did receive a murther as a price.

28 Also Salomon had horses brought out of Egypt, and fine linnen: the kings merchants received the linnen for a price.

29 There came up & went out of Egypt, some chariot worth six hundred shekels of silver: that is, one horse, an hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their means.

† Ebr. hands.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatry. 14 His God raiseth up aduersaries against him. 43 He dieth.

Deut. 17. 17. ecclus. 47. 19, 20. a Which were idolaters.

At King Salomon loued many outlandish women: both the daughter of Pharaoh, & the women of Moab, Ammon, Edom, Zidon, and Heth,

Exod. 34. 16.

2 Of the nations, whereof the Lord had said vnto the children of Israel, For not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. To them, I say, did Salomon toyne in soue.

Or, Queenes. b To whom appointed no dowry. c He serued not God with a pure heart. Iudg. 2. 13. d Who was also called Molech, verse 7. reade 2. King. 23. 10.

3 And he had seven hundred wiues that were princesses, and three hundred concubines, and his wiues turned away his heart.

4 For when Salomon was old, his wiues turned his heart after other gods, so that his heart was not perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed Ashtaroth, the god of the Zidonians, and Molcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

e Thus the scripture earmeth whatsoever man doeth reuerence and serue as God

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angry with Salomon, because hee had turned his heart from the Lord God of Israel, which had appeared vnto him twise,

Chap. 3. 5. and 9. 3. Chap. 6. 12.

10 And had giuen him a charge concerning this thing, that he should not follow other gods: but hee kept not that which the Lord had commanded him.

11 Therefore the Lord said vnto Salomon, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes (which I commanded thee) I will surely rene the kingdom from thee, and will giue it to thy seruant.

f Thou hast forgotten mee and worshipped idoles. Chap. 13. 15.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rene it out of the hande of thy sonne:

13 Howbeit I will not rene all the kingdom, but will giue one tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

g Because the tribes of Iudah and Benjamin had their possessions mixed they are here taken as one tribe. h Of the king of Edoms stocke, 2. Sam. 8. 14. i Of the Edomites.

14 Then the Lord stirred by an aduersary vnto Salomon, even Hadad the Edomite, of the Kings seede, which was in Edom.

15 For when Dauid was in Edom, and Joab the captaine of the host had smitten all the males in Edom, and was gone by to bury the slaine,

16 (For sixe moneths did Joab remaine there, and all Israel, till hee had destroyed all the males in Edom.)

17 Then this Hadad fled, and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little child.

k Thus God re-served this idolater to bee a scourge to punish his peoples finnes.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him victuals, and gaue him land.

19 So Hadad found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, even the sister of Tahpenes the Queene.

l God brought him to honour, that his power might be more able to compass his enterprises against Salomons house.

20 And the sister of Tahpenes bare him Senubath his sonne, whom Tahpenes wenyed in Pharaohs house: and Senubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Joab the Captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And hee answered, Nothing: but in any wise let me goe.

23 And God stirred him by another aduersarie, Rezon the sonne of Eliadah, which fled from his lord Hadadzer king of Zobab.

m When Dauid had discomfited Hadadzer and his army.

24 And hee gathered men vnto him, and had bene captaine ouer the company, when Dauid slew them. And they went to Damascus, and dwelt there, and they made him king in Damascus.

n To wit, the men whom hee had gathered vnto him.

25 Therefore was he an aduersary to Israel all the dayes of Salomon; besides the evil that Hadad did, he also abhorred Israel, and reigned ouer Aram.

2.Chron. 13. 6.

26 And Ieroboam the sonne of Nebat an Egyptian of Zereda, Salomons seruant (whose mother was called Zerah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp his hand against the king. When Salomon built Bello, he repaired the broken places of the citie of David his father.

28 And this man Ieroboam was a man of strength and courage, & Salomon seeing that the yong man was meet for the worke, hee made him ouerser of all the labour of the house of Ioseph.

o He was ouerser of Salomons workes for the tribe of Ephraim and Manasseh.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahijah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

p By these visible signes the Prophets would more deeply print their message into their hearts to whom they were sent.

30 Then Ahijah caught the new garment that was on him, and rent it in twelue pieces,

31 And said to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdom out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

||Or, to do that that pleaseth me.

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (|| to doe right in mine eyes, and my statutes, and my Lawes) as did David his father.

34 But I will not take the whole kingdom out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements and my statutes.

Chap. 12. 15.

35 But I will take the kingdom out of his sons hand, and will giue it vnto thee, euen the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a light alway before me in Ierusalem the citie which I haue chosen me, to put my Name there.

37 And I will take thee, and thou shalt reigne, & euen as thine heart desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my sight, to keepe my statutes and my commandements, as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for this afflict the seed of Dauid, but not for ever.

q Hee hath respect vnto the Messiah, which should be the bright starre that should shine thorow all the world. || Ebr in all that thy soule.

r For this idolatry that Salomon hath committed. s For the whole spirituall kingdom was restored in Messiah.

40 Salomon longed therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt, vnto Shishak king of Egypt,

and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon and all that he did, and his wisdom, are they not written in the booke of the acts of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Israel, was fourtie yeere.

43 And Salomon slept with his fathers, and was buried in the citie of David his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succedeth Salomon. 8 He refuseth the counsell of the ancients. 20 Ieroboam reigneth ouer Israel. 31 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calves.

And Rehoboam went to Shechem; for all Israel were come to Shechem, to make him king.

2.Chron. 10. 3.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, whither Ieroboam had fled from King Salomon, and dwelt in Egypt)

Chap. 11. 40.

3 Then they sent & called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

||Or, returned from Egypt.

4 Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his fore yoke which he put vpon vs, lighter, and we will serue thee.

Chap. 4. 7.

5 And he said vnto them, Depart yet for thre dayes, then come againe to me. And the people departed.

a Oppresse vs not with so great charges which we are not able to sustaine. ||Or, had been of his ancients counsellors.

6 And King Rehoboam tooke counsell with the old men that had stood before Salomon his father, while he yet liued, and said, What counsell giue yee, that I may make an answer to this people?

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them, and answer them, and speak kinde wordes to them, they will be thy seruants for euer.

8 But hee forooke the counsell that the old men had giuen him, and asked counsell of the yong men that had bene brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue yee, that wee may answer this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My || least part shall be bigger then my fathers yokes.

11 Now whereas my father did burden you with a grievous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with scourges.

12 Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come to me againe

b They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition. c There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counsell. ||Or, little finger. d I am much more able to keepe you in subiection then my father was. ||Or, scorpions. e The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

me againe the third day.

13 And the king answered the people sharply, and left the old mens counsell that they gaue him.

14 And spake to them after the counsell of the yong men, saying, My father made your yoke greivous, and I will make your yoke more greivous: my father hath chastised you with rods: but I will correct you with scourges.

15 And the king hearkened not unto the people: for it was the ordinance of the Lord, that hee might perforce his saying, which the Lord had spoken by Ahiah the Shilonite unto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion haue we in David? wee haue none inheritance in the sonne of Ithai. To your tents, O Israel: now see to thine owne house, David. So Israel departed vnto their tents.

17 Wherever ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam made speed to get him vp to his chert, to flee to Ierusalem.

19 And Israel rebelled against the house of David vnto this day.

20 And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, and made him king ouer all Israel: none followed the house of David, but the tribe of Iudah onely.

21 And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Benjamin, an hundred and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdom againe to Rehoboam the sonne of Salomon.

22 But the word of God came vnto She-maiah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go by, nor fight against your bretheren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

25 Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence: and built Peniel.

26 And Ieroboam thought in his heart, Now shall the kingdom returne to the house of David.

27 If this people go by, and do sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe vnto their lord, even to Rehoboam king of Iudah: so shall they kill me, and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calves of gold, and sayd vnto them, It is too much for you to goe by to Ierusalem: behold, O Israel, thy gods, which brought thee by out of the land of Egypt.

29 And he set the one in Bethel, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also hee made an house of his places, and made priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the fifteenth day of the eighth moneth, like vnto the feast that is in Iudah, & offered on the altar. So did hee in Beth-el, and offered vnto the calves that he had made: and hee placed in Beth-el the priests of the high places, which he had made.

33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eighth moneth (euen in the moneth which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went by to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth up. 15 The Prophet is seduced, 24 and is killed of a Lyon. 33 The obstinacie of Ieroboam.

And behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto Beth-el, & Ieroboam stood by the altar to offer incense.

2 And he cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be borne vnto the house of David, Josiah by name, and vpon thee shall he sacrifice the priests of the high places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same tyme, saying, This is the signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it shall fall out.

4 And when the king had heard the saying of the man of God, which he had cryed against the Altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, Lay hold on him: but his hand which hee put forth against him, dried vp, and he could not pull it in againe to him.

5 The altar also claued asunder, and the ashes fel out from the altar, according to the signe which the man of God had giuen by the commandement of the Lord.

6 Then the king answered and said vnto the man of God, I beseech thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the kings hand was restored, and became as it was afore.

7 Then the king sayde vnto the man of God, Come home with me, that thou mayest dine, and I will giue thee a reward.

8 But the man of God sayde vnto the king,

m So crafty are the carnall persuasions of princes when they will make a religion to serue to their appetite.

n That is, a temple where altars were built for idolatry.

o Because hee would the more bind the peoples deuotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

a That is, a Prophet.

b Not that that was called Luz in Benjamin, but another of that name.

2. King. 13. 17.

c By this signe ye shall know that the Lord hath sent me.

Or, he poured out.

d The wicked rage against the Prophees of God when they declare them Gods iudgements.

† Ebr. mouth.

e Though the wicked humble themselves for a tyme when they feele Gods iudgements, yet after, they returne to their old malice,

and declare that they are but vile hypocrites.

Or, take substance.

king,

Or, the Lord was the cause.
Chap. 11. 11.

f Though their cause was good, yet it is most hard for the people to bridle their affections, as these vile words declare.

† Hebr. strengthened himselfe.

g By the iust iudgement of God for Salomons sinners.

Chap. 11. 13.

h For as yet he perceiued not that the Lord had appointed it.

3. Chron. 11. 2. i That is, the Prophet.

k Who of his iust iudgement will punish the trespasser, and of his mercy spare the innocent people.

l He feared lest his people should haue by this meanes bene enticed to rebel against him.

king, If thou wouldest giue me halfe thine houle, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so || was it charged me by the word of the Lord, saying, Eat not bread nor drinke water, nor turne againe by the same way that thou camest.

10 So hee went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes that the man of God had done that day in Beth-el, and the wordes which he had spoken vnto the king, told they their father.

12 And their father sayde vnto them, What way went he? and his sonnes shewed him what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. They saddled him the asse, and hee rode thereon.

14 And went after the man of God, and found him sitting vnder an oake: and he said vnto him, Art thou the man of God, that camest from Iudah? And he said, ¶ Yea.

15 Then he said vnto him, Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eate bread, nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eat no bread nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine houle, that he may eate bread, and drinke water: but he lieth vnto him.

19 So he went againe with him, and did eat bread in his houle, and drinke water.

20 And as they late at the table, the word of the Lord came vnto the Prophet that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, ¶ Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee,

22 But camest backe againe, and haste eaten bread and drinke water in the place (whereof hee did say vnto thee, Thou shalt eate no bread, nor drinke any water) thy carkeis shall not come into the sepulchre of thy fathers.

23 ¶ And when he had eaten bread, and drinke, hee saddled him the asse, to wite, to the Prophet whom he had brought againe.

24 And when he was gone, a lyon met him by the way, and slew him, and his body was cast in the way, & the asse stood thereby: the lion stood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the lion standing by the corps: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the lion which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse: and they saddled him.

28 And he went and found his body cast in the way, and the asse and the lion stood by the corps, and the lion had not eaten the body, nor torne the asse.

29 And the Prophet tooke by the body of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the cite, to lament and burie him.

30 And hee layed his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury mee also in the sepulchre, wher in the man of God is buried: lay my bones beside his bones.

32 For that thing which he cryed by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this, Ieroboam conuicted not from his wicked way, but turned againe, and made of the lowest of the people, priests of the hie places. They would, might & consecrate himselfe, and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, even to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

2 Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

At that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Up, I pray thee, and disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which told mee* that I should be king ouer this people.

3 And take with thee ten loaves and cracknels, and a bottle of hony, and goe to him: hee shall tell thee what shall become of the pong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed for his age.

5 Then the Lord said vnto Ahijah, Beholde, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for hee is sicke: thus and thus shalt thou say vnto her for when the cometh in, shee shall saie her sister to be another.

6 Therefore when Ahijah heard the sound of

I To declare that this was only the iudgement of God: for if the Lyon had done it for hunger, he would also haue deuoured the body.

m Which hee had prepared for himselfe.

n So the wicked prophet not by Gods threatenings but goe backward, and become worse and worse, 2, Tim. 3. 13.

† Ebr. full his hand.

a His owne conscience bare him witness that the Prophet of God would not satisfie his affections which was a wicked man.

Chap. 11. 31.

† Ebr. in thine hand.

b According to the custome, when they went to aske counsell of Prophets, 1, Sam. 9. 7.

|| Or, wafers.

† Ebr. eyes food.

c Then the wife of Ieroboam,

|| Or, he charged me: to wit, an Angel.

† Seeing he had the expresse word of God, he ought not to haue declined therefrom neither for the perswasion of man nor Angel.

† Ebr. looked.

† Ebr. I am.

g This he did of a simple mind, chinking it his duety to declare friendship to a Prophet.

h His fault is here double, first in that that he suffereth not the Prophet to obey Gods expresse commandement: and next, that he slaineth to haue a reuelation to the contrary.

i God would reprove his folly by him who was the occasion to bring him into error.

k By this fearful example God setteth forth how dangerous a thing it is for men to behaue themselves coldly or deceitfully in their charge whereunto God hath called them

d For God of times discloseth vnto his the craft and subtiltie of the wicked.
e Which wast but a seruant.

of her feet, as she came in at the doore, he said, Come in, thou wife of Ieroboam: why fastnest thou thus thy selfe to bee another? I am sent to thee with heauie tidings.

7 Soe, tell Ieroboam, Thus sayeth the Lord God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my commandements, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill about all that were before thee, (for thou hast gone and made thee other gods, and molten images, to prouoke me, and hast cast me behind thy backe)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that is pisseth against the wall, as well him that is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepe away dung, till it bee all gone.

11 The dogs shall eat him of Ieroboams stocke that dyeth in the citie, and the foules of the ayre shall eate him that dieth in the field: for the Lord hath said it.

12 Up therefore, and get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and bury him: for he onely of Ieroboam shall come to the graue, because in him there is found some goodnes toward the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: what? yea, euen now.

15 For the Lord shall smite Israel, as when a reed is shaken in the water, and bee shall weede Israel out of this good land, which he gaue to their fathers, and shall scatter them beyond the River, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the finnes of Ieroboam who did sinne, and made Israel to sinne.

17 And Ieroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the young man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahitah the Prophet.

19 And the rest of Ieroboams acts, how he warred, & how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twenty yere: and he slept with his fathers, and Nadab his sonne reigned in his stead.

21 Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and forty yere old, when he began to reigne,

and reigned seuentene yere in Ierusalem the citie, which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord, and they prouoked him more with their finnes, which they had committed, then all that which their fathers had done.

23 For they also made them high places and images, and groues on euery high hill, and vnder euery greene tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 And in the first yere of king Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also hee caried away all the shields of gold which Salomon had made.

27 And king Rehoboam made for them brazen shields, and committed them vnto the hands of the chiefe of the gaurd, which waited at the doore of the kings house.

28 And when the king went into the house of the Lord, the gaurd bare them, & brought them againe into the gaurd chamber.

29 And the rest of the acts of Rehoboam, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betwene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an Ammonite. And Abiam his sonne reigned in his stead.

p And died before Ieroboam about foure yeres.

|| Or, besides all that their fathers had done by them.

q Where idolatry reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vicerly.

Chap. 10, 16,

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2. Chro. 12. 15.

f That is, all the dayes of Rehoboams life.
t Whose idolatry Rehoboam her sonne followed.

CHAP. XV.

1 Abiam reigned ouer Iudah, 9 Asa succeedeth in his rourne, 16 The battell betwene Asa and Baasha, 24 Iehoshaphat succeedeth Asa, 25 Nadab succeedeth Ieroboam, 28 Baasha killeth Nadab.

And in the eightene yere of king Rehoboam the sonne of Nebat, reigned Abiam ouer Iudah.

2 Thre yere reigned hee in Ierusalem, and his mothers name was Maachab the daughter of Abithalom.

3 And he walked in all the finnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a light in Ierusalem, and let vp his sonne after him, and established Ierusalem,

5 Because Dauid did that, which was right in the sight of the Lord, and turned from nothing that hee commanded him, all the dayes of his life, save onely in the matter of Uriah the Hittite.

6 And there was warre betwene Rehoboam

2. Chro. 11, 22;

a Somethinks that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

2. Sam. 11. 4. and 12. 9.

f To wit, two calves.

Chap. 21. 27.

2. King. 9. 8.

g Euery male euen to the dogs,

1. Sam. 25. 22.

h As well him that is in the strong hold, as him that is abroad.

i They shall lacke the honour of buriall in token of Gods malediction.

k In the mids of the wicked, God hath some on whom he doeth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shall not be excused, when they doe euill at the commandement of their gouernours,

o The Lord smote him that he died, 2. Chro. 13. 20.

boam and Jeroboam as long as he lived.

7 The rest also of the actes of Abiam, and all that hee did, are they not written in the *booke of the Chronicles of the Kings of Judah: there was also warre betwene Abiam and Jeroboam.

8 And Abiam slept with his fathers, and they buried him in the citie of David: and Asa his sonne reigned in his stead.

9 * And in the twentieth yeere of Jeroboam king of Israel, reigned Asa over Judah.

10 Hee reigned in Jerusalem one and fowrtie yeere, and his * mothers name was Maachab, the daughter of Abihalom.

11 And Asa did right in the eyes of the Lord, as did David his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee * put downe * Maachab his mother also from her estate, because shee had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places. Nevertheless, Asas heart was * upright with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that hee had dedicated unto the house of the Lord, silver, and gold, and vessels.

16 * And there was warre betwene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went by against Judah, and built Ramah, so that he would let none goe out of in to Asa king of Judah.

18 Then Asa tooke all the silver and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and delivered them into the handes of his servants, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Iezion King of Aram that dwelt at Damascus, saying,

19 There is a covenant betwene mee and thee, and betwene my father and thy father: behold, I have sent unto thee a present of silver and gold: come, breake thy covenant with Baashan king of Israel, that hee may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Iton, and Dan, and Abel-beth-machab, and all Cinneroth with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa assembled all Judah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Giba of Benjamin, and Bethpah.

23 And the rest of all the actes of Asa, and all his might, and all that hee did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Judah: but in his olde age hee was diseased

in his * feete.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of David his * father. And Jehoahaphat his sonne reigned in his stead.

25 And Nadab the sonne of Jeroboam began to reigne over Israel the second yeere of Asa king of Judah, and reigned over Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Ahiah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistines: for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third yeere of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And when he was King, he * smote all the house of Jeroboam, he lett none alive to Jeroboam, untill he had destroyed him, according to the * word of the Lord which he spake by his servant Ahiah the Shilonite.

30 Because of the sinnes of Jeroboam, which hee committed, and wherewith hee made Israel to sinne, by his * prouocation, wherewith hee prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was war betwene Asa, and Baasha king of Israel all their dayes.

33 In the third yeere of Asa king of Judah, began Baasha the sonne of Ahiah to reigne over all Israel in * Tirzah, and reigned foure and twenty yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Jeroboam, and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab married Iezabel, 34 Ieroboam slay againe.

Then the word of the Lord came to Jehu the sonne of Hanani against Baasha, saying,

2 * Forasmuch as I exalted thee out of the dust, and made thee captaine over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to prouoke mee with their sinnes,

3 Behold, I will take away the posteritie of Baasha, and the posteritie of his house, and will make * thine house like the * house of Jeroboam the sonne of Nebat.

4 * We that dieth of Baashas stocke in the citie, him shall the dogs eat: and that man of him which dieth in the fieldes shall the fowles of the ayre eat.

5 And the rest of the actes of Baasha and what hee did, and his * power, are they not written in the booke of the * Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was

h He had the gout, and put his trust rather in Physicians then in the Lord, 2, Chr. 16. 12. i His great grandfather,

k So God stirred vp one tyrant to punish the wickednes of another, Chap. 14. 10.

l By Causing the people to commit idolatrie with his calves, and so prouoking God to anger.

m Which was the place wher the kings of Israel remained,

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning, the house of Baasha. Chap. 15. 29. Chap. 14. 11.

|| Or, valiantnesse, 2, Chron. 16. 1.

c That is, his grandmother, as David is oft times called father of them, whole grandfa-ther he was.

d Neither kindred nor authoritie ought to be regarded, when they blasphem God and become idolaters, but must bee punished.

2, Chron. 15. 16.

e For in that that he suffered them to worship God in other places then he had appointed it came of ignorance, and not of malice.

f Of the same purpose that Jeroboam did, because the people should not goe vp to Jerusalem, lest they should follow Asa.

2, Chron. 16. 2.

|| Or, Syria.

g And vexeme no longer,

|| Or, made a proclamation.

|| Ebr. none innocent.

c That is, the Prophet did this message.

d Meaning, Nadab Ieroboams sonne.

e The Chaldee text hath thus, Drinking till he was drunken in the temple of Arza the idol by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold.

i Ebr. burnt the house upon him.

j That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Jehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that hee should bee like the house of Ieroboam, even for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed him.

8 In the five and twenty yeere of Ala king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his chariots, conspired against him, as hee was in Tirzah, drinking till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twentie yeere of Ala king of Iudah, and reigned in his stead.

11 And when he was king, and sat on his throne, hee slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which hee spake against Baasha by the hand of Jehu the Prophet.

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they sinned, and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 In the seuen and twentie yeere of Ala king of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe against Gibbethon, which belonged to the Philistines.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, even in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And when Zimri saw that the city was taken, hee went into the palace of the Kings house, and burnt himselfe, and the Kings house with fire, and so died.

19 For his finnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which hee did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two parts: for halfe the people followed Tibni the sonne of Omri to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, persecuted against the people that followed

Tibni the sonne of Omri: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Ala King of Iudah, began Omri to reigne ouer Israel, and reigned twelue yeere. Sixte yeere reigned he in Tirzah.

24 And hee bought the mountaine || Samaria of one Shemer for two talents of silver, and built in the mountaine, and called the name of the citie which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his finnes wherewith hee made Israel to sinne, in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri that hee did, and the strength that hee shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel in the eight and thirtie yeere of Ala King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except hee tooke Jezebel also the daughter of Eth-baal king of the Idonians to a wife, and went and serued Baal, and worshipped him?

32 Also he reared vp an altar to Baal in the house of Baal which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build Iericho: hee layde the foundation thereof in Abiram his eldest sonne, and set by the gates thereof in his youngest sonne Segub, according to the word of the Lord which hee spake by Iosua the sonne of Nun.

CHAP. XVII.

1 Elijah serueneth of the firmest to come. 4 He is fed of ravens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

And Eliah the Tishbite one of the inhabitants of Gilad sayd vnto Ahab, As the Lord God of Israel liueth, before whom I stand, there shall bee neither dew nor raine these yeeres, but according to my word.

2 And the word of the Lord came vnto him, saying,

3 So hence, and turne thee Eastward, and hide thy selfe in the || riuier Cherith, that is ouer against Iordan,

4 And thou shalt drinke of the riuier: and

k For such is the nature of idolatry, that the superstition thereof doth daily increase, and the elder it is, the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By whose meanes he fel to all wicked and strange idolatry, and cruell persecution.

n Reade Iosh. 6. 16.

o Ebr. by the hand of Iosue.

Exclus. 48. 3. 16. 17. That is, whom I serue.

b But as I shall declare it by Gods reuelation, || Or, brooke.

c To strengthen his faith against persecution, God promisseth to feede him miraculously,

I have commanded the rauen to feed thee there.

5 So hee went and did according vnto the word of the Lord: for hee went, and remained by the riuer Cherith that is ouer against Iordan.

6 And the rauen brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

8 And the word of the Lord came vnto him, saying,

9 Up, and get thee to Zarephath, which is in Sidon, and remaine there, behold, I have commanded a widow there to sustaine thee.

10 So he arose, and went to Zarephath: and when hee came to the gate of the citie, behold, the widowe was there gathering stickes: and hee called her, and said, Bring me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fet it, hee called to her, and said, Bring mee, I pray thee, a morsell of bread in thine hand.

12 And shee said, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oyle in a cruse: and beholde, I am gathering a few stickes for to goe in, and dresse it for mee and my sonne, that wee may eat it, and die.

13 And Elijah said vnto her, Feare not, come, doe as thou hast said, but make mee thereof a little cake first of all, and bring it vnto mee, and afterward make for thee and thy sonne.

14 For thus saith the Lord God of Israel, The meale in the barrell shall not bee wasted, neither shall the oyle in the cruse bee diminished, vnto the time that the Lord send raine vpon the earth.

15 So shee went, and did as Elijah said, and shee did eat: so did he and her house for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord which he spake by the hand of Elijah.

17 And after these things, the sonne of the wife of the house fell sicke, and his sickness was so sore, that there was no breath left in him.

18 And shee said vnto Elijah, What haue I to doe with thee, O thou man of God? Art thou come vnto mee to call my linne to remembrance, and to slay my sonne?

19 And hee sayd vnto her, Giue mee thy sonne: and hee tooke him out of her bosome, and caried him vp into a chamber, where hee abode, and layd him vpon his owne bed.

20 Then hee called vnto the Lord, and said, O Lord my God, hast thou punished also this widow, with whom I sojourn, by killing her sonne?

21 And hee stretched himselfe vpon the child three times, and called vnto the Lord, and sayd, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him againe, and he reuiued.

23 And Elijah tooke the child, & brought him down out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman sayd vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

So hard a thing it is to depend on God, except we be confirmed by miracles,

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundred Prophets. 40 Elijah killeth all Baals prophets. 45 He obtaineth raine.

After many dayes, the word of the Lord came to Elijah, in the third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

After that he departed from the riuer Cherith,

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared God greatly:

God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to professe his Name openly,

4 For when Izebel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them by fiftie in a caue, and hee fed them with bread and water.)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so bee that wee may finde graske to saue the horses and the mules aliuie, lest wee deperue the land of the beastes.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and sayd, Art not thou my lord Elijah?

God pitieth oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefite might be knownto be granted for Gods childrens sake.

8 And he answered him, Yea, goe tell thy lord, Behold, Elijah is heere.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab to slay mee.

10 As the Lord thy God liueth, there is no nation or kingdome whither my lord hath not sent to seeke thee: and when they sayd, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord Behold, Elijah is here.

12 And when I am gone from thee, the spirit of the Lord shall cary thee into some place that I doe not know: so when I come and tell Ahab, if hee cannot finde thee, then will he kil mee: but I thy seruant feare the Lord from my youth.

I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God, and fauour his children,

13 Was it not told my lord, what I did when Izebel slew the prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou sayest, Goe tell thy lord, Behold,

Behold,

d As the troubles of the Saints of God are many, so his mercy is euer at hand to deliuer them. Luke 4. 25, 26.

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods prouidence.

f Ebr. two.

g For there is no hope of any more sustenance.

g God receiueth no benefit for the vse of his, but he promisseth a most ample recompence for the same. h That is, till he had raine and fooode on the earth.

h Or, that he died. i God would try whether the bad learned by his merciful prouidence to make him her onely stay & comfort. k He was afraid lest Gods Name should haue bene blasphemed and his ministers contemned, except he should haue continued his mercies as he had begun them, specially while hee there remained.

e By m I will that th told hi truet.

f Th nifters ought not to truet iustly f but to boldly ked fla without of perf

g Be c religio it not indiffe ther ye God o wheth God w in part 15.

h By f downe heauen the fac

i As n shed w strang k You him a l Hen their b madn think any in fuir, th and vi can he worsh their r

Behold, Eliah is here, that he may say me.
15 And Eliah said, As the Lord of hosts liveth, before whom I stand, I will surely shew my selfe unto him this day.

e By my presence I will declare that thou hast told him the truth.

16 So Obadiah went to meete Ahab, and told him: & Ahab went to meet Eliah.

17 And when Ahab saw Eliah, Ahab said unto him, Art thou hee that troublest Israel?

f The true Ministers of God ought not onely not to suffer the truth to be unjustly slandered, but to reprove boldly the wicked slanderers without respect of persons.

18 And he answered, I have not troubled Israel, but thou, and thy fathers house, in that yee have forsaken the Commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal foure hundred & fifty, and the prophets of the groves foure hundred, which eat at Jezabels table.

20 So Ahab sent unto all the childeen of Israel, and gathered the prophets together unto mount Carmel.

21 And Eliah came unto all the people, and said, How long & halt ye betwene two opinions? If the Lord be God, follow him: but if Baal be he, then goe after him. And the people answered him not a word.

g Be constant in religion, & make it not as a thing indifferent whether ye follow God or Baal, or whether ye serve God wholly or in part, Zeph. 1.5.

22 Then said Eliah unto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

h By sending downe fire from heaven to burne the sacrifice,

24 Then call ye on the name of your god, and I will call on the Name of the Lord: and then the God that answereth by fire, let him bee God. And all the people answered, and said, It is well spoken.

25 And Eliah saide unto the prophets of Baal, Chuse you a bullocke, and prepare him first (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

i As men rani- shed with some strange spirit. k You esteeme him as a god. l He mocketh their beastly madnesse, which thinke that by any instance or suit, the dead and vile idoles can helpe their worshippers in their necessities.

27 And at noone Eliah mocked them, and said, Cry lowd: for he is a god: either he talketh, or pursueth his enemies, or is in his journey, or it may be that hee sleeperth, and must be awaked.

28 And they cryed lowd, and cut themselves as their maner was, with knives and lancets, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Eliah said vnto all the people, Come to mee. And all the people came to him, and hee repaired the altar of the Lord that was broken downe.

31 And Eliah tooke twelue stones, ac-

cording to the number of the tribes of the sonnes of Iacob, (vnto whom the word of the Lord came, saying, * Israel shall bee thy name.)

Gen. 32. 28. 2. King. 17. 34.

32 And with the stones he built an altar, in the name of the Lord: and he made a ditch round about the altar, as great as would containe two measures of seed.

l Ely, Sati, which some thinke, com- taine about three pottels and a third part apiece.

33 And hee put the wood in order, and hewed the bullocke in pieces, and layd him on the wood.

34 And said, Fill foure barreles with water, and powze it on the burnt offering and on the wood. Againe he said, Doe so againe. And they did so the second time. And he said, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: and he filled the ditch with water also.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the onely God.

36 And when they should offer the evening sacrifice, Eliah the Prophet came, and said, Lord God of Abraham, Ishak, and of Israel, let it bee knowne this day, that thou art the God of Israel, and that I am thy seru- ant, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare me, & let this people knowe, that thou art the Lord God, and that thou hast turned their heart againe at the last.

n Though God suffer his to run in blindness and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the duff, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and sayd, The Lord is God, the Lord is God.

40 And Eliah said vnto them, Take the prophets of Baal, let not a man of them escape. And they tooke them, & Eliah brought them to the brooke Kishon, and stowe them there.

41 And Eliah sayd vnto Ahab, Get thee vp, eat and drinke, for there is a sound of much raine.

42 So Ahab went vp to cate & to drinke, and Eliah went vp to the top of Carmel: and hee crouched vnto the earth, and put his face betwene his knees,

43 And sayd to his seruant, See vp now and looke toward the way of the Sea. And hee went vp, and looked, and sayd, There is nothing. Againe he said, See againe & seuen times.

o He commanded them that as they were truly persuaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

44 And at the seuenth time he sayd, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he sayd, Up, and lay vnto Ahab, Make ready thy charer, and get thee downe, for the raine shall bee not.

p As Gods Spirit moued him to pray, so was he strengthened by the same, that he did not faint, but continued still till he had obtained.

45 And in the meane while the heauen was blacke with cloudes and wind, and there was a great raine. Then Ahab went vp and came to Izeel.

q Or, here and there.

46 And the hand of the Lord was on Eliah, and he girded vp his loynes, and ranne before Ahab, till he came to Izeel.

r Hee was so strengthened with Gods spirit, that he ran faster then the charer was able to run.

CHAP. XIX.

5 Elijah fleeing from Izebel, is nourished by the Angel of God. 5 Hee is commanded to anoynt Hazael, Iehu, and Elisba.

Now

a To wit, of Baal,
b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice,
|| Or, whether his mind led him.
c So hard a thing it is to bridle our impatiency in affliction, that the Saints could not overcome the same.

d He declareth that except God had nourished him miraculoufly, it had not bin possible for him to h. ue gone this iourney.

e He complaineth that the more zealous that he shewed himselfe to maintaine Gods glory, the more cruelly was he persecuted.
Rom. 11. 3.

f For the nature of man is not able to come neere vnto God, if he should appeare in his strength and full maiestie, and therefore of his mercy he submitteth himselfe to our capacitie.

g We ought not to depend on the multitude, in maintaining Gods glory, but because our dutie so requieth, we ought to doe it.
|| Or, Syria.

NOW Ahab tolde Jezebel all that Eliah had done, and how he had slaine all the prophets with the sword.

2 Then Jezebel sent a messenger vnto Eliah, saying, ^b The gods doe so to me and more also, if I make not thy life like one of their liues by to morrow this time.

3 When hee saw that, hee arose and went for his life, and came to Beer-sheba, which is in Iudah, and left his seruant there.

4 But hee went a dayes iourney into the wilderness, and came and late downe vnder a Juniper tree, and desired that hee might die, and sayd, It is now enough, O Lord, take my soule, for I am no better then my fathers.

5 And as he lay and slept vnder the Juniper tree, behold now, an Angel touched him, and said vnto him, Up and eate.

6 And when hee looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: so he did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and sayd, Up and eate: for thou ^d hast a great iourney.

8 Then hee arose, and did eate and drinke, and walked in the strength of that meat foure dayes and foure nights, vnto Horeb the mount of God.

9 And there hee entered into a caue, and lodged there: and behold, the Lord spake to him, and sayd vnto him, What doest thou here, Eliah?

10 And he answered, I haue bene very felous for the Lord God of hostes: for the children of Israel haue forsaken thy Covenant, broken downe thine altars, and slaine the Prophets with the sword, * and I onely am left, and they seeke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mighty strong wind rent the mountaines, and brake the rockes before the Lord: but the Lord was ^f not in the winde: and after the winde, came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire, came a still and soft voyce.

13 And when Eliah heard it, he covered his face with his mantell, and went out, and stood in the entring of the caue: and behold, there came a voyce vnto him, and said, What doest thou here, Eliah?

14 And hee answered, I haue bene very felous for the Lord God of hostes, because the children of Israel haue forsaken thy Covenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, See, returne by the wilderness vnto Damascus, and when thou comest there, annoynt Hazael king ouer Syria.

16 And Jehu the sonne of Nimshi shalt thou annoynt King ouer Israel: and Eli-

sha the sonne of Shaphat of Abel Meholah shalt thou annoynt to bee Prophet in the rounne.

17 And him that escapeth from the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Eliah slay.

18 Yet will I leaue seuen thousand in Israel, even all ^b the knees that haue not bowed vnto Baal, and euerie mouth that hath not kissed him.

19 So hee departed thence, and found Elisha the sonne of Shaphat, who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Eliah went towards him, and cast his mantell vpon him.

20 And he left the oxen, and ran after Eliah, and said, Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, See, returne: for what haue I done to thee?

21 And when he went backe againe from him, he took a couple of oxen, and slew them, and sod their flesh with the ^k instruments of the oxen, and gaue vnto the people, and they did eate: then he arose, and went after Eliah, and ministered vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben hadad, and is reprooued therefore by the Prophet.

THEN Ben-hadad the king of Syria assembled all his armie, and two and thirtie kings with him, with horses and charrets, and went vp and besieged Samaria, and fought against it.

2 And hee sent messengers to Ahab king of Israel into the citie,

3 And sayd vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women and thy faire children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer mee thy siluer and thy gold, and thy women and thy children,

6 Or els I will send my seruants vnto thee by to morrow this time: and they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how hee seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders and all the people sayd to him, Hearken ^d not vnto him, nor consent.

9 Wherefore hee sayd vnto the messengers of Ben-hadad, Tell my lord the King,

2. King. 9. 13. eccles. 48. 8.

Rom. 1. 4. h He declareth that wicked dissemblers and idolaters are not his.

i Though this natural affection is not to be contemned, yet it ought not to moue vs when God calleth vs to serue him. k He would not stay till wood was brought, so great was his desire to follow his vocation.

|| Or, Syria. a That is, gouernours and rulers of prouinces. || Or, Shomeron.

b I am content to obey and pay tribute.

c He would not accept his answer, except he did out of hand deliuer whatsoeuer he should aske: for hee sought an occasion how to make warre against him.

d They thought it their duties rather to venture their liues, then to grant to that thing which was not lawful, onely to satisfie the lust of a tyrant.

All

All that thou dost send for to thy seruant at the first time, that I will do, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods doe so to mee, and more also, if the dust of Samaria be enough to all the people that follow mee, for euery man an handful.

11 And the king of Israel answered, and said, Tell him, Let not him that girdeth his harness boast himselfe, as he that putteth it off.

12 And when he heard that tidings, as hee was with the kings drinking in the pavilions, he said vnto his seruants, Bring forth your engines, and they set them against the citie.

13 And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Ahab sayd, By whom? And hee said, Thus saith the Lord, By the seruants of the Princes of the prouinces. Hee said againe, Who shall order the battell? And hee answered, Thou.

15 Then hee numbred the seruants of the princes of the prouinces, and they were two hundred two and thirtie: & after that hee numbred the whole people of all the children of Israel, even seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till he was drunken in the tents, both hee and the kings: for two and thirtie kings helped him.

17 So the seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And hee said, Whether they be come out for peace, take them aliuie: or whether they be come out to fight, take them yet aliuie.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his enemy: and the Aramites fled, and Israel pursued them, but Ben-hadad the king of Aram escaped on an horse with his horsemen.

21 And the king of Israel went out, and smote the hostes and charers, and with a great slaughter slew he the Aramites.

22 For there had come a Prophet to the king of Israel, and had said vnto him, So, be of good courage, and consider and take heed what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.

23 Then the seruants of the king of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercome vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captiues for them,

25 And number thy selfe an army, like the army that thou hast lost, with such hostes, and such charers, and wee will fight against them in the plaine, and doubtlesse we shall ouercome them: and he hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, & went vp to Aphek, to fight against Israel.

27 And the children of Israel were numbred, and were all assembled and went against them, and the children of Israel pitched before them, like two little flockes of kids: but the Aramites filled the country.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and yet shall know that I am the Lord.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footmen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen and twentie thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

31 And his seruants said vnto him, Behold now, we haue heard say, that the kings of the house of Israel are mercifull kings: we pray thee, let vs put sackcloth about our loines, and ropes about our heads, and goe out to the king of Israel: it may be that hee will saue thy life.

32 Then they girded sackcloth about their loines, and put ropes about their heads: and came to the King of Israel, & sayd, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliuie: he is my brother.

33 Now the men tooke diligent heed, if they could catch any thing of him, and made haste, and sayd, Thy brother Ben-hadad. And he said, So bring him. So Ben-hadad came out vnto him, and hee caused him to come vp into the charer.

34 And Ben-hadad sayd vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in Damascus, as my father did in Samaria. Then sayd Ahab, I will let thee goe with this covenant. So hee made a couenant with him, and let him goe.

35 Then a certaine man of the children of the Prophets, sayd vnto his neighbour by the commaundement of the Lord, Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, alsoone as thou art departed from mee, a lyon shall slay thee. So when hee was departed from him, a Lyon found him and slew him.

1 All they which were in the battell of the former yeere, verse 15.

2 Who am of like power in the valley, as I am on the hills, and can as well destroy a multitude with few, as with many.

† Ebr. from chamber to chamber.

3 In signe of submission, and that we haue deserved death, if he will punish vs with rigour.

† Or, and caught it of him.
o he is aliuie.

p Thou shalt appoint in my chiefe citie what thou wilt, and I will obey thee.

† Or, of the disciples.

q By this external signe hee would more lively touch the kings heart.
r Because thou hast transgressed the commaundement of the Lord:

37 Then

e Much lesse shall there be found any pray that is worth any thing, when they shall be so many.
f Boast not before the victory be gotten.
† Or, put your silnes in order.

g Before, God went about with signes and miracles to pull Ahab from his impiety, and now againe with wonderful victories.

h That is, young men trained in the seruice of princes.

† Ebr. man.
† Or, Syrians.

i With them that were appointed for the preservation of his person.

k Thus the wicked blaspheme God in their surie, whom notwithstanding he suffereth not vnpunished.

f By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemye, and let him escape, whom God had appointed to be slaine.

Chap. 22. 38.

||Or, Shomeron.

||Or, at this time.

a Though Ahabs tyranny be condemned by the holy spirit, yet he was not so rigorous that hee would take from another man his right without full recompense.

b Thus the wicked consider not what is iust and lawfull, but free inwardly, when they cannot haue their inordinate appetites satisfied.

c As though he said, Thou knowest not what it is to reigne, Command and in-treat not.
† Ebr. let thine heart be merrie.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in limbing wounded him.

38 So the Prophet departed, and waited for the king by the way, and disguised himselfe with ashes upon his face.

39 And when the king came by, he cried vnto the king, and sayd, Thy seruant went into the midst of the battell: and behold, there went away a man, whome another man brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shall go for his life, or else thou shalt pay a talent of siluer.

40 And as the seruant had here and there to doe, he was gone: and the king of Israel said vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And he hastened, and tooke the ashes away from his face: and the king of Israel knew him that he was of the Prophets.

42 And he said vnto him, Thus saith the Lord, Because thou hast let goe out of thine hands a man whom I appointed to die, thy life shall go for his life, and thy people for his people.

43 And the King of Israel went to his house heauy and in displeasure, and came to Samaria.

CHAP. XXI.

8 Jezabel commandeth to kill Naboth for the vineyard that he refused to sell to Ahab. 19 Elijah representeth Ahab, and he repenteth.

AFTER these things, Naboth the Izeelite had a vineyard in Izeel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue mee thy vineyard, that I may make mee a garden of herbes thereof, because it is neere by mine house, and I will giue thee for it a better vineyard then it is: or if it please thee I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauy and in displeasure, because of the worde which Naboth the Izeelite had spoken vnto him, for he had said, I will not giue thee the inheritance of my fathers, and hee lay vpon his bed, and turned his face, and would eat no bread.

5 Then Jezabel his wife came to him, and said vnto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izeelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Jezabel his wife said vnto him, Doeſt thou now gouerne the kingdome of Israel? vp, eate bread, and † bee of good cheere, I will giue thee the vineyard of Naboth the Izeelite.

8 So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, & to the nobles that

were in his cite dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a fast, and let Naboth among the chiefe of the people,

10 And let two wicked men before him, and let them witnesse against him, saying, Thou didst blaspheme God and the King: then carry him out, and stone him that hee may die.

11 And the men of his cite, euen the Elders and gouernours, which dwelt in his cite, did as Jezabel had sent vnto them: as it was writtten in the letters which shee had sent vnto them.

12 They proclaimed a fast, and let Naboth among the chiefe of the people.

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did † blaspheme God and the King. Then they carried him away out of the cite, and stoned him with stones, that he died.

14 Then they sent to Jezabel, saying, Naboth is stoned, and is dead.

15 And when Jezabel heard that Naboth was stoned and was dead, Jezabel said to Ahab, Up, and take possession of the vineyard of Naboth the Izeelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he arose to goe downe to the vineyard of Naboth the Izeelite, to take possession of it.

17 And the word of the Lord came vnto Eliah the Tſſibite, saying,

18 Arise, go downe to meet Ahab king of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither hee is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, In the place where dogges licked the blood of Naboth, shall dogges lick euen thy blood also.

20 And Ahab said to Eliah, Hast thou found me, O mine enemy? And hee answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

21 Behold, I will bring euill vpon thee, and will take away thy posterity, and will cut off from Ahab him that † pisseth against the wal, as wel him that is † shut vp, as him that is left in Israel,

22 And I will make thine house like the house of Ieroboam the sonne of Nebat, and like the house of Baasha the sonne of Abihah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23 And also of Jezabel spake the Lord, saying, The dogs shall eate Jezabel by the wall of Izeel.

24 The dogges shall eate him of Ahabs stocke, that dieth in the cite: and him that dieth in the fields, shall the foules of the aire eate.

d For then they vsed to inquire of mens faults: for none could fast truly that were notorious sinners.

e Thus † worldlings contrary to Gods commandement, who wil- leth not to consent to the shedding of innocent blood, obey rather the wicked commandements of Princes, then the iust lawes of God.

† Ebr. blisse.

f This example of monstrous cruelty the holy Ghost leaueh to vs, to the intent that wee should abhorre all tyranny, and specially in them, whom nature and kind should moue to be pitiful and inclined to mercie.

g Doeſt thou thinke to haue any aduantage by marthering of an innocent? h This was fulfilled in Ioram his sonne, as 2. Kin. 9. 25, 26.

Chap. 14. 10
2. King. 9. 8.
1. Sam. 25. 12.
Chap. 14. 10.

Chap. 15. 29.
Chap. 16. 3.

2. King. 9. 33, 36.
||Or, pisseth, as possession.

j By the wicked counsell of his wife, he became a vile idolater, and cruell murderer, as one that gave himselfe wholly to serue sinne.
 k Ebr. his selfe.
 l In token of mourning, or as some read, bare footed.

Meaning, in Iorams time, 2. Kings 9. 16.

25 (But there was none like Ahab, who did sell himselfe to worke wickednes in the sight of the Lord, whom Izebel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those words, he rent his clothes, and put sackcloth vpon him, and fasted, and lay in sackcloth, and went softly.

28 And the word of the Lord came to Elishah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because hee submitteth himselfe before mee, I will not bring that euill in his dayes, but in his sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

3 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shall bee the successe of their enterprife. 24 Zidkiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succedeth. 41 The regnes of Iehoshaphat, 50 and Ioram his sonne.

And they continued three yeres without warre betweene Aram and Israel.
 2 And in the third yere did Iehoshaphat the king of Iudah come downe to the king of Israel.

3 (Then the king of Israel said vnto his seruants, Know ye not that Ramoth Gilead was ours? and wee stay, and take it not out of the hand of the king of Aram?)

4 And hee said vnto Iehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead? And Iehoshaphat said vnto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the prophets vpon a foure hundred men, and said vnto them, Shall I goe against Ramoth Gilead to battell, or shal I let it alone? and they said, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Iehoshaphat said, Is there here neuer a Propheet of the Lord more, that we might enquire of him?

8 And the king of Israel said vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom wee may aske counsell of the Lord, but I hate him: for hee doeth not prophetic good vnto mee, but euil. And Iehoshaphat said, Let not the king say so.

9 Then the King of Israel called an i Eumych, and said, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either of them
 11 And after the death of those whom Elias slew. Iehoshaphat did not acknowledge the false prophets to be Gods Ministers, but did contemne them. h Whereby wee see that the wicked cannot abide to heare the truth, but hate the Prophets of God and molest them. i Read Gen. 37. 36.

on his throne in their apparrell in the boyd place at the entering in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkiah the sonne of Chenaanah made him hoines of yron, & said, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 And the messenger that was gone to call Michaiah, spake vnto him, saying, Beholde now, the wordes of the prophets declare good vnto the king with one accord: let thy word therefore, I pray thee, bee like the word of one of them, and speake thou good.

14 And Michaiah said, As the Lord liueth, whatsoeuer the Lord sayth vnto mee, that will I speake.

15 So he came to the king, and the king said vnto him, Michaiah, Shall wee goe against Ramoth Gilead to battell, or shal wee leaue off? And hee answered him, Goe vp, and prosper: and the Lord shal deliuer it into the hand of the king.

16 And the king said vnto him, How oft shall I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he said, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepherd. And the Lord said, These haue no master, let euery man scurue vnto his house in peace.

18 (And the king of Israel said vnto Iehoshaphat, Did I not tell thee, that he would prophetic no good vnto me, but euil?)

19 Again hee said, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the hoste of heauen stood about him on his right hand, and on his left hand.

20 And the Lord said, Who shall entice Ahab that hee may goe and fall at Ramoth Gilead? And one said on this maner, and another said on that maner.

21 Then there came forth a spirit, and stood before the Lord, and said, I will entice him. And the Lord said vnto him, Where with?

22 And he said, I will goe out, and bee a false spirit in the mouth of all his prophets. Then hee said, Thou shalt entice him, and shalt also preuaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euil against thee.

24 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and saide, When went the Spirit of the Lord from mee, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt
 26 Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much as to them,

k In their king-ly apparrell.

The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Illa. 10. 2. ier.

7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

m This is, the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approve it, be they neuer so vandyly.

n He speaketh this in diuision, because the king attributed so much to the false prophets, meaning that by experience hee should see that they were but flatterers.

o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels.

q Or, persuade and deciae.

r Here we see that though the deuill bee ever ready to bring vs to destruction, yet he hath no further power then God giueth him.

s I will cause all his prophets to tell lyes.

See in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah, and carry him vnto Amon the gouernour of the city, and vnto Joash the kings sonne.

27 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And he said, ^a Hearken all ye people.

29 And the King of Israel, and Jehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the King of Israel said to Jehoshaphat, I will change mine apparell and will enter into y battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commaunded his two and thirtie captaines ouer his charrets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charrets saw Jehoshaphat, they said, Surely it is the king of Israel, and they returned to fight against him, and Jehoshaphat ^a cryed.

33 And when the captaines of the charrets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man betwix a bowe ^b mightily, and smote the king of Israel between the ioynts of his brigandine, wherefore hee said vnto his charret man, Turne thine hand and carry mee out of the hoste: for I am hurt.

35 And the battell increased that day, and the king stood still in his charret against the Aramites, and died at euen: and the blood ranne out of the wound into the midst of the charret.

36 And there went a Proclamation thorowout the ^c hoste about the going downe of the Sunne, saying, Every man to his citie, and every man to his owne country.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charret in the poole of Samaria, and the dogges licked vp his blood (and ^d they washed his armour) according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the Inno-

uence which hee built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 And Jehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Jehoshaphat was five and thirtie yeere olde, when hee began to reigne, and reigned five and twentie yeere in Ierusalem. And his mothers name was Azubab the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. ^e Nevertheless the high places were not taken away: for the people offered still, and burnt incense in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Jehoshaphat and his worthy deeds that hee did, and his battells which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the ^f Deputie was king.

48 Jehoshaphat made shippes of ^g Charshish to saile to ^h Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Jehoshaphat, Let my seruants goe with thy seruants in the shippes. But Jehoshaphat would not.

50 And Jehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dausid his father, and Jehoram his sonne reigned in his stead.

51 Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the threententh yeere of Jehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

^t Let him be pined away with hunger, and be fed with a small portion of bread and water.

^u That when yee shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

^x That is, to the Lord for helpe.

^y Or, in his simplicity, and ignorantly.

^z Ebr. and betweene the brigandine.

^a Ebr. sicke.

^b To wit, Ahab king of Israel.

^c Of the Israelites.

^d Or, she herself washed it. Chap. 21. 9.

^a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

^b In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed, c By Tharshish the Scripture meaneth Cilicia, and all the sea called Mediterranean.

^d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for gold.

^e Or, in all points as his father did.

The second booke of the Kings.

THE ARGVMENT.

THIS second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the king of Assyria, and his citie Samaria taken, and the tenne tribes by the iust plague of God for their idolatrie and disobedience to God, ledde into captiuitie. And also of Iudah, from the reigne of Jehoram sonne of Jehoshaphat vnto Zedechia, who for contemning the Lords commandment by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his Word Ierusalem was destroyed, the Temple burnt, and hee and all his

his people were led away captiues into Babylon. In this booke are notable examples of Gods fauor toward those rulers and people which obey his Prophets, and embrace his word: and contrariwise, of his plagues toward those common weales which neglect his ministers, and doe not obey his commandments.

CHAP. I.

2 *Ahaziah by a fall fallsthe sicke, and consulteth with Baal-zebub.* 3 *Hee is reproued by Elijah.* 10 *The captiues ouer fifty were sent to Elijah, whereof two were burnt with fire from heauen by his prayer.* 17 *Ahaziah dieth, and Ichoram his brother succeedeth him.*



hen Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell thro' the letterie windowe in his upper chamber which was in Samaria, so hee was sicke: then he sent messengers, to whom hee said, Goe, and enquire of Baal-zebub the god of Ekron, if I shall recover of this my disease.

3 Then the Angel of the Lord said to Elishah the Tishbite, Arise, and goe vp to meet the messengers of the king of Samaria, and say vnto them, Is it not because there is no God in Israel, that yee goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus saith the Lord, Thou shalt not come down from the bed on which thou art gone vp, but shalt die the death. So Elishah departed.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Goe and returne vnto the king which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What manner of man was he which came and met you, and told you these words?

8 And they said vnto him, Hee was an hairy man, and girded with a girdle of leather about his loynes. Then said hee, It is Elishah the Tishbite.

9 Therefore the king sent vnto him a captaine ouer fifty with his fifty men, who went vp vnto him, for behold, he sate on the top of a mountain, and he said vnto him, O man of God, the king hath commanded that thou come downe.

10 But Elishah answered, and said to the captaine ouer fifty, If that I bee a man of God, let fire come downe from the heauen, and deuoure thee and thy fifty. So fire came downe from the heauen, and deuoured him and his fifty.

11 Again also hee sent vnto him another captaine ouer fifty, with his fifty. Who spake, and said vnto him, O man of God, thus the king commandeth, Come downe quickly.

12 But Elishah answered, and said vnto

them, If I bee a man of God, let fire come downe from the heauen, and deuoure thee and thy fifty. So fire came downe from the heauen, and deuoured him and his fifty.

13 Yet againe he sent the third captaine ouer fifty, with his fifty. And the third captaine ouer fifty went vp, and came, and sel on his knees before Elishah, and besought him, and said vnto him, O man of God, I pray thee, let my life and the life of these thy fifty seruants be precious in thy sight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines ouer fifty with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Elishah, Goe downe with him, be not afraid of his presence. So he arose, and went downe with him vnto the king.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to enquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee died according to the word of the Lord, which Elishah had spoken. And Jehoram began to reigne in his stead, in the second yeere of Jehoram the sonne of Jehoshaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the actes of Ahaziah that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

in the fift yeere of this Iehoram, Iehoshaphat died, and the kingdom of Iudah was confirmed to his sonne.

CHAP. II.

8 *Elijah dimideth the waters with his cloke.* 11 *He is taken vp into heauen.* 13 *Elishah taketh his cloke and dimideth Iordan.* 20 *The bitter and venomous waters are healed.* 23 *The children that mocke Elishah, are rent in pieces with Beasts.*

And when the Lord would take vp Elishah into heauen by a whirlewinde, Elishah went with Elishah from Gilgal.

2 Then Elishah said to Elishah, Tarry here I pray thee: for the Lord hath sent mee to Beth-el. But Elishah said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Elishah, and said vnto him, Knowest thou that the Lord will take thy master from thine head this day? And hee said, Yea, I know it: hold ye your peace.

4 Againe Elishah said vnto him, Elishah, tarry here, I pray thee: for the Lord hath sent mee to Jericho. But hee said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Jericho.

to be as the head, is to be the master, as to be at the feete, is to be a scholler. d For the Lord had reucaled it vnto him.

i Meaning, that God would shew by effect whether hee was a true Prophet or not. k Which humble my selfe before God and his seruants.

l That is, spare my life, and let me not die as the other two.

m Thus the Lord giueth boldnesse to his, that they feare not y threatnings of Tyrants which other wise of themselves are afraid to doe Gods message.

n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17.

yeere of his reigne: and in the 18. yeere, which was the second yeere of his sonne, Iehoram the sonne of Ahab reigned in Israel, and

and the kingdom

a Which was the place where the children of Israel were circumcised after they came ouer Iordan, and had bene fortie yeeres in the wilderness, as Iosh. 5. 9.

b So called because they are begotten as it were a new by the heavenly doctrine.

c That is, from being any more thine head: for

o Not onely at Bethel, but at Jericho and other places were there Prophets which had scholars, whom they instructed, and brought vp in the true feare of God,

f Towit, of Jordan.

g Let thy spirit haue double force in me, because of these dangerous times: or, let me haue twice so much as the rest of the Prophets: or thy spirit being diuided into three parts, let me haue two. *Eccles. 48.9. 1. mac. 2. 58.* h Thus God hath left testimony in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

i The spirit of prophesie is giuen to him as it was to Elijah.

k Meaning. Elijah: for they thought his body had bene cast in some mountain.

l Because the fact was extraordinary, they doubted where he was become, but Elijah was assured that he was taken vp to God.

m Or, killeth the unbeliueing.

5 And the children of the Prophets that were at Jericho came to Elisha, and sayd vnto him, Knowest thou that the Lord will take thy master from thine head this day? and he said, Yea, I know it: hold yee your peace.

6 Moreover, Elisha said vnto him. Carry, I pray thee, here: for the Lord hath sent me, to Jordan. But hee said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went and stood on the other side a farre off, and they two stood by Jordan.

8 ¶ Then Elishaooke his cloake, and wrapt it together, & smote the waters, and they were diuided hyther and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Elisha said vnto Eliah, Alike what I shall doe for thee before I bee taken from thee. And Eliah said, I pray thee, let thy spirit bee double vpon mee.

10 And he said, Thou hast asked an hard thing: yee if thou see mee when I am taken from thee, thou shalt haue it so: and if not, it shall not bee.

11 And as they went walking and talking, behold, there appeared a chariot of fire, and horses of fire, and they separated them twaine. ¶ So Eliah went vp by a whirlewinde into heauen.

12 And Elisha saw it, and hee cryed, My father, my father, the charer of Israel, and the hoysen thereof: and hee saw him no more: and hee tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliah that fell from him, and returned, and stood by the bank of Jordan:

14 After, he tooke the cloke of Eliah that fell from him, and smote the waters, & sayd, Where is the Lord God of Eliah? And so he also, after hee had stricken the waters, so that they were diuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Jericho, saw him on the other side, they said, The spirit of Eliah doeth rest on Eliah: and they came to meete him, and fell to the ground before him.

16 And said vnto him, Behold now, there bee with thy seruants fiftie strong men: let them go, we pray thee, and seeke thy master, if so bee the spirit of the Lord haue taken him vp, and cast him vpon some mountaine, or into some ballee. But hee said, I see shall not send.

17 Yet they were instant vpon him, till he was ashamed: wherefore he said, Send. So they sent fiftie men, which sought thre dayes but found him not.

18 Therefore they returned to him, (for he taried at Jericho) and he said vnto them, Did not I say vnto you, See not?

19 ¶ And the men of the citie sayd vnto Eliah, Behold, we pray thee: the situation of this citie is pleasant, as thou my lord, seest, but the water is naught, & the ground barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there the salt, and said, Thus sayeth the Lord, I haue healed this water: death shall no more come thersof, neither barrenesse to the ground.

22 So the waters were healed vntill this day, according to the word of Eliah which he had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as hee was going vp the way, little children came out of the city, and mocked him, and said vnto him, Come vp thou bald head, come vp thou bald head.

24 And hee turned backe, and looked on them, and curst them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 The reign of Jehoram, 6 He and Jehoshaphat goe to warre against Moab, which rebelled. 13 Eliah reprooueth him, 17 and giueth their hostes water.

24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

Now Jehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the eighteenth yeece of Jehoshaphat King of Iudah, and reigned twelue yeres.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made.

3 Howbeit hee, hee cleaued vnto the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then Mesha king of Moab had flocks of sheepe, and rendred vnto the king of Israel an hundred thousand lambs, and an hundred thousand rammes with the wool.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Jehoram went out of Samaria the same season, and numbred all Israel.

7 And went, and sent to Jehoshaphat King of Iudah, saying, The king of Moab hath rebelled against me: wilt thou go with me to battell against Moab? And he answered, I will goe vp: for I am as thou art, my people, as thy people, and mine houses, as thine houses.

8 Then said he, What way shall we goe vp? And hee answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israel, and the king of Iudah, and the king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that followed them.

10 Therefore the king of Israel sayd, Alas, that the Lord hath called these thre kings, to giue them into the hand of Moab.

11 But

m Thus God gaue him power euen contrary to nature, to make that water profitable for mans vse which before was hurtfull.

n Perceiuing their malicious heart against the Lord and his word, he desireth God to take vengeance of that iniurie done vnto him.

a Reade the annotation in the 1. chap. and 17. verse.

b He sacrificed to the golden calves that Ieroboam had made. c This was done after that Dauid had made the Moabites tributaries to his successors.

d Reade 1. Kin. 22. 4.

e Meaning, the viceroy or lieutenant of the King of Iudah, reade 1. King. 22. 47.

f Eer, that were at their first.

f That is, who
g He is able to
h He knew that
i The wicked
k God suffereth
l He sang songs
m He will not
n Though God
o The sudden ioy
p Meaning, they
q Which was
r Some referre
s He had taken
t In the skirning
u And therefore
v by vnthrifines
w or prodigallitie
x but by the hand
y of the Lord.
z Because I am
a poore and not
b able to pay.
c Thus God suf-
d fereth his many
e times to bee
f brought to ex-
g treame necessitie,
h before he succour
i them, that after-
j ward they may
k the more praise
l his mercy.
m The Prophet
n declareth hereby
o vnto her, that
p God neuer fai-
q leth to provide
r for his seruants,
s their wiues and
t children, if they
u trust in him.
v f To augment
w and increase in
x the vessels.
y g God here did
z not onely pro-
a uide for his ser-
b uant, that his
c debt should be
d paid, and so kept
e his doctrine and
f profession with-
g out slander, but
h also for his wife
i and children.
j h Which should
k be separate from
l the rest of the
m house, that he
n might more
o commodiously
p giue himselfe to
q studie and prayers.
r i Thus the seruants of God are not vnthanke-
s full for the benefits they receive.

11 But Iehoshaphat saide, Is there not here a Prophet of the Lord, that we may enquire of the Lord by him? and one of the King of Israels seruants answered, and said, Were is Elisha the sonne of Shaphar, which powred water on the handes of Elisha.

12 Then Iehoshaphat sayd, The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha said vnto the king of Israel, What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him, I say: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha saide, As the Lord of hosts liueth, in whose sight I stand, if it were not that I regard the presence of Iehoshaphat the King of Iudah, I would not haue looked toward thee, nor sene thee.

15 But now bring mee a minstrell. And when the minstrell played, the hand of the Lord came vpon him.

16 And he sayde, Thus saith the Lord, Make this valley full of ditches,

17 For thus saith the Lord, Per shall neither se wind nor see raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattell, and your beasts.

18 But this is a small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stop all the fountaines of water, and marre euery good field with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come by to fight against them, they gathered all that was able to put on harness, and byward, and stood in their border.

22 And they arose early in the morning, when the sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

23 And they saide, O this is blood: the kings are surely slaine, and one hard smite in another: now therefore Moab to the spoyle.

24 And when they came to the besse of Israel, the Israelites rose vp, and smote the Moabites, so that they fled before them, but they pursued them and smote Moab.

25 And they destroyed the citie: and on all the good fieldes euery man cast his stone, and filled them, and they stopp all the fountaines of water, and felled all the good trees: onely in Kir-haraseh left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, he tooke with him seuen hundred men that drew the sword, to breake through vnto the king

of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their countrey.

but rather it seemed to be his owne sonne, whom hee offered to his gods to pacifie them, which barbarous crueltie moued the Israelites hearts of pittie to depart.

CHAP. IIIL

4 God increaseth the oyle to the poore widow by Elisha. 13 Hee obtaineth for the Shunammite a sonne at Gods hand. 18 Who dying. 32 Hee raiseth him vp againe. 40 Hee maketh sweete the passage. 43 And multiplieth the oliaues.

And one of the wiues of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine hus band is dead, & thou knowest that thy seruant did feare the Lord: and the creditor is come to take my two sonnes to be his bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And she said, Thine handmaid hath nothing at home, saue a pitcher of oyle.

3 And he said, Goe and borrow thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sons, and poure out into all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sons. And they brought to her, and she poured out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And hee said vnto her, There are no more vessels. And the oyle ceased.

7 Then he came & told the man of God. And hee said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the rest.

8 And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as hee passed by, he turned in whether to eate bread.

9 And shee said vnto her husband, Behold I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make him a little chamber, I pray thee, with wals, and let vs set him there a bed, and a table and a stoole, and a candle- stick, that he may turne in whether when he cometh to vs.

11 And on a day he came thither, and turned into the chamber, and lay therein.

12 And saide to Gehazi his seruant, Call this Shunammite: and when hee called her, she stood before him.

13 Then hee sayde vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, what shall wee doe for thee? Is there any thing to bee spoken for thee to the King, or to the Captaine

a Reade Chap. 2. 3.
b And therefore
c by vnthrifines
d or prodigallitie
e but by the hand
f of the Lord.
g Because I am
h poore and not
i able to pay.
j Thus God suf-
k fereth his many
l times to bee
m brought to ex-
n treame necessitie,
o before he succour
p them, that after-
q ward they may
r the more praise
s his mercy.
t The Prophet
u declareth hereby
v vnto her, that
w God neuer fai-
x leth to provide
y for his seruants,
z their wiues and
a children, if they
b trust in him.
c f To augment
d and increase in
e the vessels.
f g God here did
h not onely pro-
i uide for his ser-
j uant, that his
k debt should be
l paid, and so kept
m his doctrine and
n profession with-
o out slander, but
p also for his wife
q and children.
r h Which should
s be separate from
t the rest of the
u house, that he
v might more
w commodiously
x giue himselfe to
y studie and prayers.
z i Thus the seruants of God are not vnthanke-
a full for the benefits they receive.

k I am content with that that God hath sent me, & can want nothing that one can doe for another,
l Which then was a reproch, and therefore he would that his master should pray to God for her, that shee might be fruitful,
Gen. 18. 10.

m His head ached fore, and therefore he cried thus,

n For at such times the people were wont to resort to the Prophets for doctrine and consolation,
† Ebr. peace.
† Or, farre off.

o In token of humility and ioy that she had met with him.
† Ebr. her soule is in bitterness.

p Make such speed that nothing may let thee in the way,
Luke 10. 4.

of the hoste? And shee answered, I dwell among mine owne people.
14 Again hee said, What is then to be done for her? Then Gehazi answered, In deed shee hath no sonne, and her husband is old.
15 Then said he, Call her. And he called her, and she stood in the doore.
16 And he said, At this time appointed according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, doe not lie vnto thine hand-mayd.
17 So the woman conceived, and bare a sonne at that same season, according to the time of life that Elisha had said vnto her.
18 And when the childe was grown, it fel on a day that he went out to his father, and to the reapers.
19 And he said to his father, Mine head mine head. Who said to his servant, Beare him to his mother.
20 And hee tooke him, and brought him to his mother, and hee late on her knees till noone, and died.
21 Then she went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.
22 Then she called to her husband, and said, Send with me, I pray thee, one of the young men, and one of the asses: for I will hast to the man of God, and come againe.
23 And he said, Wherefore wilt thou goe to him to day? it is neither a new moone nor Sabbath day. And she answered, All shall be well.
24 Then shee saddled an asse, and said to her servant, Dilig, and goe forward: stay not for me to get by, except I bid thee.
25 So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her, hee rose against him, hee said to Gehazi his servant, Behold, the Shunammite.
26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the childe in health? And she answered, We are in health.
27 And when he came to the man of God vnto the mountaine, hee caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed with him, and the Lord hath bid it from me, and hath not told it me.
28 Then she said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?
29 Then hee layde to Gehazi, Gird thy loynes, and take my staffe in thine hand, and goe thy way: if thou meete any, salute him not: and if any salute thee, answer him not: and lay my staffe vpon the face of the childe.
30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, and followed her.
31 But Gehazi was gone before them, and had layd the staffe vpon the face of the childe, but hee neither spake nor heard: wherefore he returned to meete him, and told him, saying, The childe is not waken.

32 Then came Elisha into the house, and beheld the childe was dead, and laid vpon his bed.
33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.
34 After hee went by, and lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the fleshy of the childe waxed warme.
35 And hee went from him, and walked by and downe in the house, and went by and spread himselfe vpon him: then the childe needed seuen times, and opened his eyes.
36 Then he called Gehazi, and said, Call this Shunammite. So hee called her, which came in vnto him. And hee layde vnto her, Take thy sonne.
37 Then she came and fell at his feet, and bowed her selfe to the ground, and tooke vp her sonne, and went out.
38 Afterward Elisha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And hee saide vnto his servant, Set on the great pot, and leet the pottage for the children of the Prophets.
39 And one went out into the field, to gather herbes, and found as it were, a wild vine, and gathered thereof wild gourds his garment full, and came and shred them into the pot of pottage: for they knew it not.
40 So they potized out for the men to eat: and when they had eate of the pottage, they cried out, and said, Thou man of God, death is in the pot: and they could not eate thereof.
41 Then he sayde, Bring me ale. And hee callt it into the pot, and said, Powze out for the people that they may eate: and there was none cuill in the pot.
42 Then came a man from Baal-shalisha, and brought the man of God bread of the first frutes, euen twentie loaves of barley, and full eares of coorne in the buske. And he said, Giue vnto the people, that they may eate.
43 And his servant answered, How should I set this before an hundred men? He sayd againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there shall remaine.
44 So hee let it before them, and they did eate, and left ouer according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie.
16 Elisha resisteth his gifts. 27 Gehazi is stricken with leprosie, because hee tooke money and raiment of Naaman.

NOW was there one Naaman captaine of the hoste of the king of Aram, a great man and honourable in the sight of his Lord because that by him the Lord had deliuered the Aramites. Hee also was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by bands,

q The like did Elijah to the widowes sonne at Sarephtha, 1. King 17. 21. and Saint Paul, actes 20. 10 Signifying the care that ought to be in them, that beare the word of God and are distributors of the spiritual life.
r Meaning, oftentimes.

s That is, in the land of Israel.

t Which the Apothecaries call colloquintida, and is most vehement and dangerous in purging.
u They feared that they were poisoned, because of the bitterness.

x It is not the quantity of bread that satisfieth, but the blessing that God giueth,

a Heere appeareth that among the infidels God hath his, and also that the infidels haue them in estimation which do good to their country.

† *Ebr. she was before.*

b Meaning Elisha.

c That is, Naaman told it to the king of Syria.

d To giue this as a present to the Prophet.

† *Ebr. in his hand.*

e The Prophet rebuketh the king, because he did not consider that God was true in his promise, and therefore would not let him his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

f Mans reason murmureth when it considereth onely the signes and outward things, and hath not regard to the word of God which is there contained.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, & likewise masters toward their seruants must be affectioned as toward their children.

Luke 5. 27.
† *Ebr. blessing.*

bands, and had taken a sterile maide of the land of Israel, and her husband Naamans wife.

2 And she said vnto her mistresse, Would God my lord were with the Prophet that is in Samaria, he would soone deliuer him of his leprosie.

3 And hee went in, and told his lord, saying, Thus and thus saith the maide that is of the land of Israel.

4 And the king of Aram said, See thy way thither, and I will send a letter vnto the king of Israel. And hee departed, and tooke with him ten talents of silver, and six thousand pieces of gold, and ten change of raiments,

5 And brought the letter to the king of Israel, to this effect: Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

6 And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that hee doth send to mee, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see how he seeketh a quarrel against mee.

7 But when Elisha the man of God had heard that the King of Israel had rent his clothes, hee sent vnto the King, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a Prophet in Israel.

8 Then Naaman came with his horses, and with his charres, and stood at the doore of the house of Elisha.

9 And Elisha sent a messenger vnto him, saying, See, and wash thee in Jordan seven times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

10 But Naaman was wroth, and went away, and said, Behold, I thought with my selfe, hee will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

11 Are not Abanah and Pharpar, rivers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so hee turned, and departed in displeasure.

12 But his seruants came and spake vnto him, and said, O father, if the Prophet had commanded thee a great thing, wouldst thou not haue done it? how much rather then when he saith to thee, Wash and be cleane?

13 Then went hee downe and washed himselfe seven times in Jordan, according to the saying of the man of God, and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

14 And he returned againe to the man of God, he and all his company, and came and stood before him, and said, Behold, now I know that there is no God in all the world, but in Israel: now therefore, I pray thee, take a reward of thy seruant.

15 But hee said, As the Lord liueth (hefore whom I stand) I will not receive it.

And hee would haue constrained him to receive it, but he refused.

16 Moreover, Naaman said, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, saue vnto the Lord.

17 Wherein the Lord be mercifull vnto thy seruant, that when my master goeth into the house of Rimmon to worship there, and I leaneth on mine hand, and I bow myselfe in the house of Rimmon: when I doe bow downe, I say, In the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

18 Vnto whom hee said, See in peace. So hee departed from him about halfe a dayes journey of ground.

19 And Gehazi the seruant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiving not those things at his hand that he brought: as the Lord liueth, I will runne after him, and take somewhat of him.

20 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, hee light downe from the charet to meet him, and said, Is all well?

21 And he answered, All is well: my master hath sent me, saying, Behold, there be come to me, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of silver, and two change of garments.

22 And Naaman said, Pea, take two talents, and he comelied him, and bound two talents of silver in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

23 And when he came to the tower, hee tooke them out of their hands, and laid them in the house, and lent away the men, and they departed.

24 Then hee went in, and stood before his master. And Elisha said vnto him, Whence comest thou, Gehazi? And he said, Thy seruant went no whither.

25 But hee sayd vnto him, Went not mine heart with thee when the man turned againe from his charet to meet thee? Is this a time to take money, and to receive garments, and olives, and vineyard, & sheepe, and oxen, and men seruants, and maide seruants?

26 The leprosie therefore of Naaman shall cleane vnto thee, and to thy seede for euer. And hee went out from his presence a leper white as snow.

CHAP. VI.

6 Elisha maketh yron to swimme about the water.
8 Hee discloseth the king of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged, and enureth extreme famine.

And the children of the Prophets said vnto Elisha, Behold, wee pray thee, the place where wee dwell with thee, is full of leprosie.

a Or, a piece of wood fit to build with.

b God wrought this miraculously to confirm the authoritie of Elisha, to whom he had given such abundance of his Spirit.

c Meaning, that he would lie in ambush and take the Israelites at vnwares.

d The wicked conspire nothing so craftily, but God can reueale it to his seruants, and cause their counsell to be disclosed.

e There is nothing so secret, that thou canst goe about, but he knoweth it, and discovereth it vnto his king.

f Though it had been nothing in way, iudgement to haue taken Elisha, yet the wicked euer doubt and thinke they are neuer able to

prepare power enough, though it be but against one or a few.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

h That he may behold how thou hast prepared an army to rescue vs.

i Meaning the Syrians his enemies, which came down thinking themselves sure of him.

k This he did: being led by the Spirit of God, & not because he sought his owne reuengence, but onely to set forth the glory of God.

2 Let vs now goe to Iordan, that wee may take thence euery man a beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Touchstone. I pray thee, to goe with thy seruants: and he answered, I will goe.

4 So he went with them, and when they came to Iordan, they cut downe wood.

5 And as one was felling of a tree, and he ypon fell into the water: then he cried, and said, Alas waster, it was but borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then he cut downe a piece of wood, and cast in thither, and he caused the yron to swimme.

7 Then he said, Take it vp to thee, and he stretched out his hand andooke it.

8 Then the king of Aram warred against Israel, andooke counsell with his seruants, and said, In such and such a place shall we my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and saved himselfe from the men, not once, nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his seruants, and said vnto them, Will ye not shew mee, which of vs bewrayeth our counsell to the king of Israel.

12 Then one of his seruants said, None, my lord, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, even the words that thou speakest in thy private chamber.

13 And he said, Goe, and espie where he is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 So he sent thither horses and charrets, and a mighty hoste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose early to goe out, behold, an hoste compassed the citie with horses and charrets. Then his seruant said vnto him, Alas, master, how shall we doe?

16 And he answered, & Feare not: for they that be with vs, are more then they that be with them.

17 Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, that he may see. And the Lord opened the eyes of the seruant, and hee looked, and behold, the mountaine was full of horses and charrets of fire round about Elisha.

18 So they came downe to him: but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the citie: follow mee, and I will leade you to the man whom ye seek. But hee led them to Samaria.

20 And when they were come to Samaria,

Elisha said, Lord, open their eyes, that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the midst of Samaria.

21 And the king of Israel said vnto Elisha when he saw them, My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bow? but set bread and water before them, that they may eat and drinke, and go to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the hands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoste, and went vp, and belleged Samaria.

25 So there was a great famine in Samaria: for loe, they belleged it, vntill an asses head was at fourescore pieces of silver, and the fourth part of a cab of dones dung at five pieces of silver.

26 And as the king of Israel was going vpon the wall, there cried a woman vnto him, saying, Helpe, my lord, O king.

27 And he said, Seeing the Lord doth not succour thee, how should I helpe thee with the arme, or with the winepresse?

28 Also the king said vnto her, What aileth thee? And she answered, This woman said vnto mee, Giue thy sonne, that we may eate him to day, and wee will eate my sonne to morrow.

29 So wee sod my sonne, and did eate him, and I said to her the day after, Giue thy sonne that we may eate him, but she hath hid her sonne.

30 And when the king had heard the wordes of the woman, hee rent his clothes, (and as hee went vpon the wall, the people looked, and behold, he had sackcloth) with in vpon his flesh.)

31 And hee said, God doe so to mee and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha late in his house, and the Elders late with him) And the king sent a man before him: but before the messenger came to him, hee said to the Elders, See ye not how this murderer hath sent to take away mine head? take heed when the messenger cometh, and shut the doore, and handle him roughly at the doore: is not the sound of his masters feet behinde him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, and said, Behold, this euill cometh of the Lord: Should I attend on the Lord any longer?

CHAP. VII.

1 Elisha prophesieth plentie of vitails, and other things to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that would not belieue the word of Elisha, is soden to death.

The wicked were euerent and graue words towards the seruants of God, when they think to haue any commodity by them, though in their heart they cannot abide them. m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnesse, then if they had bene overcome in battell: for they returned no more at that time to fight against Israel, or in the kings dayes. n The Hebrewes write that they burned it in the siege for lacke of wood. o Meaning any kinde of vitails, as corne and wine, &c. Deut. 28. 53, 57. p Or, vnder his clothes.

q Thus hypocrites, when they see Gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know.

r Meaning Iehoram, Ahabs sonne, who killed the Prophets, and caused Naboth to be stoned.

s So the wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

Then.

a The godly are euer assured of Gods helpe in their necessities, but the times & houres are onely revealed by Gods Spirit.

b To whom the King gave the charge and oversight of things, as verse 17.

c He mocketh at the Prophets words, saying, that if God rained down corn from heaven, yet this could not come to passe.

d Thy infidelity shall be punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the Law that they should dwell apart, and not among their brethren, Leuit. 13.

f Thus God needeth no great preparation to destroy the wicked though they be neuer so many, for he can scatter them with a small noyse or shaking of a leafe.

g The wicked need no greater enemy then their own conscience to pursue them, *Or, wee shall be punished for our fault.*

h He mistrusted the Prophets words, & therefore could believe nothing, as they which are more politic then godly, ever cast more perils then needeth.

Then Elisha said, Heare ye the word of the Lord: thus saith the Lord, To morrow this time a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince on whose hand the king leaned, answered the man of God, and said, Though the Lord would make windows in the heaven, could this thing come to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

3 Now there were foure leproous men at the entering in of the gate: and they said one to another, Why sit we here until wee die?

4 If we say, We will enter into the citie, the famine is in the citie, and wee shall die there: and if we sit here, wee die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, wee shall liue: and if they kill vs, wee are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites, and when they were come to the demost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noyse of charrets, and a noyse of horses, and a noyse of a great armie, so that they said one to another, Behold the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Therefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, euen the campe as it was, and fled for their liues.

8 And when these lepers came to the demost part of the campe, they entered into one tent, and did eate and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after they returned, and entered into another tent, and caried thence also and went and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, and we hold our peace. If we tary till day light, some mischief will come vpon vs. Now therefore come, let vs goe, and tell the kings household.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, Wee came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tied, and asses tied: and the tents are as they were.

11 And the porters cried, and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruants, I will shewe you now, what the Aramites haue done vnto vs. They knowe that wee are assailed, therefore they are gone out of the campe to hide themselves in the field, saying, When they come out of the citie, wee shall catch them alive, and get into the citie.

13 And one of his seruants answered, and said, Let men take now one of the horses that remaine and are left in the city, (behold,

they are euen as all the multitude of Israel that are left therein) behold, I say, they are as the multitude of the Israelites that are consumed, and we will send to see.

14 So they took two charrets of horses, and the king sent after the hoste of the Aramites, saying, See and see.

15 And they went after them vnto Jordan, and loe, all the way was full of clothes, and vessels which the Aramites had cast from them in their hast: and the messengers returned and tolde the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel, according to the word of the Lord.

17 And the king gaue the Prince (on whose hand hee leaned) the charge of the gate, and the people trode vpon him in the gate, and hee died, as the man of God had sayde, which spake it when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shall bee at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord would make windows in the heaven, could it come so to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and hee died.

CHAP. VIII.

1 Elisha prophesieth vnto the Shunammite the dearth of seven yeeres. 12 He prophesieth to Hazael that he shall bee king of Syria. 13 Her reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom filleth from Iudah. 25 Ahaziah succedeth Iehoram.

Then spake Elisha vnto a woman, whose sonne he had restored to life, saying, Arise, and goe, thou and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, and it cometh also vpon the land seven yeeres.

2 And the woman arose, and did after the saying of the man of God, and went both shee and her household, and sojourned in the land of the Philistines seven yeeres.

3 And at the seven yeeres end, the woman returned out of the land of the Philistines: and went out to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the seruant of the man of God, saying, Tell mee, I pray thee, all the great acts that Elisha hath done.

5 And as hee told the king, how he had restored one dead to life, behold, the woman whose sonne he had railed to life, called vpon the King for her house and for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her sonne, whom Elisha restored to life.

i There are no more left but they, or the rest are consumed with the famine, as the rest of the people.

Or, two horses of the charret, which were accustomed to draw in the charret.

k Which hee spake by the mouth of Elisha, Verse 1.

l As the people pressed out of the gate to run to the Syrians tents where they had heard was meat, and great spoile left.

Chap. 4. 35. a Where thou canst find a commodious place to dwell, where as is plenty.

b That is, to complaine on them which had taken her possessions while she was absent.

c Gods wonderful providence appeareth in this that he caused the king to be desirous to heare of him, whom before hee condemned, and also hereby prepared an entrance to the poore widows face.

d The king cau-
sed that to bee
justly restored
which was
wrongfully hold-
en from her.

6 And when the king asked the woman, she told him: so the king appointed her an Eunuch, saying, Redee thou all that are hers, and all the fruites of her lands since the day she leste the land, even untill this time.

7 Then Elifha came to Damascus, and Ben-hadad the king of Aram was sicke, and one told him, saying, The man of God is come hither.

8 And the king saide vnto Hazael, Take a present in thine hand, and goe meete the man of God, that thou mayest enquire of the Lord by him, saying, Shall I recover of this disease?

e Of all the chief-
est and precious
things of the
countrey.

9 So Hazael went to meete him, and tooke the vnticke in his hand, and offered a good thing of Damascus, even the burden of fourie camels, and came and stood before him, and sayd, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recover of this disease?

10 And Elifha said to him, Goe, and say vnto him, Thou shalt recover: howbeit the Lord hath shewed mee, that he shall surely die.

f Meaning that
he should reco-
uer of this dis-
ease: but hee
knew that the
messenger Ha-
zael should slay
him, to obtaine
the kingdome.

11 And he looked vpon him stedfastly till Hazael was aghast, and the man of God wept.

12 And Hazael sayde, Why weepest my lord? and hee answered, Because I knowe the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazael sayd, What? is thy seruant a dogge, that I should doe this great thing? And Elifha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

g That I should
be without all
humanitie and
pitie.

14 So hee departed from Elifha, and came to his maister, who said to him, What said Elifha to thee? And hee answered, Wee told me that thou shouldst recover.

15 And on the morrow hee tooke a thicke cloth, and dyed it in water, and spread it on his face, and he died: and Hazael reigned in his stead.

h Under pre-
tence to refresh
or ease him, he
killed him with
this cloth.
2. Chron. 21. 4.
i Reade Chap.
1. 17.

16 Now in the fift yeere of Joazam the sonne of Ahab king of Israel, and of Jehoshaphat king of Iudah, Jehoram the sonne of Jehoshaphat king of Iudah began to reigne.

k He was con-
firmed in his
kingdome after
his fathers death.
l The holy
Ghost sheweth
hereby what
danger it is to
ioyne with in-
fidels.
2. Sam. 7. 13.
m Which had
bin subiect from
Dauids time vn-
till the time of
Ichoram.

17 Hee was two and thirtie yeere olde, when hee began to reigne: and hee reigned eight yeere in Ierusalem.

18 And hee walked in the wayes of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for David his seruants sake, as he had promised him to giue him a light and to his children for euer.

20 In those dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer themselves.

21 Therefore Joazam went to Zair, and all his chariots with him, and he arose by

night, and smote the Edomites which were about him with the captains of the chariots, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then Libnah rebelled at that same time.

23 Concerning the rest of the acts of Joazam, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Joazam slept with his fathers, and was buried with his fathers in the cite of David. And Ahaziah his sonne reigned in his stead.

25 In the twelfth yeere of Joazam the sonne of Ahab king of Israel, die Ahaziah the sonne of Jehoram king of Iudah began to reigne.

26 Two and twentie yeere old was Ahaziah when he began to reigne, and hee reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Joazam the sonne of Ahab to warre against Hazael king of Aram in Ramoth Gilead, and the Ammonites smote Joazam.

29 And king Joazam returned to hee healed in 4 Izzel of the wounds which the Ammonites had giuen him at Ramab, when hee fought against Hazael king of Aram: and Ahaziah the sonne of Jehoram king of Iudah went downe to see Joazam the sonne of Ahab in Izzel, because he was sicke.

n This was a ci-
tie in Iudah gi-
uen to the Le-
uites Iosh. 21. 13
and after turned
from king Jeho-
ram, because of
his idolatry.
2. Chron. 22. 1.

o Which is to
be vnderstood,
that hee was made
king when his
father reigned,
but after his fa-
thers death he
was confirmed
king, when he
was tortie two
yeere old, as
2. Chron. 22. 2.
p Which was a
city in the tribe
of Gad beyond
Iorden.

q This is a city
belonging to the
tribe of Issachar,

CHAP. IX.

6 Iehu is made king of Israel, 24 And killesh Ichoram the king thereof, 27 And Ahaziah, other-
wise called Ochozias the king of Iudah, 33 and cast-
eth Iezabel to be cast downe out of a window, and the
dogs did eate her.

Then Elifha the Prophet called one of the children of the Prophets, and sayde vnto him, * Stirr thy loynes, and take this booke of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Iehu the sonne of Jehoshaphat, the sonne of Nimshi, and goe and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the boze of oyle, and poyre it on his head, and say, Thus saith the Lord I haue annointed thee for king ouer Israel: then open the doore, and flee without any tarrying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when hee came in, behold, the captaiues of the arme were sitting. And hee said, I haue a message to thee, O captaine. And Iehuald, vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose and went into the house, and hee poyred the oyle on his head, and these three off-
sayde vnto him, Thus saith the Lord God of Israel, I haue annointed thee for king.

1. Kin 19. 16, 17
a Prepare thy
selfe to goe dili-
gently about thy
business: for in
those countries
they vsed long
garments which
they tucked vp,
when they went
about earnest
business.
† Ebr. from cham-
ber to chamber.

b This anoi-
nting was for
captaiues, Priests,
and prophets,
which were all
figures of Mes-
siah, in whom
these three offi-
ces were ac-
complished.
for.

1. King.
13, 25.

1. King.
and 21.

1. King.
and 21.
1. King.

c That
rest of
whom
before
threen,
y d In-
mation
world
ministe
God: n
standi
much a
world
stande
childre
(yea th
the lon
a decci
said he
deuill)
they ou
to be d
ged.
chap. 8.

e God
ordeine
read, 2.
7 that
ked an
trous k
was me
to grat
kes lo
to obe
of God
perish
by who
he thou
haue b
ger.
† Or, fol

f As p
went e
about
prie.

for King on the people of the Lord, even on Iezabel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of the servants of the Lord, of the hand of Iezabel.

8 For the whole house of Ahab shall be destroyed: and I will cut off from Ahab, him that maketh water against the wall, as well him that is shut up, as him that is left in Israel.

9 And I will make the house of Ahab like the house of Jeroboam the sonne of Nebat, and like the house of Baasha the sonne of Ahiab.

10 And the dogges shall eate Iezabel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

11 Then Iehu came out to the servants of his lord. And one said unto him, Is all well? wherefore came this? and he said unto them, Die know the man, and what his talke was.

12 And they sayde, It is false, tell vs it now. Then he sayd, Thus saith the Lord, I have anointed thee to King over Israel.

13 Then they made kisse, and took every man his garment, and put it under him on the top of the staires, and blew the trumpet, saying, Iehu is king.

14 So Iehu the sonne of Jehoshaphat the sonne of Nimshi conspired against Ioram. (Now Ioram kept Ramoth Gilead, hee and all Israel, because of Hazael king of Aram.)

15 And King Ioram returned to bee healed in Izreel of the wounds, which the Aramites had given him, when hee fought with Hazael king of Aram) and Iehu sayd, If it be your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate by into a charet, and went to Izreel: for Ioram lay there, and Hazael king of Aram was come downe to see Ioram.

17 And the watchman that stood in the towre in Izreel, spied the company of Iehu as hee came, and sayd, I see a company. And Iehoram said, Take a horseman, and send to meete him, that hee may say, Is it peace?

18 So there went one on horsebacke to meete him, and said, Thus saith the King, Is it peace? And Iehu sayd, What hast thou to doe with peace? I turne behind me. And the watchman told, saying, The messenger came to them, but he cometh not againe.

19 Then hee sent out another on horsebacke, which came to them, and sayd, Thus saith the king, Is it peace? And Iehu answered, What hast thou to doe with peace? I turne behind me.

20 And the watchman told, saying, Hee came to them also, but cometh not againe, and the marching is like the marching of Iehu the sonne of Nimshi, for he marcheth continually.

21 Then Iehoram said, Make ready: and his charet was made ready. And Iehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him with the hill of Naboth the Iezreelite.

22 And when Iehoram saw Iehu, he said, Is it peace, Iehu? And he answered, What peace, whilst the whoredomes of thy mother Iezabel, and her witchcrafts are yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bow in his hand, and smote Iehoram betweene the shoulders, that the arrow went thorow his heart: and hee fell downe in his charet.

25 Then said Iehu to his captain, Take and cast him in some place of the field of Naboth the Iezreelite. For I remember that when I and thou rode together after Ahab his father, the Lord said, It is burden upon him.

26 Surely I have seene yesterday the blood of Naboth, & the blood of his sonnes, said the Lord, and I will render it thee in this field, saith the Lord now therefore take and cast him in the fildes, according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, he fled by the way of the garden house: and Iehu pursued after him, and said, Smite him also in the charet, and if he smote him in the going up to Samaria, which is his dream, and he fled to Megiddo, as did Iezabel.

28 And his seruant carried him in a charet to Jerusalem, & buried him in his sepulchre with his fathers in the cite of David.

29 And in the eleventh yere of Ioram the sonne of Ahab, began Ahaziah to reigne over Iudah.

30 And when Iehu was come to Izreel, Iezabel heard of it, and painted her face, and tyed her head, and looked out at a window.

31 And as Iehu entered at the gate, shee said, Had I mine peace, which shew his master?

32 And hee lift up his eyes to the window, and said, Who is on my side, who? Then two or thre of her eunuchs looked vnder him.

33 And hee said, Cast her downe: and they cast her downe: and hee sprinkled of her blood vpon the wall, and vpon the horses, and hee trode her vnder foot.

34 And when he was come in, hee did eate and drinke, and said, Alas now poudet cursed woman, and burie her: for she is a Kings daughter.

35 And they went to bury her, but they found no more of her then the skull, and the feete, and the palmes of her hands.

36 Therefore they came againe and told

Meaning, that Ioram, such as God is their enemy, because of their sinnes, that he will euer stirre vp some to reuenge his cause.

Or speake thus prophesie against Ieru.

King. 21. 29. In by this place it is evident, that Iezabel caused

both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard

more quietly: for the his children might have claimed possession.

After that hee was wounded in Samaria, he fled to Megiddo,

which was a citie of Iudah.

That is, eleuen whole yeeres: for chap. 8. 25.

before, when he said that he began to reigne

the twelfth yere of Ioram, he taketh part of the yeere for the whole.

Being of an haughty and cruell nature, shee would still re-

maine her princely state and dignitie.

As though she would say, Can any traitor or any that riseth

against his superiour, have good success? reade

King. 16. 10. Or, chiefe ser-

uants. In This hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, & hee a type of Gods iudgements to all tyrants.

To wit, of the king of Iudah, 1. Kings 16. 31.

him.

1. King. 21. 15, 25.

1. King. 14. 10. and 21. 21.

1. King. 14. 10. and 21. 22.

1. King. 16. 3, 11.

c That is, the rest of the army, whom he called before his brethren, verse 22. In this estimation the world hath the ministers of God: notwithstanding, forasmuch as the world hath euer slandered the children of God, (yea they called the sonne of God a deceiver, and said hee had the deuil) therefore they ought not to be discouraged.

chap. 8. 29.

e God had thus ordeined, as is read, 2. Chro. 22. 7. that this wicked and idolatrous king who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose means he thought to haue bene glorified.

Or, follow me.

f As one that went earnestly about his enterprise.

† Ebr. by the hand of.
1. King. 21. 23.
p Thus Gods iudgements appeare euen in this world against them that sup-
passe his word and persecute his seruants.

him. And he said, This is the word of the Lord, which he spake by his seruant Eliab the Tishbite, saying, In the field of Izreel shall the dogs eat the flesh of Izebel.
37 And the carrels of Izebel shall be as dung upon the ground in the field of Izreel, so that none shall say, This is Izebel.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to bee slaine, 14 and after that fortie and two of Ahabis brethren, 25 Hee killeth also all the Priests of Baal, 35 After his death his sonne reigneth in his stead.

a The Scripture vseth to call them sonnes, which are either children, or nephews.

Ahab had now seuentie sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahab's children, to this effect,
2 Now when this letter cometh to you, (for yee haue with you your masters sonnes, yee haue with you both charrets and horses, and a defended cite, and armour.)

b He wrote this to prouoe them whether they would take his part or no.

3 Consider therefore which of your masters sonnes is best, and most meet, and set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahab's house, and hee that ruled the cite, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will do all that thou shalt bid vs: wee will make no king: doe what seemeth good to thee.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

6 Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, take the heads of the men that are your masters sonnes, and come to mee to Izreel by to morrow this time. (Now the kings sonnes, euen seuentie persons, were with the great men of the cite, which brought them vp.)

7 And when the letter came to them, they tooke the kings sonnes, and slew the seuentie persons, and laid their heads in baskets, and sent them vnto him to Izreel.

8 Then there came a messenger, and tolde him, saying, They haue brought the heads of the kings sonnes. And he said, Let them lay them on two heapes at the entering in of the gate vntill the morning.

d Yecannot iustly condemne me for the kings death, seeing ye haue done the like to his posterity: for the Lord commanded me, and moued you to execute this his iudgement.
† Ebr. by the hand of.
1. King. 21. 29.

9 And when it was day, hee went out, and stood and sayd to all the people, Yee be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall vnto the earth, nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake by his seruant Eliab.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars, and his priests, so that he let none of his remaine.

12 And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepherds did sit,

13 Hee met with the brethren of Ahaziah King of Iudah, and sayd, Who are yee? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King, and the children of the Queene.

14 And he said, Take them allur. And they tooke them allur and slew them at the well, beside the house where the shepe are shorne, euen two and forty men, and hee left not one of them.

15 And when he was departed thence, hee mette with Iehonadab the sonne of Rechab coming to meeete him, and hee blessed him, and said to him, Is thine heart by right, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, heeooke him vp to him into the charret.

16 And he said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charret.

17 And when hee came to Samaria, hee slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which hee spake to Eliab.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued Baal a little, but Iehu shall serue him much more.

19 Now therefore call vnto mee all the Prophets of Baal, all his seruants and all his Priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: who soeuer is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy y seruants of Baal.

20 And Iehu sayd, Proclaime a solemn assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Izreel, and all the seruants of Baal came, and there was not a man left that came nor. And they came into the house of Baal, & the house of Baal was full from end to end.

22 Then hee sayde vnto him that had the charge of the beastes, Bring forth bestiments for all the seruants of Baal. And he brought them out bestiments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee said vnto the seruants of Baal, Search diligently and looke, lest there be decre with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appoynted fourscore men without, and sayd, If any of the men whom I haue brought into your hands, escape, his soule shall bee for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the guard and to the captaines, Goe in. Slay them, let not a man come out. And they smote them with the edge of the sword. And the guard,

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked, g For hee feared God and lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him: of Rechab, reade Ierem. 35. 2. || Or, prayd God for him.

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to bee worshipped, as it is also vsed, 1. Kings 16. 33. and 22. 53. † Ebr. sanctified.

i Thus God would haue his seruants preferred, and idolaters destroyed: as in his law he giueth expresse commandement, Deut. 13. || Or, he shall doe for him.

k Which citie was neere to Samaria.

guard, and the captaines cast them out, and went unto the citie where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a lake of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Jeroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calves that were at Beth-el and that were in Dan.

30 And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy sonnes vnto the fourth generation sit on the thrones of Israel.

31 But Iehu regarded not to walke in the Lawe of the Lord God of Israel with all his heart: for he departed not from the sinnes of Jeroboam, which made Israel to sinne.

32 In those dayes the Lord began to lothe Israel, and Ihuaz smote them in all the coasts of Israel.

33 From Jordan Eastward, even all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the river Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu, and all that hee did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight & twenty yeres.

CHAP. XI.

1 Athaliah putteth to death all the kings sonnes, except Iosab the sonne of Azariah. 4 Iosab is appointed king. 15 Iehoiada causeth Athaliah to be slaine. 17 Her maketh a covenant betwene God and the people. 18 Baal and his Priests are destroyed.

When Athaliah the mother of Ahaziah when she saw that her sonne was dead, she arose, and destroyed all the kings seed.

2 But Iehosheba the daughter of king Iozab, and sister to Ahaziah, tooke Iosab the sonne of Ahaziah, & hid him from among the kings sonnes that should be slaine, both hee and his nurse, keeping them in the bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And hee was with her hid in the house of the Lord many yeres: and Athaliah did reigne ouer the land.

4 And the seventh yere Iehoiada sent and tooke the captaines ouer hundredths with other captaines, and them of the guard, and caused them to come vnto him into the house of the Lord, and made a covenant

with them, and tooke an oath of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that ye must doe, The third part of you shall stand on the Sabbath, shall ward toward the Kings house:

6 And another third part in the gate of the house: and another third part in the gate being them of the guard: and ye shall keepe watch in the house of Iehoiada.

7 And two parts of you, that is, all that shall goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

8 And ye shall compass the King round about, every man with his weapon in his hand, and whosoever commeth within the ranges, let him be slaine: bee you with the King, as he goeth out and in.

9 And the captaines of the hundredths did according to all that Iehoiada the Priest commanded, & they tooke every man his men that entered in to their charge on the Sabbath, with them that went out of the house of the Lord, and came to Iehoiada the Priest.

10 And the Priest gaue to the captaines of hundredths the speares and the shields that were King Dauids, and were in the house of the Lord.

11 And the guard stood every man with his weapon in his hand, from the right side of the house to the left side, about the Altar, and about the house, round about the King.

12 Then he brought out the Kings sonne, and put the crowne vpon him, and gaue him the Testimonie, and they made him King: also they anointed him, & clapt their hands, and said, God saue the King.

13 And when Athaliah heard the noise of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a pillar, as the manner was, and the Princes, and the trumpeters by the King, and all the people of the land rejoiced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundredths that had the rule of the hoste, and said vnto them, Haue her // sooth of the ranges, and be that followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the hostes goe to the house of the King, and there was she slaine.

17 And Iehoiada made a covenant betwene the Lord, and the King and the people, that they should be the Lords people: likewise betwene the King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, & his images brake they downe courageously, and slew Mattan the Priest of Baal before the altars: and the Priest set a guard ouer the house of the Lord.

e Of the Leuites

which had charge of the

Temple, & kept watch by course,

That none should come vpon them, while they were crowning the king.

g called the

East gate of the Temple, 2. Chro.

23. 5.

Or, that none breaketh his order.

h Whole charge is ended.

i Reade verse 5. and 7.

k Toward Iehoiada,

That is, Iosab, which had bene kept secret sixe yeres;

m Meaning the Law of God which is his chiefe charge,

and whereby onely his throne is established.

n Where the kings place was in the Temple.

Or, out of the Temple.

o To take her part.

p That both the King, and the people should maintaine the true worship of God, & destroy all idolatry.

q That he should gouerne, and they obey in the feare of God.

r Even in the place where he had blasphemed: God & thought to haue bin holpen by his idole,

there God powdered his vengeance vpon him.

To wit, Iehoiada.

19. Then

Thus God approveth and rewardeth his zeale, in executing Gods judgement, albeit his wickednesse was afterward punished. Or, so cutt them off.

2. Chron. 23. 10. a Meaning all the posteritie of Iehoshaphat, to whom the kingdom appertained: thus God vied the crueltie of this woman to destroy the whole family of Ahab. b The Lord promised to maintaine the family of Dauid, & not to quench the light thereof: therefore he moved the heart of Iehosheba to preserve him, c Where the Priests dwelt, 2. Chron. 23. 19. d The chiefe Priest, Iehoshebas husband.

19 Then he took the captaines of hundreds, and the other captaines, and the guard, and all the people of the land: and they brought the king from the house of the Lord, and came by the way of the gate of the guard to the Kings house: and he sat him downe on the throne of the Kings.

20 And all the people of the land rejoyced, and the cite was in quiet, for they had slaine Athaliah with the sword beside the Kings house.

21 Seven yeere old was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh provision for the repairing of the Temple. 16 Hee prayeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his servants.

12 * the seventh yeere of Iehu Iehoash began to reigne: and reigned fourtie yeeres in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that Iehoiada the Priest taught him.

3 But the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 And Iehoash said to the Priests, All the silver of dedicate things that bee brought to the house of the Lord, that is, the money of them that are under the count, the money that every man setteth at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, every man of his acquaintance: and they shall repaire the broken places of the house, whersoever any decay is found.

6 Yet in the three and twentieth yeere of King Iehoash, the Priests had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, and said unto them, Why repaire ye not the ruines of the Temple? Now therefore rectifie no more money of your acquaintance, except ye deliver it to repaire the ruines of the Temple.

8 So the Priests consented to rectifie no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, and bored an hole in the sid of it, and put it beside the altar, on the right side, as every man cometh into the Temple of the Lord. And the Priests that kept the doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the kings secretary came by, and the high Priest, and put it by after that they had told the money that was found in the house of the Lord,

11 And they gave the money made ready into the hands of them, that undertooke the worke, and that had the oversight of the house of the Lord: and they payed it out to the carpenters, and builders that wrought upon the house of the Lord,

12 And to the masons and hewers of

stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was not made for the house of the Lord, bowles of silver, instruments of musike, basins, trumpets, nor any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord.

14 But they gave it to the workemen, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose hands they delivered that money to bee bestowed on workemen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the first offerings was not brought into the house of the Lord: for it was the Priests.

17 Then came by Hazael king of Aram, and fought against Oath, and took it, and Hazael set his face to goe up to Ierusalem.

18 And Iehoash king of Iudah took all the hallowed things that Iehoshaphat, and Iehozabab, and Aozabab his fathers, kings of Iudah had dedicated, and that bee himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the acts of Ioash, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 And his servants arose & wrought treason, and slew Ieash in the house of Millo, when he came downe to Sila:

21 Then Jozachar the sonne of Shimeath, and Iehozabab the sonne of Shomer his servants smote him, and hee died: and they buried him with his fathers in the cite of David. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Iehoahaz, the sonne of Iehu is delivered into the hands of the Syrians. 4 Hee prayeth unto God, and is delivered. 9 Ieash his sonne reigneth in his stead. 20 Elishah dieth. 24 Hazael dieth.

12 the three and twentieth yeere of Ieash the sonne of Ahasab king of Iudah, Iehoahaz the sonne of Iehu began to reigne over Israel in Samaria, and he reigned seenteene yeere.

2 And he did euill in the sight of the Lord, and followed the finnes of Ieroboam the son of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and delivered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael all his dayes.

4 And Iehoahaz brought the Lord, and the Lord heard him: for hee saw the trouble of Israel, wherewith the king of Aram troubled them.

5 And the Lord gave Israel a deliverer, so that they came out from under the subiection of the Aramites. And the children

h For these men had opely the charge of the reparation of the Temple, and the rest of the money was brought to the King, who caused these afterward to be made, 2. Chron. 24. 14.

i After the death of Iehoiada, Ieash fell to Idolatry: therefore God reiecteth him, and stirreth vp his enemy against him, whom he pacified with the treasures of the Temple, for God would not be served with those gifts, seeing the kings heart was wicked. k Because he had put Zacharie the sonne of Iehoiada to death, 2. Chron. 24. 25. l Reade 2. Sam. 5. 9. || Or, Jozachar.

t Which by her cruelty and persecution had vexed the whole land before.

2. Chron. 24. 1.

a So long as rulers giue care to the true ministers of God, they prosper. b So hard a thing it is for them that are in authority, to be brought to the perfect obedience of God.

c That is, the money of redemption, Exod. 30. 12. also the money which the Priest valued the vows at, Leuit. 27. 2. and their free liberalitie.

d For the Temple which was built an hundred fiftie and five yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednesse of the idolaters.

e Hee taketh from them the ordering of the money, because of their negligence.

f That is, on the South side, || Or, vessel.

g For the king had appointed other which were meete for that purpose, Chap. 23. 5.

a By worshiping the calves which Ieroboam did ere & in Israel. b While Iehoahaz liued. c To wit, Ieash the sonne of Iehoahaz.

d Safely & wish-
our danger.

† Ebr. as yesterday
and before yester-
day

e Wherein they
did commit their
idolatrie, and
which the Lord
had commanded
to be destroyed,
Deut. 16. 21.

f That is, Haza-
el, and Benha-
dad his sonne, as
verse 3. Reade of
Hazacl, chap.
8. 12.

g His chiefe pur-
pose is to de-
scribe the king-
dome of Iudah,
and how God
performed his
promise made to
the house of Da-
uid: but by the
way he sheweth
how Israel was
afflicted and pu-
nished for their
great idolatrie,
whothought they
had now dege-
nerate, yet God
both by sending
them sundry
Prophets and di-
uers punish-
ments, did call
them vnto him
again.

h Thus they vsed
to call the Pro-
phets and ser-
uants of God, by
whom God bles-
sed his people, as
chap. 2. 12. mean-
ing, that by
their praiers they
did more prosper
their countrey,
then by force of
armes.

i That is, toward
Syria, so that he
did not onely
prophecie with
words, but also
confirmed him
by these signes
that he should
haue the victory.

k Because hee
seemed content
to haue victory
against the ene-
mies of God

for twise or thrise, and had not a zeale to ouercome them continu-
ally and to destroy them vterly,

children of Israel & dwelt in their tents as
† before time.

6 Reuerence they departed not from
the sinnes of the house of Ieroboam which
made Israel sinne, but walked in them, as
the * grone also remained still in Samaria)

7 For hee had left of the people to Jeho-
baz but fiftie horsemen, and ten charrets, and
ten thousand footemen, because the king of
Aram had destroyed them, and made them
like dust beaten to powder.

8 Concerning the rest of the actes of Je-
hoabaz, and all that hee did, and his valiant
deedes, are they not written in the booke of
the Chronicles of the kings of Israel?

9 And Jehoabaz slept with his fathers,
and they buried him in Samaria, and Joash
his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of
Joash king of Iudah begannt Jehoash the
sonne of Jehoabaz to reigne ouer Israel in
Samaria, and reigned sixteene yeere,

11 And did euill in the sight of the Lord:
for he departed not from all the sinnes of Je-
roboam the sonne of Nebat that made Israel
to sinne, but he walked therein.

12 Concerning the rest of the actes of Jo-
ash, and all that hee did, & his valiant deedes,
and how he fought against Amaziah king of
Iudah, are they not written in the booke of
the Chronicles of the kings of Israel?

13 And Joash slept with his fathers, and
Ieroboam satte vpon his seate: and Joash
was buried in Samaria among the kings
of Israel.

14 ¶ When Elifha fell sicke of his sick-
nesse wherof he died, Joash the king of Is-
rael came downe vnto him, and wept vpon
his face, and sayde, * O my father, my fa-
ther, the charret of Israel, and the horsemen
of the same.

15 Then Elifha sayd vnto him, Take a
bow and arrowes. And heooke vnto him
bow and arrowes.

16 And hee said to the king of Israel, Put
thine hand vpon the bow. And hee put his
hand vpon it. And Elifha put his hands vpon
the kings hands,

17 And sayd, Ouen the window * Cast
ward. And when hee had opened it, Elifha
said, Shooke. And hee shot. And hee said, Be-
hold the arrow of the Lords deliuerance,
and the arrow of deliuerance against Ara-
ram: for thou shalt smite the Aramites in
Aphek, till thou hast consumed them.

18 Againne hee sayde, take the arrowes.
And heeooke them. And hee sayd vnto the
king of Israel, Smite the ground. And hee
swote thrise, and ceased.

19 Then the man of God was * angry
with him, and sayd, Thou shouldest haue
smitten five or fixe times, so thou shouldest
haue smitten Aram, till thou hadst consumed
it, where now thou shalt smite Aram but
thrise.

20 ¶ So Elifha died, and they buried
him. And certaine bands of the Moabites
came into the land that yeere.

21 And as they were burying a man, be-
hold, they saw the souldiers: therefore they
cast the man into the sepulchre of Elifha.
And when the man was downe, & touched
the bones of Elifha, * hee reuised and stood
vp on his feet.

22 ¶ But Hazael King of Aram beyed
Israel all the dayes of Jehoabaz.

23 Therefore the Lord had mercy on them,
and pitied them, and had respect vnto them
because of his cōuuant with Abraham, Is-
hak, and Iaakob, & would not destroy them,
neither call he them from him as yet.

24 So Hazael the king of Aram died: and
Ben-hadad his sonne reigned in his stead,

25 Therefore Jehoash the sonne of Jeho-
abaz returned, andooke out of the hand of
Ben-hadad the sonne of Hazael the cities
which hee had taken away by warre out of
the hand of Jehoabaz his father: for three
times did Joash beate him, and restored the
cities vnto Israel.

CHAP. XLIII

1 Amaziah the king of Iudah putteth to death
them that slew his father, 7 And after smiteth E-
dom. 15 Joash dieth, and Ieroboam his sonne succee-
deth him, 29 And after him reigneth Zechariah.

The second yeere of Joash sonne of Jeho-
abaz king of Israel reigned * Amaziah
the sonne of Joash king of Iudah.

2 He was fust and thwintie yeere old when
hee begannt to reigne, and reigned nine and
twenty yeere in Ierusalem, and his mothers
name was Jehoaddin of Ierusalem.

3 And hee did * vprightly in the sight of
the Lord, yet not like Dauid his father, but
did according to all that Joash his father
had done.

4 Notwithstanding the hie places were
not taken away: for as yet the people did sa-
crifice and burnt incense in the hie places.

5 ¶ And when the kingdome was con-
firmed in his hand, hee slew his seruants
which had * killed the king his father.

6 But the children of those that did slay
him, hee slew not, according vnto that that
is written in the booke of the Law of Mo-
ses, wherein the Lord commanded, saying,
* The fathers shall not bee put to death for
the children, nor the children put to death
for the fathers: but euery man shall be put
to death for his owne sinne.

7 Hee slew also of * Edom in the balley of
salt, ten thousand, andooke the cite of Be-
labi by warre, and called the name thereof Jok-
ther: vnto this day.

8 ¶ Then Amaziah sent messengers to
Jehoash the sonne of Jehoabaz sonne of Je-
hoab king of Israel, saying, Some, * let vs see
one another in the face.

9 Then Jehoash the king of Israel sent
to Amaziah king of Iudah, saying, The
bible that is in Lebanon, sent to the * Ce-
dar that is in Lebanon, saying, Sine thy

ies. e By this parable Jehoash compareth himselfe to a cedar tree,
because of his great kingdome ouer tenne tribes, and Amaziah to a
thistle, because he ruled but ouer two tribes, and the wild beasts are
Jehoash his souldiers that spoyle the cities of Iudah,

daughter

Ezech. 48. 14.

l By this miracle
God confirmed
the authority of
Elifha, whoe do-
ctrine in his life
they contemned,
that at this sight
they might re-
turne and im-
brace the same
doctrine.

m That is, vntill
their sinnes were
come to a full
measure, & there-
was no more
hope of amend-
ment.

2. Chron. 25. 1.

a In the begin-
ning of his
reigne he seemed
to haue an out-
ward shew of
godlines, but af-
terward he be-
came an idole-
ter, and worship-
ped the idoles of
the Idumeans,
Chap. 12. 20.

b Because they
neither confes-
ted nor were pa-
rakers with their
fathers in that
act.

Drut. 24. 16;

Leu. 18. 20.

c For the Idu-
means, whom
Dauid had
brought to sub-
jection, did rebell
in the time of A-
horam sonne of
Iechaphaz.

¶ Or, the sonnes of
rocke, 2. Chron.
25. 12.

d Let vs fight
hand to hand, &
use iusty battell,
and not destroy
one anothers ci-
ties.

daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

f Bragge of thy victorie, so that thou carie at home and annoy mee not,

10 Because thou hast smitten Edom, thine heart hath made thee proud: bragge of glory, and tary at home: why dost thou prouoke to thine hurt, that thou shouldst fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Jehoash king of Israel went up: and he and Amaziah king of Iudah saw one another in the face at Beth-Emeth which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Jehoash king of Israel tooke Amaziah king of Iudah, the sonne of Jehoash the sonne of Ahaziah, at Beth-Emeth, and he came to Jerusalem, and brake downe the wall of Jerusalem, from the gate of Ephraim to the corner gate, foure hundred cubites.

Or, brought him?

14 And he tooke all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and the children that were in a hostage, and returned to Samaria.

That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

15 Concerning the rest of the acts of Jehoash which he did, and his valiant deedes, and how hee fought with Amaziah king of Iudah, see they not written in the booke of the Chronicles of the Kings of Israel?

16 And Jehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Jeroboam his sonne reigned in his stead.

17 And Amaziah the sonne of Joash king of Iudah, liued after the death of Jehoash sonne of Jeroboam king of Israel sixteene yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

2. Chron. 25. 27.

h Which citie Roboam built in Iudah for a fortress, 2. Chro.

11.9.

i Who is also called Vzziah, 2. Chron. 26. 1. k Which is also called Elanor, or Bloth.

l Because this idolatrie was so vile and almost incredible, that men should forsake the living God to worship calves, the worke of mans hands, therefore the Scripture doth oft times repeat it in the reproch of all idolaters, † Ebr by the hand of,

19 But they wrought treason against him in Jerusalem, and he fled to Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and he was buried at Jerusalem with his fathers in the citie of David.

21 Then all the people of Iudah tooke Azariah which was sixteene yeere old, and made him king for his father Amaziah.

22 He built Elath, and restored it to Iudah, after that he king slept with his fathers.

23 In the sixteene yeere of Amaziah the sonne of Joash king of Iudah, was Jeroboam the sonne of Joash made king ouer Israel in Samaria, and reigned one and forty yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the sins of Jeroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entering of Hamath, vnto the Sea of the wilderness, according to the word of the Lord God of Israel, which he spake by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none that was left, neither yet any that could helpe Israel.

m Reade 1. King.

14. 10.

† Ebr. had mee spoken,

27 For the Lord had not decreed to put out the name of Israel from vnder the heauen: therefore he preserved them by the hand of Jeroboam the sonne of Joash.

28 Concerning the rest of the acts of Jeroboam, and all that hee did, and his valiant deedes, and how hee fought, and how hee restored Damascus and Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

n Which was al. so called Antiochia of Syria, or Riblah,

29 So Jeroboam slept with his fathers, even with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper.

5 Of Iotham, 10 Shallum, 14 Menahem,

23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

In the seven and twentieth yeere of Jeroboam king of Israel, began Azariah, sonne of Amaziah king of Iudah to reigne.

† Ebr. in the twentieth yeere, and seventh yeere.

2 Sixteene yeere olde was hee when he was made king, and hee reigned two and fiftie yeere in Jerusalem: and his mothers name was Iecholiah of Jerusalem.

3 And hee did uprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burned incense in the high places.

5 And the Lord smote the king: and he was a leper vnto the day of his death, and dwelt in a house apart, and Iotham the kings sonne governed the house, and iudged the people of the land.

a So long as he gaue care to Zachariah the Prophet,

b His father and grandfather were slaine by their subiects and seruants, and he, because he would vsurpe the Prigists office contrary to Gods ordinance, was smitten immediately by the hand of God with the leprosie, 2. Chron.

26 21. c As viceroi, or deputie to his father, d Hee was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

6 Concerning the rest of the acts of Azariah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah.

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of David, and Iotham his sonne reigned in his stead:

8 In the eight and thirtie yeere of Azariah king of Iudah did Zachariah the son of Jeroboam reigne ouer Israel in Samaria sixe moneths.

9 And did euill in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and killed him, and reigned in his stead.

e As viceroi, or deputie to his father,

f Hee was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

11 Concerning the rest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the worde of the Lord, which hee spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to pass.

g Zachariah was the last in Israel that had the kingdome by succession, saue onely Pekahiah the sonne of Menahem, who reigned but two yeeres.

13 Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Uzziah king of Iudah: and hee reigned the

Chap. 10. 30.

the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabeih in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 Then Menahem destroyed Tiph-sah, and all that were therein, and the coast of the land from Tirzah, because they opened not to him, and smote it, and ript up all their women with child.

17 The nine and thirtieth yeere of Azariah King of Iudah, began Menahem the sonne of Gadi to reigne over Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 Then Pul the king of Asshur came against the land, and Menahem gave Pul a thousand^h talents of siluer, that his hand might bee with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels of siluer a peece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne over Israel in Samaria, and reigned two yeeres.

24 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with Argob & Arie, and with him fiftie men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 In the two and fiftieth yeere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne over Israel in Samaria, and reigned twenty yeeres.

28 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel came Tiglath Pileser king of Asshur, and tooke Ikon, and Abel, Beth-maachab, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the son of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Azziah.

31 Concerning the rest of the actes of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

32 In the second yeere of Pekah the son of Remaliah king of Israel, began Iotham sonne of Azziah king of Iudah to reigne.

33 Five & twenty yeere old was he, when hee began to reigne, and hee reigned threene yeeres in Ierusalem: and his mothers name was Jeruba the daughter of Zadok.

34 And he did wisely in the sight of the Lord: hee did accordingⁱ to all that his father Azziah had done.

35 But the high places were not put away: for the people yet offered and burnt incense in the high places: hee built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In those dayes the Lord beganne to send against Iudah Rezin king of Aram, and Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3. Ahaz, king of Iudah consecrateth his sonne to fire.

5. Ierusalem besieged. 9. Damascus taken, and

Rezin slaine. 11. Idolatry. 19. The death of Ahaz.

20. Hizkiah succeedeth him.

The twentieth yeere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham king of Iudah began to reigne.

2 The twentieth yeere old was Ahaz, when he began to reigne, and hee reigned threene yeeres in Ierusalem, and did not wisely in the sight of the Lord his God, like David his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to goe thro the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places and on the hills, and under every greene tree.

5 Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came up to Ierusalem to fight: and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin king of Aram restored Elath to Aram, and dwone the Iewes from Elath: so the Aramites came to Elath, and dwelt there unto this day.

7 Then Ahaz sent messengers to Tiglath Pileser King of Asshur, saying, I am thy servant and thy sonne: come up, and deliuer mee out of the hand of the

people for his promise sake made to David. Which cite Azariah had taken from the Aramites, and fortified it, contrary to the admonition of the Prophet Hiah, king.

2. Chron. 27. 1.

|| Or, Azariah

1 He sheweth that his vprightnesse was not such, but that he had many and great faults. m After the death of Iotham, n Which flew off Iudah in one day, sixscore thousand fighting men, 2 Chron. 28. 6, because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezechiah, and of him wicked Manasseh, saue that God in the end shewed him mercie. Thus we see how vncertaine it is to depend on the dignity of our fathers. b That is, offered him to Molech, or made him to passe betwene two fires, as the manner of the Gentiles was, 2. King. 18. 21. deut. 18. 10. Isa. 7. 1. c For the Lord preferred the citie and his people for his promise sake made to David. d Which cite Azariah had taken from the Aramites, and fortified it, ha 14. 22. e Contrary to the admonition of the Prophet Hiah, king.

f Which was a citie of Israel that would not receiue him so be king.

g That is, of Israel. h Instead of seeking helpe of God, he went about by money to purchase the fauour of this king, being an infidel, & therefore God forsake him, and Pul soone afterward brake promise, destroyed his country, and led his people away captiue.

i Which were of the same conspiacie.

k For God stirred up Pul and Tiglath Pileser against Israel for their sinnes, 2. Chron. 32. 16.

f Thus he spared not to spoile the Temple of God to haue succour of men, & would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

g Wee see that there is no priuice so wicked, but he shall find flatterers, & false ministers to serue his turne.

h Either offerings for peace or prosperitie, or of thanksgiving, as Leuit. 3. 1. or else

meaning the morning & euening offering. Exod. 29. 38.

num. 28. 3. and thus he contemned the meane and the altar,

which God had commanded by Salomon to serue God after his owne fantasie.

i That is, at the right hand, as men went into the Temple.

k Here he establisheth by commandment his owne wicked proceedings, and doth abolish the commandment and ordinance of God.

l Or tent, wherein they lay on the Sabbath, which had serued their weekes in the Temple, and so departed home.

m Either to flatter the king of Assyria when he should thus see him change the ordinance of

God, or else that the temple might be a refuge for him if the king should suddenly assaile his house.

king of Aram, and out of the hand of the king of Israel, which rose up against me.

8 And Ahaz tooke the silver and the gold that was found in the house of the Lord, and in the treasures of the Kings house, and sent a present to the king of Asshur.

9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus, and when hee had taken it, hee caried the people away to Kir, and Aler Rezin.

10 And king Ahaz went vnto Damascus to meet Tiglath Pileser king of Asshur: and when king Ahaz sawe the altar that was at Damascus, hee sent to Uzziah the priest the patterne of the altar and the fashion of it, and all the workmanship thereof.

11 And Uzziah the Priest made an altar in all points like to that which king Ahaz had sent from Damascus, so did Uzziah the Priest against King Ahaz came from Damascus.

12 So when the king was come from Damascus, the king sawe the altar: and the king drew neere to the altar, and offered thereon.

13 And he burnt his burnt offering, and his meat offering, and poured his drinke offering, and sprinkled the blood of his peace offerings be the altar.

14 And let it by the brasen altar which was before the Lord, and brought it in further before the house betwene the altar and the house of the Lord, & set it on the North side of the altar.

15 And king Ahaz commanded Uzziah the priest, and said, Upon the great altar set on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings, and poure thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brasen altar shall be for me to enquire of God.

16 And Uzziah the priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the cauldrons from off them, and tooke downe the sea from the brasen founntaine that were vnder it, and put it vpon a pavement of stones.

18 And the base for the Sabbath (that they had made in the house) and the kings entry without turned hee to the house of the Lord, because of the king of Asshur.

19 Concerning the rest of the acts of Ahaz, which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the cite of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea the king of Israel is taken. 4 And he and all his yeomen brought to the Assyrians. 18 Eer their idolatry. 25 Lyons destroy the Assyrians that dwell in Samaria. 29 Emory one worshippeth the God of

his nation, 35 contrary to the commandment of God.

1 In the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeere.

2 And hee did euill in the sight of the Lord, but not as the kings of Israel that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for hee had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, as hee had done yeerely: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the king of Asshur came vp thoroughout all the land, and went against Samaria, and besieged it three yeeres.

6 In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Galatz, and in Vaboz by the riuer of Gozan, and in the cities of the Medes.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whome the Lord had cast out before the children of Israel, and after the maners of the kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not upright before the Lord their God, and throughout all their cities had built high places, both from the towre of the watch, to the defended cite,

10 And had made them images and groues vpon euery high hill, and vnder euery greene tree,

11 And there burnt incense in all the high places, as did the heathen, whome the Lord had taken away before them, and among the wicked things to anger the Lord,

12 And serued idoles, whereof the Lord had sayd vnto them, * Pee shall doe no such thing.

13 Notwithstanding the Lord testified to Israel, and to Iudah by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commandments and my statutes according to all the Law which I commanded your fathers, & which I sent to you by my seruants the Prophets.

14 Acuertheless, they would not obey, but hardened their necks, like to the necks of their fathers, that did not beleue in the Lord their God.

15 And they refused his statutes and his covenant, that hee made with their fathers, and his testimonies, (wherewith hee witnessed vnto them) and they followed banitie, and became vaine, and followed the heathen that were round about them: concerning whome, the Lord had charged them,

a Though he inuented no new idolatry or impietie, as others did, yet he sought for helpe at the Egyptians, which God had forbidden. b For he had paid tribute for the space of eight yeeres.

Chap. 18 10.

c For at this time the Medes and Persians were subiect to the Assyrians, d He setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleane to the Lord God, and onely worship him for feare of like iudgement, e Meaning, thoroughout all their borders.

Dent. 4. 19.

f Ebr. by the hand of. Iere. 18. 11. and 25. 5. and 35. 15.

Dent. 32. 27.

f So that to alledge the authoritie of our fathers or great antiquity, except we can prouoe that they were godly, is but to declare that we are the children of the wicked.

Exod. 32. 8.
1. King. 12. 28.
g That is, the
sunne, the moone
and starres,
Deut. 4. 19.
h Read chap.

16. 3.
i Read of this
phrase, 1. King.
21. 10, 25.
k No whole
tribe was left
but Iudah: and
they of Benjamin
and Leui which
remained, were
counted with
Iudah.

l Out of the land
where he shewed
the greatest to-
kens of his pre-
sence and fauour.
m That is, God
cut off the tenne
tribes, 1. Kings
12. 16, 20.
† Ebr. by the
hand of.

Jeram. 2. 5. 9.
n Of these peo-
ple came the Sa-
maritans, whereof
mention is so
much made in
the Gospel, and
with whom the
Iewes would
haue nothing to
doe, Iohn 4. 9.

o That is, they
serued him not:
therefore, lest
they should blas-
pheme him as
though there
were no God,
because he cha-
stised the Israe-
lites, he sheweth
his mighty pow-
er among them
by this strange
punishment.

p That is, how
to worship him:
thus the wicked,
rather then to
lose their com-
modities, will
change to all
religions.

q Meaning that
every country
serued that idole
which was most
esteemed in that
place whence
they came.

them, that they should not doe like them.

16 Finally, they left all the commande-
ments of the Lord their God, & made them
molten images, * even two calves, and made
a groue, and worshipped all the host of hea-
uen, and serued Baal.

17 And they made their sonnes and their
daughters ^h passe thorow the fire, and vsed
witchcraft and enchantments, yea, ⁱ solde
themselves to doe euill in the sight of the
Lord to anger him.

18 Therefore the Lord was exceeding
wroth with Israel, and put them out of his
sight, and none was left but the tribe of Ju-
dah * onely.

19 Yet Iudah kept not the commande-
ments of the Lord their God, but walked ac-
cording to the fashion of Israel, which they
vsed.

20 Therefore the Lord cast off all the seed
of Israel, and afflicted them, and deliuered
them into the hands of spoilers, untill he had
cast them out of his ^l sight.

21 ^m For he cut off Israel from the house
of David, and they made Jeroboam the son
of Nebat king: And Jeroboam drew Israel
away from following the Lord, and made
them sinne a great sinne.

22 For the children of Israel walked in
all the finnes of Jeroboam, which he did, and
departed not therefrom,

23 Until the Lord put Israel away out of
his sight, as he had said [†] by all his seruants
the ⁿ Prophets, and caried Israel away out
of their land to Asshur vnto this day.

24 And the king of Asshur brought folke
from Babel, and from ^o Cuthah, and from
Aua, and from Hamath, and from Sephar-
uaim, and placed them in the cities of Sa-
maria in stead of the children of Israel: so
they possessed Samaria, and dwelt in the ci-
ties thereof.

25 And at the beginning of their dwel-
ling there, they ^p feared not the Lord: there-
fore the Lord sent lions among them, which
slew them.

26 Wherefore they spake to the King of
Asshur, saying, The nations which thou hast
reimoued, and placed in the cities of Sama-
ria, know not the manner of the God of the
land: therefore hee sent lions among them,
and beholde, they slay them, because they
know not the maner of the God of the land.

27 Then the king of Asshur commanded
saying, Carry thither one of the priests, whom
ye brought thence, and let him goe and dwell
there, and teach them the maner of the God
^q of the country.

28 So one of the priests, which they had
caried from Samaria, came and dwelt in
Beth-el, and taught them how they should
feare the Lord.

29 Nowbeit, euery nation made their gods,
and put them in the houses of the high pla-
ces, which the Samaritans had made, euery
nation in their cities wherein they dwelt.

30 For the men of Babel made ^r Suc-
coth-Benoth: and the men of Cuth made
Nergal, and the men of Hamath made Ashi-
ma.

31 And the Aims made Nibhaz, and

Tartak: and the Sepharuims burnt their
children in the fire to Adrammelech, and A-
nammelech the gods of Sepharuaim.

32 Thus they feared the Lord, & appoin-
ted out priests out of themselves for the high
places, who prepared for them sacrifices in
the houses of the high places.

33 ^r They feared the Lord, but serued
their gods after the manner of the nations
whom they caried thence.

34 Unto this day they doe after the olde
manner: they neither feare God, neither doe
after their ^s Ordinances, nor after their cus-
tomes, nor after the law, nor after the com-
mandement, which the Lord commaunded
the children of Iakob, * whom he named
Israel.

35 And with whom the Lord had made a
covenant, and charged them, saying, * feare
none other gods, nor bow your selues to
them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you
out of the land of Egypt with great power,
and stretched out arme: him feare ye, and
worship him, and sacrifice to him.

37 Also keepe ye diligently the statutes,
and the Ordinances, and the Law, and the
Commandement, which hee wrote for you,
that ye doe them continually, and feare not
other gods.

38 And forget not the Couenant that I
haue made with you, neither feare ye ^t other
gods.

39 But feare the Lord your God, and he
will deliuer you out of the hands of all your
enemies.

40 Nowbeit, they obeyed not, but did af-
ter their old custome.

41 So these ^u nations feared the Lord, &
serued their images also: so did their children,
and their childrens children: as did their fa-
thers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the bra-
sen serpent, and destroyeth the idoles, 7 and prospereth.
11 Israel is caried away captiue. 30 The blasphemie
of Saneherib.

Now in the third yeere of Hoshea sonne
of Elah king of Israel, * Hezekiah the
son of Ahaz king of Iudah began to reigne.

2 Hee was five and twenty yeere olde
when he began to reigne, and reigned nine
and twenty yeere in Ierusalem. His mo-
thers name also was Abi the daughter of
Zachariah.

3 And hee did ^v uprightly in the sight of
the Lord, according to all that Dauid his
father had done.

4 He tooke away the high places, & brake
the images, and cut downe the groues, and
brake in pieces the ^w brasen serpent that Ho-
ses had made: for vnto those dayes the chil-
dren of Israel did burne incense to it, and he
called it ^x Bethushtan.

them to repentance. Num. 21. 8, 9. b That is, a piece of brasen thus
he calleth the serpent by contempt, which notwithstanding was
set vp by the word of God, and miracles were wrought by it, yet
when it was abused to idolatry, this good king destroyed it, not
thinking it worthy to be called a serpent, but a piece of brasle,

Ezek. 10. 39.
2eph. 1. 5.
r That is, they
had a certaine
knowledge of
God, and feared
him because of
the punishment,
but they contin-
ued still idola-
ters, as doe the
Papists, which
worship both
God and idoles:
but this is not to
feare God, as ap-
peareth, Vers 34.
† He meaneth
this by the Israe-
lites, to whom
God had giuen
his commande-
ments.
Gene. 32. 28.
1. King. 18. 31.
Iudg. 6. 10.
Iere. 10. 2.

t That is, these
strangers, which
were sent into
Samaria by the
Assyrians,

2 Chron. 28. 27.
and 29. 1.

a Although they
of Iudah were
giuen to idola-
try, and impiety,
as they of Israel
were, yet God for
his promise sake,
was mercifull vn-
to the throne of
Dauid: and yet
by his iudgment
toward the o-
ther, prouoked

5 He trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Iudah, neither were there any such before him.

6 For he claue to the Lord, and departed not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and hee prospered in all things, which hee tooke in hand: also he rebelled against the king of Asshur, and serued him not.

8 Hee smote the Philistines vnto Azbath, and the coasts thereof, from the watch tower vnto the fenced city.

9 And in the fourth yere of king Hezekiah, (which was the seuenth yere of Hoshea sonne of Elah king of Israel) Salmanser king of Asshur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it: euen in the first yere of Hezekiah: that is, the ninth yere of Hoshea king of Israel was Samaria taken.

11 Then the king of Asshur did cary away Israel vnto Asshur, and put them in Halah, and in Habor, by the riuer of Gozan, and in the cities of the Medes.

12 Because they would not obey the voice of the Lord their God, but transgressed his couenant: that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 Moreover, in the fourteenth yere of king Hezekiah, Sancherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah King of Iudah sent vnto the King of Asshur to Lachish, saying, I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Asshur appointed vnto Hezekiah king of Iudah thre hundred talents of silver, and thirtie talents of gold.

15 Therefore Hezekiah gaue all the silver that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah king of Iudah had couered ouer) and gaue them to the king of Asshur.

17 And the king of Asshur sent Tartan, and Rablaris, and Rabshakeh from Lachish to King Hezekiah with a great hoste against Jerusalem. And they went vp and came to Jerusalem, and when they were come vp, they stood by the conduit of the upper poole, which is by the path of the fullers field.

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebna the chancelor, and Ioah the sonne of Asaph the Recorder.

19 And Rabshakeh said vnto them, Tell ye Hezekiah, I pray you, Thus saith the great King, euen the great King of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue a clo-

quence, but counsell and strength are for the warre. On whom then dost thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of reed, to wit, on Egypt, on which if a man leane, it will goe into his hand, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that he whole high places, and whole Altars Hezekiah hath broken away, and hath said to Iudah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore giue hostages to my lord the King of Asshur, and I wil giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captain of the least of my masters seruants, and put thy trust in Egypt for charrets and horsemen?

25 Am I now come by without the Lord to this place, to destroy it? the Lord said to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebna, and Ioah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Aramites language, for we vnderstand it, & talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto them, Hath my master sent me to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they may eat their owne dung, and drinke their owne piss with you?

28 So Rabshakeh stood and cryed with a loud voyce in the Jewes language, and spake, saying, Heare the wordes of the great king, of the king of Asshur.

29 Thus sayth the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this city shall not be giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the king of Asshur, Make appointment with mee, and come out to mee, that euery man may eat of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well.

32 Till I come, and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and Vineyards, a land of olives oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his lande out of the hande of the king of Asshur.

34 Where is the god of Hamath, & of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

f Thou thinkest that words will serue to perfwade thy people: or to moue my master, Egypt: shall not only not be able to succour thee, but shall be an hurt vnto thee. h Thus the idolaters thinke that Gods religion is destroyed when superstition and idolatry are reformed.

i Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small, that he had not men to furnish two thousand horses. k The wicked alwayes in their prosperity flatter themselves that God doth fauor them. Thus he speaketh to feare Hezekiah that by resisting him, he should resist God.

Or, Syrians, Ebr. the water of their feet.

Or, by his hand.

Ebr. blessing, meaning the considerations of peace.

l Hee maketh himselfe so sure, that he will not grant them truce except they render themselves to him to be led away captiues.

c Read Chap. 17.9. Chap. 17.3.

Chap. 17.6.

2. Chr. 32.1. 2. Chr. 32.1. eccles. 48.18, 19.

d As his zeale was before praised, so his weakness is here set forth, that none should glory in himselfe.

e After certaine yeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and army against him.

Or, writers of Chronicles, or Secretaries.

† Ebr. talke of the lip.

m This is an execrable blasphemie against the true God, to make him equall with the idoles of other nations, therefore God did most sharply punish it.

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the Kings commandement was, saying, Answer not him not.

37 Then Eliakim the sonne of Hilkiah, which was steward of the house, and Shebna the Chancelor, and Ioah the sonne of Asaph the Recorder, came to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

CHAP. XIX.

6 God promiseth by Ihsiah victory to Hezekiah. 35 The Angel of the Lord killeth an hundred and fourscore and five thousand men of the Assyrians. 37 Saneherib is killed of his owne sonnes.

As when king Hezekiah heard it, he rent his clothes, and put on sackcloth, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, and Shebna the Chancelor, and the Elders of the Priests clothed in sackcloth, to Ihsiah the Prophet, the son of Amoz.

3 And they said vnto him, Thus sayeth Hezekiah, This day is a day of tribulation, and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so bee the Lord thy God hath heard all the words of Rabshakeh, whom the king of Asshur his master hath sent to ralle on the liuing God, and to reproch him with words, which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of king Hezekiah came to Ihsiah.

6 And Ihsiah said vnto them, So shal ye say to your master, Thus saith the Lord, Be not afraid of the wordes which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Behold, I will send a blast vpon him, and he shall heare a noyle, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 So Rabshakeh returned and found the king of Asshur fighting against Libnah: for he had heard that hee was departed from Lachish.

9 We heard also men say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he therefore departed, and sent other messengers vnto Hezekiah, saying,

10 Thus shal ye speake to Hezekiah king of Iudah, and say, Let not thy God deceiue thee in whom thou trustest, saying, Ierusalem shall not bee deliuered into the hand of the king of Asshur.

11 Behold, thou hast heard what the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroy-

ed: as Sozan, and Haran, and Rezer, and the children of Eden, which were in Chelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the cite of Sepharuaim, Hena, and Iuan?

14 So Hezekiah receiued the letter of they hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Saneherib, who hath sent to blasphemie the liuing God.

17 Eract it is, Lord, that the Kings of Asshur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou, O Lord, art onely God.

20 Then Ihsiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib king of Asshur.

21 This is the word that the Lord hath spoken against him, D virgin, daughter of Zion, hee hath despised thee, and laughed thee to scorn, D daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railed on? and whom hast thou blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on high? euen against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charrets I am come vp to the top of y mountains, by the sides of Lebanon, and will cut downe the high cedars thereof, and the faire firre trees thereof, and I wil go into the lodging of his borders, and into the Forrest of his Carmel.

24 I haue digged & drunke the waters of others, and with the plant of my feet haue I dried all the floods closed in.

25 Hast thou not heard how I haue of old time made it, and haue formed it long agoe? and should I now bring it, that it should be destroyed, & laid on ruinous heaps, as cities defenced?

26 Whole inhabitants haue smal power, and are afraid, and confounded: they are like the grasse of the field, and greene herbe, or grasse on the house tops, or as corne blasted before it be grown.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy fury against me.

h Before the earke of the couenant. Hee sheweth what is the true refuge & succour in all dangers, to wit, to flee to the Lord by earnest prayer. k Shew by effect that thou wilt not suffer thy Name to be blasphemed.

l By this title he discerneth God from all idoles and false gods. m Hee sheweth for what end the faithfull desire of God to be deliuered: to wit, that he may be glorified by their deliuernance.

n Because as yet Ierusalem had not been taken by the enemies, therefore he calleth her virgin. o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Ihsiah calleth the height of his borders, to wit, of Iudah, Ila. 37. 24. Or, pleasaunt country.

Or, the waters of cities besieged.

q He declareth that forasmuch as he is the author & beginning of his Church, hee will neuer suffer it verily to be destroyed as other cities and kingdomes.

r Thus he describeth the wicked, which for a time flourish, & afterward fade & decay like flowers.

Ia. 37. 36.

a To heare some new prophesie, and to haue comfort of him.

b The dangers are so great, that we can neither auenge this blasphemie, nor help our selues, no more then a woman in her travail.

c Meaning, for Ierusalem, which only remained of all the cities of Iudah.

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

e That is, Saneherib.

Or, blacke Moors.

f For the kings of Ethiopia and Egypt ioyned together against the king of Assyria because of his oppression of other countreys.

g The more neere that the wicked are to their destruction, the more they blaspheme.

f I wil bridle thy rage, and turne thee to and fro as please me, t God did not onely promise him the victory, but giue him a signe to confirme his faith. u The Lord will multiply in great number that remnant of Iudah that is escaped. x The loue that God beareth toward his Church shall overcome the counsels and enterprises of men.

1/a. 37. 36. tob. 1. 21. eclus. 48. 24. 1. mace. 7. 41. 2. mace. 8. 19. y This was the iudgement of God for his blasphemy, that hee should bee slaine before that idole whom he preferred to the living God, & by them by whom hee ought by nature to have been defended.

2. Chron. 32. 24. 1/a. 38. 1.

a That his mind might not bee troubled. b Meaning without all hypocrisy. c Not so much for his owne death, as for feare that idolatrie should be restored, which he had destroyed, & so Gods name be dishonoured.

28 And because thou ragest against me, and thy countenance is come up to mine eares, I will put mine ^ahooke in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And this shall be a ^asigne vnto thee, O Hezekiah, Thou shalt eate this yeere, such things as grow of themselves, and the next yeere such as grow without sowing, and the third yeere low ye and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take ^aroote downward, and beare fruit upward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the ^ascale of the Lord of hosts shall do this.

32 Wherefore thus saith the Lord concerning the king of Asshur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it:

33 But hee shall returne the way he came, and shall not come into this citie, saith the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ^a And the same night the Angel of the Lord went out, and smote in the campe of Asshur an hundred fourescore and fife thousand: so when they rose early in the morning, beholde, they were all dead corpses.

36 So Sanherib king of Asshur departed, and went his way, and returned, and dwelt in Nineueh.

37 And as hee was in the Temple worshipping Nisroch his god, Adramelech, and Sharezzer his sonnes slew him with the sword: and they escaped into the land of Arrarat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke, and receiveth the signe of his health, 12 He receiveth rewards of Berodach, 13 sheweth his treasures, and is reprehended of Isaiah. 22 Hee dieth, and Manasseh his sonne reigneth in his stead.

ABout that time ^awas Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz came vnto him, and sayd vnto him, Thus saith the Lord, Put thine house in order: for thou shalt die, and not liue.

2 Then he turned his face to the ^awall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now how I haue walked before thee in truerh, and with a ^bperfect heart, and haue done that which is good in thy sight: and Hezekiah ^awept sore.

4 ^a And as for Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy

prayer, and seen thy teares: behold, I haue healed thee, and the third day thou shalt goe up to the ^ahouse of the Lord.

6 And I will adde vnto thy dayes fifteen yeere, and will deliuer thee and this citie out of the hand of the king of Asshur, and wil defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah said, Take a ^alump of dry figs. And theyooke it, and laid it on the boyle, and he recovered.

8 ^a For Hezekiah had said vnto Isaiah, What shall bee the signe that the Lord will heale me, and that I shall goe up into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will do that he hath spoken, Wilt thou that the shadow goe forward ten degrees, or ^agoe backe ten degrees.

10 And Hezekiah answered, It is a light thing for the shadow to passe forward tenn degrees: not so then, but let the shadow ^agoe backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he broughte againe the shadow ten degrees backe by the degrees whereby it had gone downe in the ^adiall of Ahaz.

12 ^a The same season Berodach Baladan the son of Baladan king of Babel, sent letters and a ^apresent to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the silver and the golde, and the spices, and the precious oylment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his ^arealme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto King Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They bee come from a farre countrey, even from Babel.

15 Then said he, What haue they scene in thine house? And Hezekiah answered, All that is in mine house haue they scene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers haue layd up in store vnto this day, ^ashall be caried into Babel: nothing shall be left, saith the Lord.

18 And of thy sonnes that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the King of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord which thou hast ^aspoken, is good: for, said hee, Shall it not bee good, if ^apeace and truerh be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how hee made a poole, and a conduit, and broughte

haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion,

d Because of his vnfaigned repentance and prayer, God turned ^away his wrath. e To giue thanks for thy deliuerance.

f He declareth, that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferior meanes contemned, Eccles. 48. 24.

g Let the Sunne goe to many degrees backe that the houres may be so many the fewer in the kings diall.

h Which diall was set in the top of the staires that Ahaz had made, 1/a. 39. 1.

i Moued with the fauour that God shewed to Hezekiah, and also because God had declared him selfe enemy to Sanherib his enemy, which was now destroyed. k Being moued with ambition, and vaine glory, and also because he seemed to reioyce in the friendship of him that was Gods enemy, and an infidel.

Chap. 24. 13. and 25. 13. ier. 27. 19.

l He acknowledged Isaiah to be the true Prophet of God and therefore humbled himselfe to his word.

m Seeing that God hath shewed me this fauor to grant me quietnes during my life: for he was afraid lest the enemies should

water into the cite, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

3 King Manasseh reſtoreth idolatrie, 16 And ſetteth great crueltie, 18 Hee dyeth, and Amon his ſonne ſucceedeth, 23 Who is killed of his owne ſervants, 26 After him reigneth Iosiah.

Manasseh was twelve yeere old when he began to reigne, and reigned ſittie and ſixe yeere in Ierusalem: his mothers name also was Heephzibah.

2 And he did euill in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

3 For hee went backe, and builde the high places, which Hezekiah his father had destroyed: and hee erected vp altars for Baal, and made a groue, as did Ahab king of Israel, and worshipped all the hoste of heauen, and serued them.

4 Also he built altars in the house of the Lord, of the which the Lord sayd, In Ierusalem will I put my Name.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes to passe thorow the fire: and gaue himselfe to witchcraft and sozcery, and hee vled them that had famillar spirits, and were soothsayers, and did much euill in the sight of the Lord, to anger him.

7 And he set the image of the groue, that he had made, in the house, whereof the Lord had said to Dauid & to Salomon his sonne, In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feet of Israel moone any more out of the land, which I gaue their fathers: so that they wil obserue and doe all that I haue commanded them, and according to all the law that my seruant Moyses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his tooles.

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that whoſo heareth of it, both his eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipech a dish, which he wipech and turneth it vpside downe.

14 And I will forsake the remnant of

mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoiled of all their aduersaries.

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreover, Manasseh shed innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, even in the garden of Azza: and Amon his sonne reigned in his stead.

19 Amon was two and twenty yeere old, when he began to reigne, and hee reigned two yeeres in Ierusalem: his mothers name also was Hebulameth the daughter of Haruz of Iorabab.

20 And hee did euill the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him: and slew the king in his owne house.

24 And the people of the land slewe all them that had conspired against king Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And they buried him in his sepulchre in the garden of Azza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah. 12 Who sendeth to Huldah the Prophetesse, to enquire the Lords will.

Iosiah was eight yeere old when he began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Jedidah the daughter of Adaiab of Bozath.

2 And hee did uprightly in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eighteenth yeere of King Iosiah, the King sent Shaphan the sonne of Azaliah, the sonne of Meshullam the chan-celour to the house of the Lord, saying,

2 Go vp to Hilkiah the hie Priest, that hee may summe the silver which is brought into the house of the Lord, which the keepers of the doore haue gathered of the people.

The Ebrewes write that hee slew Iosiah the Prophet, who was his father in law.

2 Chron. 33. 20. 21.

That is according to his commandments.

Or, he buried him, to wit, Iosiah his sonne.

2 Chron. 34. 1. a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 300. yeeres before, 1 Kin. 13. 2 and being but eight yeere old hee sought the God of his father Dauid, 2 Ch. 34. 3. Or, conuerser, 9 Or, vntill. b Certaine of the Priests were appointed to this office, as Chap. 12. 9.

c from the time of Iosah for the space of 224. yeres, the Temple remained without reparation through the negligence of the priests. This declareth that they have a charge & execute it not ought to have it taken from them. So God provided him of faithful servants, seeing he went about so zealously to let forth the worke of God. e This was the copy that Moses left them, as appeareth, 2. Chro. 34. 14. which either by the negligence of the Priests had bene lost or els by the wickednes of idolatrous kings had bene abolished. f *Eor, melted,* Meaning to some Prophet whom God revealeth & knowledge of things vnto, as Ier. 21. 1. though at other times they enquired the Lord by Vision and Thumrain. g Or, the house of doctrine, which was neare to the Temple, and where the learned assembled to intreat the Scriptures, and the doctrine of the Prophets. h The works of mans hand here signifie all that man inuentereth beside the word of God, which are abominable in Gods seruice. i Meaning, that he did repent, as they that doe not repent, are said to harden their heart, Psal. 95. 8.

5 And let them deliuer it into the hand of them that doe the worke, and haue the oversight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning bee made with them of the money that is deliuered into their hand: for they deale faithfully.

8 And Wilkiah the high Priest said vnto Shaphan the chancelour, I haue found the booke of the Law in the house of the Lord: and Wilkiah gaue the book to Shaphan, and he read it.

9 So Shaphan the chancelour came to the king, and brought him word againe, and said, Thy seruants haue gathered the money, that was found in the house, and haue deliuered it into the hands of them that doe the worke, and haue the oversight of the house of the Lord.

10 Also Shaphan the chancelour shewed the King, saying, Wilkiah the Priest hath deliuered me a booke. And Shaphan read it before the king.

11 And when the King had heard the wordes of the booke of the Law, hee rent his clothes.

12 Therefore the King commanded Wilkiah the Priest, and Ahikam the sonne of Shaphan, and Ahbor the sonne of Nethaniah, and Shaphan the chancelour, and Ashabiah the Kings seruant, saying,

13 Go ye, and enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according to all that which is written therein for vs.

14 So Wilkiah the Priest, & Ahikam, and Ahbor, and Shaphan, and Ashabiah went vnto Iudah the Prophetesse, the wife of Shallum, the sonne of Tikvah, the sonne of Harhas keeper of the wardrope: (and she dwelt in Jerusalem in the Colledge) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euil vpon this place, and on the inhabitants thereof, even all the wordes of the booke which the king of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger mee with all the workes of their hands: my wrath also shal be kindled against this place, and shall not be quenched.

18 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, shall come to passe.

19 But because thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against

this place, and against the inhabitants of the same, euen, that it should bee destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, sayth the Lord.

20 Behold therefore, I will gather thee to thy fathers, & thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

1 Iofiah readeth the Law before the people. 3 He maketh a covenant with the Lord. 4 Hee putteth downe the idoles after hee had killed their priests. 22 Hee keepeth a Passouer. 24 Hee destroyeth the communiuers. 29 Hee was killed in Megiddo. 30 And his sonne Iehoahaz reigneth in his stead. 33 After hee was taken, his sonne Iehoiakim was made King.

Then the King sent, and there gathered vnto him all the Elders of Iudah and of Jerusalem.

2 And the King went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Jerusalem with him, and the Priests and Prophets, and all the people both small and great: and he reade in their eares all the wordes of the booke of the Covenant, which was found in the house of the Lord.

3 And the King stood by the pillar, and made a covenant before the Lord, that they should walke after the Lord, and keepe his Commandements, and his testimonies, and his statutes with all their heart, and with all their soule, that they might accomplish the wordes of this Covenant written in this booke. And all the people stood to the Covenant.

4 Then the King commanded Wilkiah the high Priest and the Priests of the second order, and the keepers of the doore to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and hee burnt them without Jerusalem in the fields of Kedron, and caried the powder of them into Beth-el.

5 And hee put downe the Chemarims, whome the Kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah and about Jerusalem, and also them that burnt incense vnto Baal, to the Sunne and to the Moone, and to the planets, and to all the hoste of heauen.

6 And hee brought out the groue from the Temple of the Lord without Jerusalem vnto the valley Kedron, and burnt it in the balley Kedron, and stampet it to powder, and cast the dust thereof vpon the graues of the children of the people.

7 And hee brake downe the houses of the Soomites, that were in the house of the Lord, where the women wone hangings for the groue.

8 Also hee brought all the Priests out of

the commandement of the Lord, Deut. 16. 21 or as some reade, the similitude of a groue which was hanged in the Temple. h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

k Wherevpon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

2. Chron. 34. 30.

a Because he saw the great plagues of God that were threatened, hee knew no more speedy way to auoyd them, then to turne to God by repentance, which cannot come but off faith and faith by hearing of the word of God.

b Where the King had his place, Chap. 11.

14. c As Ioshua did, Iosh. 24. 23, 25.

d Meaning them which were next in dignitie to the hie Priest.

e In contempt of that altar which Ieroboam had there built to sacrifice to his calves.

f Meaning, the Priests of Baal, which were called Chemarims, either because they wore black garments, or els were smoked with burning incense to idoles.

g Hee remoued the groue which idolaters for deuotion had planted nere vnto the Temple, contrary to

the cities of Iudah, & defiled the high places where the Priests had burnt incense, even from Geba to Beer-sheba, and destroyed the high places of the gates that were in the entering in of the gate of Ioshua, the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheless, the Priests of the high places came not vnto the Altar of the Lord in Ierusalem, saue onely they did eate of the vnleavened bread among their brethren.

10 He defiled also Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Molech.

11 He put downe also the houses that the kings of Iudah had giuen to the sun at the entering in of the house of the Lord, by the chamber of Netan-melech yemuch, which was ruler of the suburbs, and burnt the charrets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the Altars which Manasse had made in the two courts of the house of the Lord, did the king breake down, and hasted thence, and cast the dust of them in the brooke Kedron.

13 Wherconer the king defiled the hie places that were before Ierusalem and on the right hand of the mount of corruption (which Salomon the king of Israel had built for Ashtoreth the idol of the Zidonians, and for Chemosh the idol of the Moabites, and for Milcom the abomination of the children of Ammon.)

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore, the altar that was at Beth-el, and the hie place made by Jeroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place brake hee downe, and burnt the hie place, and stamp it to powder, and burnt the groue.

16 And as Iosiah turned himselfe, he spied the graues that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord that the man of God proclaimed which cryed the same words.

17 Then he said, What title is that which I see? And the men of that citie sayd vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then sayd he, Let him alone: let none remouue his bones. So his bones were laied with the bones of the Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the faces that hee had done in Beth-el.

20 And he sacrificed all the Priests of the hie places, that were there, vpon the altars

and burnt mens bones vpon them, and returned to Ierusalem.

21 Then the king commanded all the people, saying, Keepe the Passeouer vnto the Lord your God, as it is written in the booke of the couenant.

22 And there was no Passeouer holden like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

23 And in the eighteenth yeere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espid in the land of Iudah and in Ierusalem, to performe the wordes of the Law, which were written in the booke that Ithiah the Priest found in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding, the Lord turned not from the fiercenesse of his great wrath, wherewith hee was angry against Iudah, because of all the prouocations wherewith Manasse had prouoked him.

27 Therefore the Lord sayd, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house wherof I sayd, My Name shall bee there.

28 Concerning the rest of the acts of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 In his dayes Pharaoh Nechoh king of Egypt went by against the king of Asshur to the river Berath. And king Iosiah went against him, whom when Pharaoh saw, he slew him at Megiddo.

30 Then his seruants carried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Ichoahaz the sonne of Iosiah, and annointed him, and made him king in his fathers stead.

31 Ichoahaz was thre and twenty yeere old when hee began to reigne, and reigned thre moneths in Ierusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

32 And hee did euill in the sight of the Lord according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds at Riblah in the land of Hamath, while hee reigned in Ierusalem, and put the land to a tribute of an hundred talents of silver and a talent of gold.

34 And Pharaoh Nechoh made Eliahim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Ichoiakim, and tooke Ichoahaz away, which

2 Chron. 35. 1.

1 Esdr. 1. 1.

Exod. 12. 3.

dent. 16. 3.

q For the multitude and zeale of the people with the great preparation.

Leuit. 20. 27.

dent. 18. 11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

1. King. 8. 29.

and. 9. 3. cha. 2. 1. 7

2. Chron. 35. 30.

s Because hee passed thorough his cuntry hee feared lest he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, and therefore was slaine.

2. Chron. 36. 1. 2.

t Meaning, the wicked kings before.

u Which was Antiochia in Syria called also Hamath.

1107. that he should not reigne.

when he came into Egypt, died there.

35 And Iehoiakim gaue the silver and the gold to Pharaoh, and tared the land to giue the money, according to the conuainement of Pharaoh: he leuied of euery man of the people of the land, according to his nature, silver and gold to giue vnto Pharaoh for his seruice.

36 Iehoiakim was siue and twenty yeere old, when he began to reigne, and he reigned eleuen yeeres in Ierusalem, his mothers name also was Iehudah the daughter of Iehoiadab of Rimah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

1 Iehoiakim made subiect to Nebuchad-nezzar rebellious, 3 The cause of his ruine and all Iudah, 6 Iehoiachin reigned, 15 Hee and his people are caried vnto Babylon, 17 Zedekiah is made king.

a In the end of the third yeere of his reigne, and in the beginning of the fourth. Dan. 1. 1.

Chap. 20. 17. and 23. 27.

b Though God vied these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice,

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon, read Ier. 22. 19. || Or, Euphrates.

Dem. 1. 1.

d That is, yeelded himselfe vnto him by the counsell of Ieremie,

In his dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeeres: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and hee sent them against Iudah to destroy it, according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the times of Danieles, according to all that hee did.

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah.

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt vnto the riuer of Berath, all that pertained to the king of Egypt.

8 Iehoiachin was eightene yeere olde when he began to reigne, and reigned in Ierusalem thre moneths. His mothers name also was Iehushta, the daughter of Elnathan of Ierusalem.

9 And hee did euill in the sight of the Lord according to all that his father had done.

10 In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so that the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the King of Iudah came out against the king of Babel, hee and his mother, and his seruants, and his princes, and his eunuches: and the king of

Babel tooke him in the eight yeere of his reigne.

13 And hee caried out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of gold, which Salomon King of Israel had made in the Temple of the Lord as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, even ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mightie of the land caried he away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, even seven thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 And the king of Babel made Matantah his vncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeeres old when he began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name was also Hamutal the daughter of Jeremiah of Libnah.

19 And hee did euill in the sight of the Lord according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem: Iudah vntill hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken, 7 The sonnes of Zedekiah are slain before his eyes, and after are his owne eyes put out, 21 Iudah is brought to Babylon, 25 Gedaliah is slaine, 27 Iehoiachin is caried.

And in the ninth yeere of his reigne, the tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came hee, and all his hoste against Ierusalem, and pitched against it, and they built forre against it round about it.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the gate, which is betwene two wals that was by the kings garden: now the Caldees were by the citie round about: and the king went by the way of the wilderness.

5 But the army of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before

e In the reigne of the king of Babylon, Chap. 20. 17. Ier. 39. 6.

2 Chron. 36. 10. Ier. 2. 6.

Ier. 37. 1. and 52. 1.

f Out of Ierusalem and Iudah, into Babylon.

Ierem. 39. 1. and 52. 4.

a That is, of Zedekiah.

b Which the Hebrewes call Tebet, and it containeth part of December and part of Ianuary.

|| Or, a month.

c In so much that the mothers did eare their children, Lam. 4. 10.

d Which was a posterne doore or some secret gate to issue out at.

e Or, condemned him for his perjury and treason. 2. Chro. 36. 13.

f Jeremie writeth chap. 52. 12. the tenth day, because the fire continued from the seventh day to the tenth. || Or, captaine of the guard.

g while the siege endured.

Chap. 20. 17. ierem. 27. 22.

h Of these, reade Exod. 27. 3.

1. King. 7. 15. ierem. 52. 21. 2. chron. 3. 15. i That is, one appointed to succede in the high Priests roome, if hee were sicke, or els otherwise letted. k Jeremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

† Ebr, words of dayes.

|| Or, of things omitted, to wit, in the bookes of the Kings.

before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 And in the fifth moneth, and seventh day of the moneth, which was the ninetenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan chiefe steward and seruant of the king of Babel, to Jerusalem.

9 And burnt the house of the Lord, and the Kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

10 And all the arme of the Caldees that were with the chiefe steward, brake downe the wallles of Jerusalem round about.

11 And the rest of the people that were left in the cite, and thole that were fled and fallen to the king of Babel with the remnant of the multitude, did Nebuzar-adan chiefe steward carie away captiue.

12 But the chiefe steward left of the pooze of the land to presse the vines, and to til the land.

13 * Allo the pillars of brasle that were in the house of the Lord, and the bales, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasle of them to Babel.

14 The pots also and the besomes, and the instruments of musicke, and the incense dishes, and all the vessels of brasle that they ministered in, tooke they away.

15 And the ashe pannes, and the basens, and all that was of gold, and that was of silver, tooke the chiefe steward away.

16 With the two pillars, one Sea, and the bales, which Salomon had made for the house of the Lord: the brasle of all these vessels was without weight.

17 * The height of the one pillar was eigheteene cubites, and the chapter thereon was brasle, and the height of the chapter was with networke three cubites, and pomegranates vpon the chapter round about, all of brasle, and likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the cite hee tooke an Eunuch that had the oversight of the men of warre, and five men of them that were in the Kings presence, which were found in the cite, and Sopher captaine of the hoste, who

mustered the people of the land, and threescore men of the people of the land, that were found in the cite.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the King of Babel smote them: and slew them at Riblah in the land of Hamath. So Judah was caried away captiue out of his owne land.

22 * Howbeit there remained people in the land of Judah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them. Ier. 40. 5, 9.

23 Then when all the captaines of the hoste, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Johanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iazaniah the sonne of Maachabbi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land and serue the king of Babel, and ye shall be well.

25 * But in the seventh moneth, Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede came, and tenne men with him, and smote Gedaliah, and he died, and so did hee the Jewes and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after Jehoiachin King of Judah was caried away, in the twelfth moneth and the seuen and twentieth day of the moneth, Evil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Jehoiachin king of Judah out of the prison.

28 And spake kindly to him, and set his throne aboue the throne of the Kings that were with him in Babel.

29 And changed his prison garments: and he did continually eate bread before him all the dayes of his life.

30 And his portion was a continuall portion given him by the King, euery day a certaine, all the dayes of his life.

l That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselves to Nebuchad-nezzar, seeing it was the revealed will of the Lord. Ierem. 41. 1. m Contray to Ieremies counsell, Iere. 40. 4, 5, 42, and 43. n Thus long was he, his wife and his children in Babylon, who Nebuchad-nezzars sonne after his fathers death preferred to honour: thus by Gods providence the seede of Dauid was reserved euen vnto Christ. o Meaning, that he had an ordinarie in the Court.

¶ The first booke of the Chronicles, or || Paralipomenon.

THE ARGUMENT.

THE Jewes comprehend both these bookes in one, which the Grecians, because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles which are so often mentioned in the bookes of the kings of Iudah and Israel, which did at large set forth the storie of both the Kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Jewes write, after their returne from Babylon.

This.

This first booke containeth a briefe rehearfall of the children of Adam vnto Abraham, Izhak, Iacob, and the twelue Patriarkes, chiefly of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes, both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thanks to the Lord,

CHAP. I.

1 The genealogie of Adam and Noah vntill Abraham, 27 And from Abraham to Esau. 35 His children. 43 Kings and Dukes came of him.

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth, Gen. 10. 2.

|| Or, Riphath, || Or, Rodanum.

c Who first did lift vp himselfe aboue others, Gen. 10. 8.

Gen. 10. 32. and 11. 10.

d Of whom came the Syri-ans, and therefore they are called Aramites thorowout all the Scriptures.

e Of him came the Hebrewes, which were afterward called Israelites of Israel, which was Iacob: and Iewes of Iudah, because of the excellencie of that tribe. f He repeateth Shem againe, because he would come to the stocke of Abraham.

g Who came of Shem, and of him Shelah.

Gen. 11. 26. and 17. 5. and 21. 2. Gen. 25. 13.



Dam, a Sheth, Enosh, 2 Kenan, Babelaleel, Iered, 3 Menosh, Methushelah, Lamech, 4 Noah, b Shem, Ham, and Japheth.

5 c The sonnes of Japheth were Gomer, and Magog, e Hapdat, and Iauan, and Tubal, and Gilech, and Tiras.

6 And the sonnes of Gomer, Asychenaz, and || Japhach, and Togarmah.

7 Also the sonnes of Iauan, Elitshah, and Tarshishah, Kittim, and || Dodanin.

8 e The sonnes of Ham were Cush and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba, and Haulah, and Sabta, and Raamah, f Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begate g Nimrod, who began to be mightie in the earth.

11 And Mizraim begate Ludim and Ananin, Lebabit, and Naphthim.

12 Parthim also, h Callahim, of whom came the Philistines, and Caphtorim.

13 Also Canaan begate Sidon his first borne, and Heth,

14 And the Jebusite, i the Amorite, and the Girgashite,

15 And the Hiuite, and the Arkite, and the Sinitte,

16 And the Arvadite, and the Zemarite, and the Hamarhite.

17 e The sonnes of Shem were Elam and Aihur, and Arpachshad, and Lub, and d Aram, and Uz, and Hul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and Shelah begate e Eber.

19 Unto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

20 Then Joktan begate Almodad and Sheleph, and Hazarmauth, and Irah,

21 And Wadon, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Dyrh, and Haulah, and Jobab: all these were the sonnes of Joktan.

24 f Shem, g Arpachshad, Shelah:

25 Eber, Peleg, Rehu,

26 Serug, Nabor, Terah,

27 h Abram, which is Abraham.

28 e The sonnes of Abraham were Izhak and Ishmael.

29 These are their generations. * The eldest sonne of Ishmael was Nebatoth, and Bedar, and Abdeel, and Midlan,

30 Midhma, and Dumah, Massa, || Ha- || Or, Hadar, dad, and Tema,

31 Jetur, Naphthi, and Kedemah: these are the sonnes of Ishmael.

32 i And Keturah Abrahams h concubine bare sonnes, Zimran, and Jokshan, and Medan, and Midian, and Ishbak, f Shuah: and the sonnes of Jokshan, Sheba, and Dedan.

33 And the sons of Midian were Ephah, and Ephar, and Henoah, and Abida, f Eldaah: * all these are the sonnes of Keturah.

34 * And Abraham begate Izhak: the sonnes of Izhak, Elau, and Israel.

35 e The sonnes of Elau were i * Eliphas, Reuel, and Jeush, and Jaalam, and Korah.

36 The sonnes of Eliphas, Teman, and Omar, || Zephi, and Gatam, Kenaz, and k Timna, and Amalek.

37 The sonnes of Reuel, Nahath, Zerah, Shammah, and Bizzah.

38 And the sonnes of Seir, Lotan, and Shobal, and Zibeon, and Anah, f Dishon, and Ezer, and Dishan.

39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, and Manabath, and Ebal, Sheph, and Dnam. And the sonnes of Zibeon, Alah, and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Aniran, and Esiban, Ithyan, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaauan, f Jaakan. The sonnes of Dishon, were Uz, and Aran.

43 i And these were the m Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his cite was Dinhabah.

44 Then Bela died, and Jobab the sonne of Zerah, n of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Vadad the sonne of Bead, which smote Midian in the field of Moab, reigned in his stead, and the name of his cite was Aith.

47 So Vadad died, and Samlah of Mashekah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baalhanan the sonne of Achboz reigned in his stead.

50 And Baalhanan died, and Vadad reigned in his stead, and the name of his cite was || Dat, and his wifes name Debeta: bel the daughter of Datrid the daughter of Meshech.

51 Vadad died also: and there were dukes in Edom, Duke Timna, Duke || Alah, || Or, Aluah, Duke

h Reade Gen. 25. 2.

Gen. 25. 4. Gen. 21. 2.

i These were borne of three diuers mothers, reade Gen. 36. 4. Gen. 16. 9.

|| Or, Zepho, k Which was Eliphas concubine: reade Gen. 36. 12.

l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.

m Hee maketh mention of the Kings that came of Elau, according to Gods promise made to Abraham concerning him, that Kings should come of him.

n These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.

o Which was the principall cite of the Edomites,

|| Or, Pan,

Duke Jetheth,
52 Duke Abolthamah, Duke Elah, Duke
Binon,
53 Duke Kenaz, Duke Teman, Duke
Mibzar,
54 Duke Hagdiel, Duke Iram: these
were the Dukes of Edom.

CHAP. II.

1 The genealogie of Iudah unto Iſſai the father
of David.

Gen. 29. 32, and
30. 5, and 35. 18.

These are the ſonnes of Iſrael, * Reuben,
Simeon, Leui, & Iudah, Iſſachar, and
Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

Gen. 38. 3. & 46.
12. chap 4. 1.
a Though Iudah
was not Iakobs
eldest ſonne, yet
he firſt beginneth
at him, becauſe
he would come
to the genealo-
gie of David of
whom came
Chriſt.

Gen. 38. 39.

Mat. 1. 3.

Ruth. 4. 18.

|| Or, Zabdai.

b Of theſe reade

1. King. 4. 31.

|| Or, Achai.

Iſa. 7. 1.

e Whom Saint
Matthew calleth
Aram. Mat. 1. 3.
d That is, chiefe
of the familie.

|| Or, Ieſſe.

1. Sam. 16. 19.

and 17. 12.

|| Or, Shamnah.

e Who was cal-
led Chelubai, the
ſonne of Hezron
verſe 9.

Exod. 31. 2.

f Who was
prince of mount
Gilead, reade
Num. 32. 40.
g That is, the
Gethurites, and
Syrians, tooke
the townes from
Iairs children.

3 * The ſonnes of * Iudah, Er, & Onan,
and Shelah. Theſe three were borne to him
of the daughter of Shua the Canaanite:
but Er, the eldest ſonne of Iudah, was cull
in the ſight of the Lord, and he ſlew him.

4 * And Chamar his daughter in law
bare him Pharez, and Zerach: ſo all the ſons
of Iudah were ſiue.

5 * The ſonnes of Pharez, Hezron, and
Hamul.

6 The ſonnes alſo of Zerach, were || Zimri,
and b Erhan, and Heman, and Calcol, and
Dara, which were ſiue in all.

7 And the ſonne of Carmi, || * Achar that
troubled Iſrael, tranſgreſſing in the thing
recommunicate.

8 The ſonne alſo of Erhan, Azariah.

9 And the ſonnes of Hezron that were
borne vnto him, Terahmeel, and c Ram and
Chelubai.

10 And Ram begate Aminadab, and A-
minadab begate Nabſhon, prince of the chil-
dren of Iudah,

11 And Nabſhon begate Salma, & Sal-
ma begate Boaz,

12 And Boaz begate Obed, and Obed
begate || Iſſai,

13 * And Iſſai begate his eldest ſonne E-
liab, and Abinadab the ſecond, and || Shimi-
ma the third,

14 Nathaneel the fourth, Raddai the fiſt,

15 Oſem the ſixt, and David the ſeuenth,

16 Whole ſiſters were Zeruah and Abi-
gail. And the ſonnes of Zeruah, Abiſhar, and
Joab, and Alabel.

17 And Abigail bare Amaſa: and the fa-
ther of Amaſa was Iether an Iſhmaelite.

18 And c Caleb the ſonne of Hezron
begate Jerioth of Azubah his wife, and her
ſonnes are theſe, Iether, and Shobab, and
Ardon.

19 And when Azubah was dead, Caleb
tooke vnto him Ephzath, which bare him
Hur.

20 * And Hur begate Uri; and Uri be-
gate Bezaleel.

21 And afterward came Hezron to the
daughter of Machir the father of f Gilead,
and tooke her when hee was threſcore yeere
old, and ſhe bare him Segub.

22 And Segub begate Jaiſe, which had
three and twentie cities in the land of Gile-
ad.

23 And Geſſhur with Aram tooke the
townes of Jaiſe from them, and Kenath and
the townes thereof, even threſcore cities.

All theſe were the ſonnes of Machir, the fa-
ther of Gilead.

24 And after that Hezron was dead, at
b Caleb Ephzath, then Abia Hezrons
wiſe bare him alſo Aſhur the i father of Ge-
koa.

25 And the ſonnes of Terahmeel the el-
deſt ſonne of Hezron, were Ram the eldest,
then Bunah, and Dzen, and Dzen, and Ahi-
lah.

26 Alſo Terahmeel had another wiſe na-
med Atarah, which was the mother of D-
nam.

27 And the ſonnes of Ram the eldest
ſonne of Terahmeel were Baaz, and Jamin,
and Ekar.

28 And the ſonnes of Dnam were Sham-
mai, and Jada. And the ſonnes of Sham-
mai, Nadab and Abiſhur.

29 And the name of the wiſe of Abiſhur
was called Abiah, and ſhe bare him Abhan
and Poſio.

30 The ſonnes alſo of Nadab were Se-
led and Appaim: but Seled died without
children.

31 And the ſonne of Appaim was Iſhi,
and the ſonne of Iſhi, Sheſhan, & the ſonne
of Sheſhan, k Ahiat.

32 And the ſonnes of Jada the brother of
Shammai were Jether, and Jonathan: but
Jether died without children.

33 And the ſonnes of Jonathan were Pe-
lerh and Zara. Theſe were the ſonnes of
Terahmeel.

34 And Sheſhan had no ſons but dugh-
ters. And Sheſhan had a ſeruant that was
an Egyptian, named Jarha.

35 And Sheſhan gaue his daughter to
Jarha his ſeruant to wiſe, and ſhe bare him
Attai.

36 And Attai begate Nathan, and Na-
than begate Zabab,

37 And Zabab begate Ephlal, & Ephlal
begate Obed,

38 And Obed begate Jehu, and Jehu be-
gate Azariah,

39 And Azariah begate Helez, and Helez
begate Eleaſah,

40 And Eleaſah begate Eliſamai, and
Eliſamai begate Shallum,

41 And Shallum begate Iekamiah, and
Iekamiah begate Eliſhama.

42 Alſo the ſonnes of Caleb, the brother
of Terahmeel were Meſha his eldest ſonne,
which was the i father of Ziph: and the
ſonnes of Parſaiab the father of Hebron.

43 And the ſonnes of Hebron were Ko-
rah, and Eappuah, and Reken, & Shema.

44 And Shema begate Raham the fa-
ther of Iorſkoam: and Reken begate Shani-
mai.

45 The ſonne alſo of Shammai was
Maon: and Maon was the father of Ber-
zur.

46 And Ephah a m concubine of Caleb
bare Haran and Moza, and Gazez: Haran
alſo begate Gazez.

47 The ſonnes of Iahdai were Regem,
and Iotham, and Gſhan, and Pellet, and
Ephah, and Shaph.

48 Calebs concubine Maachab bare
Sheber

b Which was a
towne named of
the husband and
wiſe, called alſo
Beth-lehem B-
phratah.
i Meaning, the
chiefe & prince,

k Who died
whiles his father
was alive, and
therefore it is
ſaid ver. 34. that
Sheſhan had no
ſonnes.

l That is, the
chiefe gouernour
or prince of the
Ziphims, becauſe
the prince ought
to haue a fatherly
care and affe-
ction towards
his people.
m This diffe-
rence was be-
tweene the wiſe
and the concu-
bine, that the
wiſe was taken
with certaine ſo-
lemnities of ma-
riage, and her
children did in-
herite: the concu-
bine had no
ſolemnities in
marriage, neither
did her children
inherit, but had
a portion of
goods or money
giuen them.

10/15, 17.

Sheber, and Terehanah.

49 She bare also Shaaph, the father of Padmannah, and Sheua the father of Nachbenah, and the father of Gibeā. And Achish was Gileads daughter.

50 These were the sons of Caleb the sonne of Iur, the eldest sonne of Ephraim, Shobal the father of Kiriath-earim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-earim had sonnes, and he was the ourfetter of halfe Hammonoth.

53 And the families of Kiriath-earim were the Ithites, and the Iudites, and the Shunathites, and the Hithaites, of them came the Zarathites, and the Ethraulites.

54 The sonnes of Salma of Beth-lehem, and the Acrophathite, the crownes of the house of Iobab, and halfe the Manathites and the Zorites,

55 And the families of the Scribes dwelling at Iabes, the Tirathites, the Shimmathites, the Shuchathites, which are the Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

1 The genealogie of Dauid, and of his posteritic vnto the sonnes of Iosiah.

These also were the sonnes of Dauid, which were borne vnto him in Iechon: the eldest Amnon of Ahinoam the Jezreelitess; the second Daniel of Abigail the Carmelitess.

2 The third Absalom the sonne of Maachab daughter of Talmai king of Gethur: the fourth Adoniah the sonne of Haggith:

3 The fifth Shepharjah of Abital: the sixth Ithreab of Eglah his wife.

4 These six were borne vnto him in Iechon: and there hee reigned seuen yeere and sixe moneths: and in Ierusalem hee reigned three and thirtie yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Naathan, and Salomon of Bathshua the daughter of Ammiel:

6 Ithar also, and Elishama, and Eliphalet,

7 And Nogah, and Nepheg, and Iaphia,

8 And Elishama, and Eliada, and Eliphalet, nine in number.

9 These are all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.

10 And Salomons sonne was Rehoboam, whose sonne was Abiah, and Abiah his sonne, and Jehoshaphat his sonne,

11 And Joram his sonne, and Ahaziah his sonne, and Joash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Joram his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Josiah his sonne.

15 And of the sonnes of Iosiah, the eldest was Iohanan, the second Jehoiakim, the third Zedekiah, and the fourth Shallum.

16 And the sonnes of Jehoiakim were Jeconiah his sonne, and Zedekiah his sonne.

17 And the sonnes of Jeconiah, Assur, and Shealtiel, his sonne:

18 Balchiram also and Pedajah, and Shephaz, Jeramiah, Hoshama, and Adabiah.

19 And the sonnes of Pedajah were Zerubbabel, and Shimei: and the sonnes of Zerubbabel, were Meshullam, and Phananiah, and Shelomith their sister,

20 And Hashubah, and Shel, and Berechiah, and Hazadiah, and Jushabbeked, five in number,

21 And the sonnes of Phananiah were Delaiah, and Iesaiab the sonnes of Rephatah, the sonnes of Arnan, the sonne of Dabiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Schematah: and the sonnes of Schematah were Hattush, and Igcal, and Bariah, and Neariah, and Shaphat a scribe.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam three.

24 And the sonnes of Elioenai were Hodajah, and Eliahish, and Delatah, and Akub, and Iohanan, and Delatah, and Anani, seuen.

CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 of Asher, 9 of Iabez, and his prayer, 11 Of Chelub, 24 and Simeon: their habitations, 34 and conquests.

The sonnes of Iudah were Pharez, Zerah, and Carmi, and Iur, and Shobal.

2 And Reatah the sonne of Shobal begate Iabath, and Iabath begate Ahumai, and Lahad: these are the families of the Zorathites.

3 And these were of the father of Etam, Izreel, and Ithma, and Idbash: and the name of their sister was Hazeleponi.

4 And Oenuel was the father of Gedor, and Ezer the father of Hushab: these are the sonnes of Iur the eldest sonne of Ephraim, the father of Beth-lehem.

5 But Ashur the father of Tekoa had two wiues, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temen, and Haashari: these were the sonnes of Naarah.

7 And the sonnes of Heleah were Zerah, Jezobab, and Ethnan.

8 Also Coz begate Anub, and Zobeab, and the families of Abathel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name Iabez, saying, Because I bare him in sorrow.

10 And Iabez called on the God of Israel saying, If thou wilt bleesse me in decree, and enlarge my coastes, and if thine hand bee with mee, and thou wilt cause mee to bee deliuered from euill, that I be not hurt. And God granted the thing that he asked.

11 And Chelub the brother of Shuah begate Behir, which was the father of Esh-ton.

f Saint Matthew saith that Zorobabel was sonne of Zathiel, meaning that he was his nephew according to the Ebrew speech: for he was Pedaliahs sonne.

g So that Shechaniah was Shechaniahs natural sonne, and the other five his nephewes, and in all were sixe.

a Meaning, they came of Iudah, as nephewes and kinsmen: for onely Pharez was his naturall sonne. Gen. 38. 29. and 46. 12. chap. 2. 4.

b The first borne of his mother, and not the eldest sonne of his father.

c Otherwise called Othniel, Iudg. 1. 13.

d It is to be understood, that then he would accomplish his vow which he made.

12 And

|| Or, he that saw the halfe, because the prince ought to ouersee his subiects. n Meaning, the chiefe and principall. || Or, the Zorites, the halfe of the Manathites, o Which were men learned and expert in the law. p Read Numb. 10. 29. and Iudg. 1. 16.

a Hee returneth to the genealogie of Dauid, to shew that Christ came of his stocke. b Which 3. Sam. 3. 3. is called Chiealeb, borne of her that was Nabals wife the Carmelite. c Called also Bathsheba the daughter of Eliam: to they gaue them diuers names, d Elishama, or Elishua, 2. Sam. 5. 16. and Eliphalet died, and Dauid named those sonnes, which were next borne by the same names: in the booke of Kings his children are mentioned which were alieue, where both they were alieue and dead. e So called, because he was preferred to the dignitary royal before his brother Jehoiakim which was the elder. || Or, Iehoshua. 2. King. 23. 30.

12 And Ehton begate Beth-rapha, and Baeab, and Echinah, the father of the cite of Nabath: these are the men of Reebah.

13 ¶ And the sonnes of Kenaz were Dethniel, and Seratah, and the sonne of Dethniel, Harbath.

14 And Meonothai begat Ophrah. And Seratah begate Joab the father of the valley of craftmen: for they were craftsmen.

15 ¶ And the sonnes of Caleb the sonne of Jephunneh, were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Jehaleel were Ziph, and Ziphah, Tiria, and Azareel.

17 And the sonnes of Ezra were Jether, and Mered, and Ephraim, and Jalon, and hee begat Miriam, and Shammah, and Ishbah the father of Eshemoa.

18 Also his wife Jehudith bare Jered the father of Gedor, and Heber the father of Sorcho, and Jekuchiel the father of Zanoah: and these are the sonnes of Bithiah, the daughter of Pharaoh, which Mered took.

19 And the sonnes of the wife of Hodiah the sister of Raham the father of Keilah were the Garmites: and Eshemoa the Daachathite.

20 And the sonnes of Shimon were Amnon, and Rimnah, Ben-hanani, and Tilon. And the sonnes of Ishi were Zoheth and Ben-zoheth.

21 ¶ The sonnes of Shelah, the sonne of Judah, were Er the father of Lecah, and Laadah the father of Marehab, and the families of the households of them that wrought fine linnen in the house of Ashbea.

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, which had the dominion in Moab, and Ishubi Lehem. These also are ancient things.

23 These were potters, and dwelt among plants and hedges: there they dwelt with the king for his worke.

24 ¶ The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerah, and Shaul.

25 Whose sonne was Shalum, and his sonne Ishlam, and his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zaccur his sonne, and Shimeel his sonne.

27 And Shimeel had sixteen sonnes, and six daughters, but his brethren had not many children, neither was all their family like to the children of Judah in multitude.

28 And they dwelt at Beer-sheba, and at Moladah, and at Hazar-shual,

29 And at Bithlah, and at Ezer, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar-shual, at Beth-birei, and at Shaaraim: these were their cities unto the reigne of David.

32 And their townes were Etam, and Ain, Rimmon, and Toker, and Ahan, five cities.

33 And all their townes that were round about these cities unto Baal: These are

their habitations, and the declaration of their genealogie.

34 And Meshobab, and Jamlech, and Joshab the sonne of Amashiah,

35 And Joel, and Jethu the sonne of Joshabiah, the sonne of Seratah, the sonne of Aziel,

36 And Eltonai, and Jaakobah, and Jeshobab, and Alatah, and Adiel, and Jesimiel, and Benaiab,

37 And Ziza the sonne of Shiphai, the son of Allon the sonne of Jedaiab, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they went to the entering in of Gedor, even unto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Uzziah king of Judah, and smote their tents, and the inhabitants that were found there, and destroyed them utterly unto this day, and dwelt in their roomes, because there was pasture there for their sheepe.

42 And besides these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelattah, and Hariat, and Rophalah, and Aziel the sonnes of Ishi were their captaines.

43 And they smote the rest of Amalek that had escaped, and they dwelt there unto this day.

CHAP. V.

1 The birth of the children taken from Reuben, and given to the sonnes of Joseph. 2 The genealogie of Reuben, 11 and Gad, 23 and the half-tribe of Manasseh.

The sonnes also of Reuben, the eldest sonne of Israel (for hee was the eldest, but had defiled his fathers bed, therefore his birthright was given unto the sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.)

2 For Judah prevailed above his brethren, and of him came the Prince, but the birthright was Josephs.)

3 The sonnes of Reuben the eldest son of Israel, were Hanoch and Pallu, Herson, and Carmi.

4 The sons of Joel, Shemaiah his son, Sog his sonne, and Shimeel his sonne,

5 Michah his sonne, Reatah his sonne, and Baal his sonne,

6 Bereah his sonne, whom Elgarh Philistee king of Ashur carried away: he was a Prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Jecel and Zechariah were the chiefe.

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Joel, which dwelt in Aroer, even unto Atboah and Baal-meon.

9 Also

1 For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings unto Gedor, which is in the tribe of Dan,

m And were not slaine by Saul and David,

Gen. 35. 23. and 49. 4.

a Because they were made two tribes, they had a double portion, b That is, he was the chiefest of all the tribes, according to Iakobs prophesie, Gen. 49. 8. & because Christ should come of him.

Gen. 46. 9. exod. 6. 14. num. 26. 5.

c To wit, in the time of Uziah, king of Israel, 2. King 15. 29.

d These places were beyond Jordan toward the East in the land given to the Reubenites,

e The Lord of that valley where the artificers worke. f Called also Elron.

¶ Or, she bare, meaning the second wife of Ezra.

¶ Or, of whom he had Mered.

Gene. 38. 1, 3, 5.

¶ Or, of the inhabitants of Lehem.

g They were King Davids gardeners, and served him in his worke.

Gen. 46. 10. exod. 6. 15.

h His sonne O. had is here omitted.

i These cities belonged to the tribe of Judah, Josh. 19. 1. and were given to the tribe of Simeon.

k Then David restored them to the tribe of Judah,

|| Or, Euphrates.

e The Ishmaelites that came of Hagar Abrahams concubine.

f Both the whole countrey, and one peculiar citie were called by this name Bathan,

g These twaine were the sonnes of Ishmael, Gen. 25. 15.

h To wit, by the Lord that gaue them the victory.

i Elor, sonnes of men,

i Meaning, the captiuitie of the men tribes vnder Tilgath Pilesee.

k Otherwise called Baal-gad,

l Thus God stirred vp the wicked, & vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

9 Also Eastward hee inhabited vnto the entering in of the wilderness, from the riuer || Euphrates: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarenes, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Joel was the chiefeest, and Shapham the second, but Jaani and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, & euen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead the sonne of Michael, the sonne of Issihai, the sonne of Jahdo, the sonne of Buz.

15 Abi the sonne of Abdeel, the sonne of Guni, was chiefe of the household of their fathers.

16 And they dwelt in Gilead in Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh, of those that were valiant men, able to beare shield and sword, and to draw a bowe, exercised in warre, were foure and forty thousand men hundred and threescore, that went out to the warre.

19 And they made warre with the Hagarenes, with Jetur, and Naphish, and Modab.

20 And they were holpen against them, and the Hagarenes were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fifty thousand, and two hundred and fifty thousand sheepe, and two thousand asses, and of persons a hundred thousand.

22 For many fell down wounded, because the war was of God. And they dwelt in their steads vntill the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, euen Ephraim, and Issi, and Eliel, and Azriel, and Jeremiah, and Hodaniah, and Jahziel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land whom God had destroyed before them.

26 And the God of Israel stirred vp the spirit of Pul king of Asshur, and the spirit of

Tilgath Pilesee King of Asshur, and hee carried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto Palah, and Habor, and Hara, and to the riuer Gozan vnto this day.

2. King. 18. 11.

CHAP. VI.

1 The genealogie of the sonnes of Levi. 31 Their order in the ministry of the Tabernacle. 49 Aaron and his sonnes Priests. 54. 57 Their habitations.

The sonnes of Levi, were Gershon, Kohath, and Merari.

2 And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

Gen. 46. 16. exod. 6. 16. chap. 23. 12.

3 And the children of Amram, Aaron, and Moses, and Miriam. And the sonnes of Aaron, Nadab, and Abihu, and Eleazar, and Itamar.

Leuit. 10. 1. Num. 20. 25.

4 Eleazar begate Phinehas, Phinehas begate Abihua,

5 And Abihua begate Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerachiah, and Zerachiah begate Merathai,

7 Merathai begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate Zadok, and Zadok begate Ahimaaz,

a Which was his Priest after that Abiathar was deposed according to the prophesie of Eli the Priest, 1. Sam. 23. 35.

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah, (it was he that was Priest in the house that Salomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

b And did valiantly resist King Vzziah, who would haue vsurped the Priests office, 2. Chron. 26. 17, 18.

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Mulkiah, and Mulkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Jehozadak,

15 And Jehozadak departed, when the Lord carried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar

c That is, he was led into captiuitie with his father Seraiah the high Priest, 2. Kin. 25. 18.

16 The sonnes of Levi were Gershom, Kohath, and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Uzziel.

19 The sonnes of Merari, Dabhi, and Gushi: and these are the families of Levi concerning their fathers.

20 Of Gershom, Libni his sonne, Jahath his sonne, Zimma his sonne,

21 Joah his sonne, Iddo his sonne, Zerach his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, Amram his sonne, * Korah his sonne, Assir his sonne,

d Whoseemeth to be called Izhar, Exo. 6. 21, Num. 16. 1.

23 Elkanah his sonne, and Ebiathar his sonne, and Assir his sonne,

24 Tahath his sonne, Artel his sonne, Uzziel his sonne, and Shaul his sonne.

25 And the sonnes of Elkanah, Amasai, and Abinoah,

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Jeroham his sonne, Elkanah his sonne,

28 And

e Who is also called Ioel, 1 Sam. 8. 2 and the 13. verse of this chapter.

f After it was brought to that place where the Temple should be built, and was no more carried to and fro.
g Read Exod. 27. 21.

h Or, nephew.

i Or, cousin.
h Meaning the cousin of Heman, Verse 33.

i The Levites are called the singers brethren, because they came of the same stocke.
k Read Numb. 4. 4.

28 And the sonnes of Shemuel, the eldest

29 **A**shni, then Abiah.

30 The sonnes of Merari were Mahli Libni his sonne, Shimei his sonne, Uzai his sonne,

31 Shimea his son, Haggiah his sonne, Alaiah his sonne.

32 And these be they whom David set for to sing in the house of the Lord, after that the Arke had rest.

33 And they ministered before the Tabernacle, even the Tabernacle of the Congregation with singing, untill Salomon had built the house of the Lord in Jerusalem: then they continued in their office, according to their custome.

34 And these ministered with their children: of the sonnes of Kohath, Heman a singer, the sonne of Joel, the sonne of Shemuel,

35 The sonne of Elkanah, the sonne of Jeroham, the sonne of Eliel, the sonne of Toah,

36 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

37 The sonne of Elkanah, the son of Joel, the sonne of Azariah, the sonne of Sephanah,

38 The sonne of Tobiah, the sonne of Ashir, the sonne of Abiasaph, the sonne of Kohath,

39 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

40 And his brother Alaph stood on his right hand: and Alaph was the sonne of Berechiah, the sonne of Shimea,

41 The sonne of Michael, the son of Baasiah, the son of Malchiah,

42 The sonne of Ethni, the sonne of Zerab, the sonne of Adaiah,

43 The sonne of Ethan, the sonne of Zimma, the sonne of Shimei,

44 The sonne of Jahath, the son of Gershon, the sonne of Leui.

45 And their brethren the sonnes of Merari were on the left hand, even Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

46 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiyah,

47 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

48 The sonne of Mahli, the son of Musi, the sonne of Merari, the sonne of Leui.

49 And their brethren the Levites were appointed unto all the service of the Tabernacle of the house of God.

50 But Aaron and his sonnes burnt incense vpon the Altar of burnt offering, and on the Altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

51 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihu his sonne,

52 Bukki his sonne, Uzzi his sonne, Zerabiah his sonne,

53 Meraioth his son, Amariah his sonne,

Abitub his sonne,

54 Zadok his sonne, and Ahimaaz his sonne.

55 And these are the dwelling places of them throughout their townes and coasts, even of the sonnes of Aaron for the family of the Kohathites, for the lot was theirs.

56 So they gave them Hebron in the land of Iudah, and the suburbs thereof round about it:

57 But the field of the citie, and the villages thereof they gave to Caleb the sonne of Iephunnah.

58 And to the sonnes of Aaron they gave the cities of Iudah for refuge, even Hebron and Libna with their suburbs, and Jattir, and Ekremoa with their suburbs,

59 And Ashan and her suburbs, & Bethshemesh and her suburbs,

60 And of the tribe of Benjamin, Geba and her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs:

61 All their cities were thirteene cities by their families.

62 And to the sonnes of Kohath the remnant of the family of the tribe, even of the halfe tribe of the halfe of Manasseh, by lot ten cities.

63 And to the sonnes of Gershon, according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

64 Unto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

65 Thus the children of Israel gave to the Levites cities with their suburbs.

66 And they gave by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names.

67 And they of the families of the sonnes of Kohath had cities, and their coasts out of the tribe of Ephraim.

68 And they gave unto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

69 Jokmeam also and her suburbs, and Beth-horon with her suburbs,

70 And Alalon and her suburbs, & Gathrimmon and her suburbs,

71 And out of the halfe tribe of Manasseh, Anar and her suburbs, and Basan and her suburbs: for the families of the remnant of the sonnes of Kohath.

72 Unto the sonnes of Gershon out of the family of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and Ashtaroth with her suburbs,

73 And out of the tribe of Issachar, Kedesh and her suburbs, Daberath and her suburbs,

74 Ramoth also and her suburbs, and Anem

Or, cities which were giuento the Levites.

m They were first appointed and prepared for.

n Which was also called Kirjath-arba, Gen. 23. 2. Josh. 21. 11.

o That he that had killed a man might flee thereunto for succour, til his cause were tried, Deut. 19. 2.

p Which Ioshua calleth Holon, Josh. 15. 51. and 21. 15.

q Or, Almon, Josh. 21. 18.

r That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh, and out of Ephraim, verse 66.

s Josh. 21. 21.

t Or, Tanach, Josh. 21. 25.

u Or, Gath-rimmon.

v Who in the first verse is called also Gershon.

w Or, Bashterah, Josh. 21. 27.

x Or, Kishon, Josh. 21. 28.

y Or, Iarmuth, Josh. 21. 29.

Or, Eugannim,
Josh. 21. 39.

Or, Helkab.
Josh. 21. 31.

Or, Ammishdor,
Josh. 21. 32.

Or, Karian,
Josh. 21. 32.

Or, Lokneam,
Or, Kartah,
Josh. 21. 34.

Josh. 20. 8. and
21. 36.

|| Anem with her suburbs.

74 And out of the tribe of Asher, Masbal and her suburbs, and Abdon and her suburbs,

75 And || Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galile and her suburbs, and || Hammon and her suburbs, and || Kirjathaim and her suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, || Rimmon and her suburbs, || Taboz and her suburbs.

78 And on the other side Jordan, by Jericho, even on the East side of Jordan, out of the tribe of Ruben, * Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 And Kedemoth with her suburbs, and Shephath with her suburbs.

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jaazar with her suburbs.

CHAP. VII.

1 The genealogy of Issachar, 6 Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.

And the sonnes of Issachar were Tola, and || Duah, 2 Jashub, and Shimroni four.

2 And the sonnes of Tola, Uzzi, and Rephalah, and Jertiel, and Jahmai, and Jibsam, and Shemuel, heads in the households of their fathers. Of Tola were valiant men of warre in their generations, b whose number was in the dayes of David two and twentie thousand and five hundred.

3 And the sonne of Uzzi was Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Joel, and Jothiah, c five men all princes.

4 And with them in their generations after the household of their fathers were bands of men of warre for battell, five and thirtie thousand: for they had many wives and children.

5 And their || brethren among all the families of Issachar were valiant men of war: reckoned in all by their genealogies fourescore and seven thousand.

6 The sonnes of Beniamin were Bela, and Becher, and d Jediah, e three.

7 And the sonnes of Bela, Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twenty thousand and thirty and foure.

8 And the sonnes of Becher, Zemirah, and Joash, and Eliezer, and Elienai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth: all these were the sons of Becher.

9 And they were numbered by their genealogies according to their generations, and the chiefs of the houses of their fathers, valiant men of warre, twentie thousand and two hundred.

10 And the sonne of Jediah was Bilhan, and the sonnes of Bilhan, Jeush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Charish, and Abishahar.

11 All these were the sonnes of Jediah, chiefs of the fathers, valiant men of warre, seuentee thousand and two hundred, marching in battell aray to the warre.

12 And Shuppim, and Huppim were the sonnes of || Ir, but Hushim was the sonne f of another.

13 The sonnes of Naphtali, Jahziel, and Guni, and Jezer, and || Shallum g of the sonnes of Bilhah.

14 The sonne of Manasseh, was Ashiel, whom thee bare unto him, but his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife the sister of Huppim & Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name || Peresh, and the name of his brother was Sheresh: and his sonnes were Ulam and Rakem.

17 And the sonne of Ulam was Bedan. These were the sonnes of Gilead the sonne of Machir the sonne of Manasseh.

18 And h his sister Holochereth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida were Abian, and Shechem, and Likhi, and Aniam.

20 The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of i Gath that were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his || brethren came to comfort him.

23 And when he went in to his wife, she conceived, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his || daughter was Sherah, which built Beth-horon the nether, and the upper, and Uzzen Sheerah.

25 And Ephah was his k sonne, and Re-sheph, and Elah his sonne, and Ehan his sonne,

26 Laadan his sonne, Ammiud his son, Elshama his sonne,

27 Non his sonne, Jehoahua his sonne.

28 And their possessions and their habitations were Beth-el and the villages thereof, and Eastward Maaran, and Westward Ezer with the villages thereof. Shechem also and the villages thereof, unto || Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages. Megiddo and her villages. Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.

Or, Ir. f Meaning, that he was not the sonne of Beniamin, but of Dan, Gen. 46. 23.

Or, s. Asher. Or, Shilem. Gen. 46. 24.

g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25. Num. 26. 29. 31. Josh. 17. 1. Or, Lezer, Num. 26. 30.

h Meaning, the sister of Gilead,

i Which was one of the five principall cities of the Philistims, slew the Ephraimites. Or, kinsfolke.

Or, netce.

k To wit, of Ephraim.

Or, Phusah, a Who also is called Iob, Gen. 46. 13.

b That is, their number was found thus great when David numbred the people, 2. Sam. 24. 1.

c Meaning, the foure sonnes and the father.

Or, kinsmen.

d Called also Ashbel, Gen. 46. 21. Num. 26. 38.

e Which were the chiefs: for else there were seven in all, as appeareth, Gen. 46. 21.

Gen. 46. 17.

30 The sonnes of Aher were Iunah, and Ihuah, and Ihuah, and Beriab, and Serah their sister.

31 And the sonnes of Beriab, Heber, and Balchiel, which is the father of Birzauith.

32 And Heber begat Iaphlet, and Shomer, and Hotham, and Shuah their sister.

Or, Kumbal.

33 And the sonnes of Iaphlet were Palsach, and Bimbal, and Ahuath: these were the children of Iaphlet.

34 And the sonnes of Shamar, Abi, and Rohgab, and Jehubbah, and Aram.

35 And the sonnes of his brother Helem, were Zophah, and Jimna, and Sheleth, and Amal.

36 The sonnes of Zophah, Suah, and Harneypher, and Shual, and Beri, and Imrah,

37 Bezor, and Hod, and Shamma, and Shullshah, and Ithyan, and Beera.

38 And the sonnes of Jether, Jephunneh, and Dispa, and Ara.

39 And the sonnes of Ulla, Parah, and Daniel, and Rizia.

40 All these were the children of Aher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies, for warre and for battell, to the number of ffe and twenty thousand men.

CHAP. VIII.

1 The sonnes of Benjamin, 33 and race of Saul.

Benjamin also begat Bela his eldest son, Abihel the second, and Ahara the third.

2 Rohab the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abihua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these are the sonnes of Chud: these were the chiefe fathers of those that inhabited Geba: and they were caried away captiues to Monabath.

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and hee begate Uzza and Abihud.

8 And Shabaraim begat certaine in the country of Moab, after hee had sent away Hushim and Baara his wiues.

9 He begat, I say, of Hodeh his wife, Jobab and Sibia, and Hetha, and Balcham,

10 And Jeuz, and Shachia, and Mirma: these were his sonnes and chiefe fathers.

11 And of Hushim hee begate Ahirub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Bisham, and Sharned (which built Dno, and Lod, and the villages thereof.)

13 And Beriab, and Shema (which were the chiefe fathers among the inhabitants of Atalon: they draue away the inhabitants of Gath.)

14 And Abio, Shashak, and Jerimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joba, the sonnes of Beriab,

17 And Zebadiah, and Bethullam, and Bizki, and Heber,

18 And Shimerai, and Iziah, and Jobab, the sonnes of Elpaal,

19 Jakun also, and Zichri, and Sabdi,

20 And Elienai, and Zilletai, and Eltel,

21 And Adanah, and Beraiab, and Shum-

22 And Ithyan, and Eber, and Eltel,

23 And Abson, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothiah,

25 Jphedetai and Benuei the sonnes of Shathak,

26 And Shamsherai, and Shebariah, and Arhathiah,

27 And Jaareeshlah, and Eliah, and Zichri, the sonnes of Jeroham.

28 These were the chiefe fathers according to their generations, even princes which dwelt in Jerusalem.

29 And at Gibeon dwelt the father of Gibeon, and the name of his wife was Baachab.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidoi, and Ahio, and Zacher,

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Jerusalem, even by their brethren.

33 And Mer begate Kish, and Kish begat Saul, and Saul begat Jonathai, and Balchithua, and Abinadab, and Eshbaal.

34 And the sonne of Jonathai was Meribbaal, and Meribbaal begate Micah.

35 And the sonnes of Micah were Pithon, and Selech, and Tarca, and Ahaz.

36 And Ahaz begate Jehoahab, and Jehoahab begate Alemeth, and Azmauerth, and Zimri, and Zimri begate Moza.

37 And Moza begate Wineah, whose son was Rappah, and his sonne Elealah, and his sonne Azel.

38 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, and Shmael, and Sheariah, and Shadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshai his brother were Ullam his eldest sonne, Jeush the second, and Eliphelet the third.

40 And the sonnes of Ullam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were of the sons of Benjamin.

CHAP. IX.

1 All Israel and Iudah numbered. 10 Of the Priests and Levites 11, 18. And of their offices.

Thus all Israel were numbered by these genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were caried away to Babel for their transgression.

2 And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, even Israel, the Priestes, the Levites, and the Perbintians.

3 And in Jerusalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim and Manasse.

4 Elthai the sonne of Amshud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the son of Iudah.

5 And of Shiloni, Alaiab the eldest, and his sonnes.

e The chiefe of the tribe of Benjamin that dwelt in Jerusalem. Chap. 9. 35.

f Who in the 1. Sam. 9. 1. is called Abiel. g He is also named Ishbosheth, 2. Sam. 2. 8. h He is likewise called Mephibosheth, 2. Sam. 9. 6.

a Hitherto hath described their genealogies before they went into captiuitie, and now he describeth their historie after their returne, b Meaning, he Gibeonites, which serued in the temple, read 1oth. 9. 23.

a He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul.

b Meaning the inhabitants of the citie Geba, c To wit, Ehud.

d After he had put away his two wiues,

6 And the sons of Zerab, Jeuel, and their brethren five hundred and ninety.

7 And the sonnes of Benjamin, Gallu the sonne of Meshullam, the sonne of Hodasiah, the sonne of Hasemah.

8 And Ibneiah the sonne of Jeroham, and Elah the sonne of Uzzi, the sonne of Michi, and Meshullam, the sonne of Shephai, the sonne of Reuel, the sonne of Ibneiah.

9 And their brethren according to their generations, nine hundred fifty and five, all these men were chief fathers in the households of their fathers.

10 And of the Priests, Jedatah, and Jehoiarib, and Jachin,

11 And Azariah the sonne of Bilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Abitub, the chief of the house of God,

12 And Adabai the son of Jeroham, the sonne of Bakhur, the son of Balchiah, and Baalat the sonne of Adiel, the sonne of Jahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chief of the households of their fathers, a thousand seven hundred and threescore valiant men, for the worke of the service of the house of God.

14 And of the Levites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Merari,

15 And Bakkakkar, Doreth, and Galal, and Mattaniah the sonne of Bicha, the son of Zichri, the sonne of Alaph,

16 And Dabiah the sonne of Shematah, the sonne of Galal, the sonne of Jeduthun, and Berechiah the sonne of Ala, the sonne of Etkanah, that dwell in the villages of the Levitical cities.

17 And the porters were Shallum, and Akkub, and Talmon, & Ahiman, and their brethren: Shallum was the chief.

18 For they were porters to this time by companies of the children of Levi unto the Kings gate Eastward.

19 And Shallum the sonne of Koz, the sonne of Eliafah the sonne of Kozah, and his brethren the Kozathites (of the house of their father) were over the worke and office to keepe the gates of the Tabernacle: for their families were over the host of the Lord, keeping the entrie.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshemaiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates two hundred and twelve, which were numbered according to their genealogies by their townes. David established these and Samuel the Seer in their perpetuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren which were in their

townes, came at seven dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Levites, and had charge of the chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuary, and of the floure, and the wine, and the oyle, and the incense, and the sweet odours.

30 And certaine of the sons of the Priests made oymments of sweete odours.

31 And Mattithiah one of the Levites which was the eldest sonne of Shallum the Kozhite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the sonnes of Kohath, had the oversight of the shewbread to prepare it euery Sabbath.

33 And these are the fingers, the chiefe fathers of the Levites, which dwell in chambers, and had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefe fathers of the Levites according to their generation, and the principall which dwell at Ierusalem.

35 And in Gibeon dwelt the father of Gibeon, Jeiel, and the name of his wife was Maachah.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Mer, and Nadab,

37 And Gedoz, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: they also dwell with their brethren at Ierusalem, euen by their brethren.

39 And Mer begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Balchisua, and Abinadab, and Eshbaal.

40 And the sonne of Jonathan, was Meribbaal: and Meribbaal begat Mirah.

41 And the sonnes of Mirah were Pithon, and Melech, and Tahzeu.

42 And Ahaz begat Jarah, and Jarah begate Alemeth, and Azmaueh, and Zimri, and Zimri begat Moza,

43 And Moza begat Binea, whose sonne was Rephatah, and his sonne was Eleasah and his sonne Azel.

44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, & Imnael, and Sheariah, and Dabiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistines, 4 In which hee dieth, 6 and his sonnes also, 13 The cause of Sauls death.

Then the Philistines fought against Israel: and the men of Israel fledde before the Philistines, and fell downe slaine.

g They serued weekly, as Exe. 4.10.

h Or, opening of the doores.

h Whereof the meat offering was made, Leuit. 2.1,

Exod. 25.30,

i But were continually occupied in singing praises to God.

Chap. 8. 29. Or, Abigibon.

1. Sam. 14. 51. Chap. 8. 33.

k Who was also called Ieboadab, Chap. 8. 36.

Or, chiefe of the families.

c That is, he was the high Priest.

d To serue in the Temple, euery one according to his office.

e So called, because the King came into the Temple thereby, and not the common people. f Their charge was that none should enter into those places which were only appointed for the Priests to minister in.

Or, for their families.

slaine in mount Gilboa.

2 And the Philistines pursued after Saul and after his sonnes, & the Philistines smote Jonathan and Abinadab, and Balchithua the sonnes of Saul.

† Ebr. Jonad.

3 And the battell was sore against Saul, and the archers † hit him, and he was wounded of the archers.

4 Then said Saul to his armour bearer, Draw out thy sword, and thrust mee thorow therewith, lest these vncircumcised come and mocke at me: but his armour bearer would not, for he was sore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul dyed and his three sonnes, and all his house, they dyed together.

7 And when all the men of Israel that were in the valley saw how they fled, & that Saul and his sonnes were dead, they forsook their cities, and fledde away, and the Philistines came and dwelt in them.

† Ebr. fallen.

8 And on the morrow when the Philistines came to spoile them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistines round about to publish it vnto their idoles, and to the people.

10 And they layde by his armour in the house of their god, and set by his head in the house of Dagon.

a Which was the idole of the Philistines, and from the belly downward had the forme of a fish, and vponward of a man.

11 ¶ When all they of Iabesh Gilead heard all that the Philistines had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

1. Sam. 31. 13.

13 So Saul died for his transgression, that hee committed against the Lord, * euen against the word of the Lord, which he kept not, and in that he sought and asked counsell of a † familiar spirit,

† Or, witch and sorceresse.
2. Sam. 28. 8.

14 And asked not of the Lord: therefore hee slew him, and turned the kingdom vnto Dauid the sonne of Iſſai.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Iebusites rebell against Dauid from whom hee taketh the towne of Zion. 6 Joab is made captaine. 10 His valiant men.

2. Sam. 5. 1.

a This was after the death of Iſſi-boseth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and fixe months in Hebron. 2. Sam. 5. 5.

¶ Then * all Israel gathered themselves to Dauid vnto Hebron, saying, Behold, we are thy bones, and thy flesh.

2 And in time past, euen when Saul was king, thou Iſſedst Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt bee captaine ouer my people Israel.

3 So came all the Elders of Israel to the King to Hebron, and Dauid made a covenant with them in Hebron, before the Lord. And they anointed Dauid king ouer Israel, * according to the word of the Lord,

1. Sam. 16. 13.

by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus sayd to Dauid, Thou shalt not come in hither. Nevertheless Dauid tooke the towne of Zion, which is the citie of Dauid.

6 And Dauid said, * Whosoever smiteth the Iebusites, first, shall bee the chiefe and captaine. So Joab the sonne of Zeruiah went first by, and was captaine.

2. Sam. 5. 8.

7 And Dauid dwelt in the towne: therefore they called it the citie of Dauid.

8 ¶ And hee built the citie on euery side, from Billo such round about: and Joab repaired the rest of the citie.

2. Sam. 5. 9.

9 And Dauid prospered and grew: for the Lord of hosts was with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid, and loyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

2. Sam. 23. 8.

11 And this is the number of the valiant men, whom Dauid had, Iſſi-boseth the son of Achish, the chief among thirtie: hee lift vp his speare against thre hundred, whom he slew at one time.

b Meaning the most excellent and best esteemed for his valiantnesse: some reade the chiefe of the princes.
† Or, his vnde.

12 And after him was Eleazar the sonne of Dodo the Ahohite, which was one of the thre valiant men.

13 He was with Dauid at Pas-dammim, and there the Philistines were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistines.

14 And they stood in the mids of the field, and * saued it, and slewe the Philistines: so the Lord gaue a great victorie.

15 ¶ And thre of the * thirtie captaines went to a rocke to Dauid into the caue of Adullam. And the armie of the Philistines camped in the valley of Rephaim.

c This act is referred to Sham-mah, 2. Sam. 23. 11, which seemeth was the chiefe of these.

16 And when Dauid was in the holde, the Philistines garrison was at Beth-lehem.

17 And Dauid longed, and sayd, * Oh, that one would giue mee to drinke of the water of the well of Beth-lehem that is at the gate.

d That is, Eleazar and his two companions.
2. Sam. 23. 15.

18 Then these thre brake thorow the hold of the Philistines, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: should I drinke the blood of these mens liues: for they haue brought it with the jeopardy of their liues: therefore hee would not drinke it: these things did these thre mightie me.

e That is, this water for the which they ventured their blood.

20 ¶ And Abishai the brother of Joab, he was chiefe of the thre, and hee lift vp his speare against thre hundred, and slew them, and had the name among the thre.

21 Among the thre hee was moze honorable then the two, and hee was their Captaine: * but hee attained not vnto the first thre.

2. Sam. 23. 19.

22 Benaiah the sonne of Jehoiada (the sonne

sonne of a valiant man) which had done many acts, and was of Kabzeel, hee slew two strong men of Moab: he went downe also and slew a lion in the mids of a pit in time of snow.

23 And he slew an Egyptian, a man of great stature, even five cubites long, and in the Egyptians hand was a speare like a weavers beame: and hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benatah the sonne of Jehoiada, and had the name among the three worthies.

25 Behold, hee was honourable among thirtie, but hee attained not unto the first three. * And David made him of his counsell.

26 These also were valiant men of war, Alabel the brother of Joab, Elhanan the sonne of Dodo of Bethle-hem,

27 Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkezh the Tekoite, Abizer the Antothite,

29 Sibbecai the Husathite, Ithai the Arbathite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeath, of the children of Benjamin, Benatah the Pirathonite,

32 Hurai of the rulers of Gash, Abiel the Arbathite,

33 Azmaveh the Baharumite, Elshaba the Shaalbomite,

34 The sonnes of Hachem the Gizonite, Jonathan the sonne of Shageh the Warite,

35 Abiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur,

36 Hopher the Becherathite, Abitah the Pelonite,

37 Hetro the Carmelite, Naarai the son of Eshai,

38 Joel the brother of Nathan, Sibhear the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berorite, the armour bearer of Joab the sonne of Seruiab,

40 Ira the Ithite, Garib the Ithite,

41 Uriah the Hittite, Zabab the sonne of Ahai,

42 Adina the sonne of Shiza, the Reubenite, a captaine of the Reubenites, and thirtie with him.

43 Hanan the sonne of Maachah, and Josephat the Pirathite,

44 Azia the Asherathite, Shama, and Jeiel the sonnes of Otham the Aroerite,

45 Jedaiel the sonne of Shimi, and Joab his brother the Ezrite,

46 Eliel the Mahanite, and Jeribai, and Josai the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliezer and Obad, and Jaasiel the Moabite.

CHAP. XII.

1 Who they were that went with David when hee fled from Saul, 14 Their valiantnesse, 23 They that

came unto him unto Hebron out of every tribe to make him king.

These also are they that came to David to ^a Bzklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could vse the right and the left hand with stones and with arrowes, and with bowes, and were of Sauls ^b brethren, even of Benjamin.

3 The chiefe were Abiezer, and Joash the sonnes of Shemaah the Gibeathite, and Jeziel and Pelet the sons of Asnaueh, Berachah, and Iehu the Antochite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboute the thirtie, and Jeremiah, and Jehaziel, and Iohanan, and Joshabad the Gederatite,

5 Eluzai, and Jeremoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishia, and Azariel, and Jozer, Jashobeam of Makozehin,

7 And Joelah, and Zebadiah the sonnes of Jeroham of ^c Gedor.

8 And of the Gadites there separated themselves some unto David into the holde of the wilderness, valiant men of warre, and men of armes, and apt for battell, which could handle ^d speare and shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnesse.

9 Ezer, the chiefe, Obadiah the second, Eliab the thirde,

10 ^e Ishmanah the fourth, Jeremiah the fift,

11 Attai the sixt, Eliel the seuenth,

12 Iohanan the eight, Elzabab the ninth,

13 Jeremiah the tenth, Machannai the eleuenth.

14 These were the sonnes of Gad, Captaines of the hoste: one of the least could resist an hundred, and the greatest a thousand.

15 These are they that went ouer Jordan in the ^f first moneth when hee had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Benjamin, and Judah to the holde unto David.

17 And David went out to meeete them, and answered, and sayd unto them, If yee bee come peaceably vnto mee, to helpe mee, mine heart shall be knit vnto you, but if you come to betray mee to mine aduersaries, seeing there is no wickednesse in mine handes, the God of our fathers beholde it, and re-buke it.

18 And the ^g Spirit came vpon Amasai, which was the chiefe of thirtie, and hee sayd, Thine are wee, David, and with thee, O sonne of Ishai, Peace, peace be vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then David receiued them, and made them Captaines of the gar-rison.

a To take his part against Saul who persecuted him.

b That is, of the tribe of Benjamin wherof Saul was, and where, in were excellent throwers with slings, Iudg. 20. 16.

c Or, Gedna.

d Or, buckler. c Meaning, fierce and terrible.

e Or, Mashmannah.

f Which the Ebrews called Nisan and Abib, conteining halfe March, and halfe April, when Iordan was wont to ouerflow his bankes, reade Iosh. 3. 15.

g The spirit of boldnesse and courage moued him to speake thus.

f They came onely to helpe Dauid, and not to succour the Philistines, which were enemies to their country.

1. Sam. 29. 4.
|| Or, on the top of our heads.

g To wit, of the Amalekites, which had burned the citie Ziklag, 1. Sam. 30. 1. 9.
h Meaning, mighty or strong: for the Hebrewes say a thing is of God, when it is excellent.

|| Or, luckler.

i Of the Levites which came by descent of Aaron,

k That is, the greatest number tooke Sauls part.

l Men of good experience, which knew at all times what was to be done.
|| Or, set themselves in array.
† Ebr. heart and brast.

m So that his whole host were three hundred twenty and two thousand, two hundred, twenty and two.

|| Or, fight in their array.

|| Or, with a good courage.

19 And of Manasse some fell to Dauid, when he came with the Philistines against Saul to battell, but they helped them not: for the princes of the Philistines by aduisement sent him away, saying, He will fall to his master Saul: for our heads.

20 As he went to Ziklag, there fell to him of Manasse, Amnah, and Jozabab, and Iediel, and Michael, and Jozabab, and Elitai, and Zicai, heads of the thousands that were of Manasse.

21 And they helped Dauid against that band: for they were all valiant men, and were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, untill it was a great hoste, like the hoste of God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and speare, were six thousand and eight hundred, armed to the warre.

25 Of the children of Simeon valiant men of warre, seven thousand and an hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada was the chiefe of them of Aaron: and with him three thousand and seven hundred.

28 And Zadok a yong man very valiant, and of his fathers household, came two and twenty captaines.

29 And of the children of Benjamin the brethren of Saul three thousand: for a great part of them vnto that time kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eightene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar, which were men that had vnderstanding of the times, to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand: which could set the battell in array: they were not of a double heart.

34 And of Naphtali a thousand captaine, and with them with shield and speare seven and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand and six hundred.

36 And of Asher that went out to the battell, and were trained in the warres, fourtie thousand.

37 And of the other side of Jordan of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with all instruments of warre to fight with, an hundred and twentie thousand.

38 All these men of warre that could leade an armie, came with vpright heart to

Hebron, to make Dauid King ouer all Israel: and all the rest of Israel was of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinkeing: for their brethren had prepared for them.

40 Moreover they that were nere them vntill Issachar, and Zebulun, and Naphtali, brought bread vpon asses, and on camels, and on mules, and on oxen, even meat, flour, figges, and raisins, and wine and oyle, and beecus, and sheepe abundantly: for there was toy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kirjath-earim to Ierusalem. 9 Uzza dieth because he touched it.

AND Dauid counselled with the captaines of thousands and of hundreds, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, It is seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priestes and the Levites in the cities and their suburbs) that they may assemble themselves vnto vs.

3 And wee will bring againe the Arke of our God to vs: for wee sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 So Dauid gathered all Israel together from Shihor in Egypt, euen vnto the entering of Hamath, to bring the Arke of God from Kirjath-earim.

6 And Dauid went vp and all Israel to Baalath, in Kirjath-earim, that was in Iudab, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Uzza and Ahio guided the cart.

8 And Dauid and all Israel played before God with all their might, both with songs and with harpes, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 And when they came vnto the threshing floore of Chidon, Uzza put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Uzza, and he smote him, because hee layd his hand vpon the Arke: so hee dieth there before God.

11 And Dauid was angry, because the Lord had made a breach in Uzza, and hee called the name of that place Perez: Uzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to mee the Arke of God?

13 Therefore Dauid brought not the Ark to him into the citie of Dauid, but caused

Num. 4. 1. 5. so that here all good intentions are condemned, except they be commanded by the word of God.

n Therest of the Israelites.

a His first care was to restore Religion, which had in Sauls dayes bene corrupted and neglected.

2. Sam. 6. 2.

b Or, Nilus.

c That is, from Gibeaz, where the inhabitants of Kirjath-earim had placed it in the house of Abinadab, 2. Sam. 6. 3.

|| Or, Baals yeade 2. Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke, where God shewed himselfe: so that the signe is taken for the thing signified, which is common to all Sacraments both in the old and new Testament. e Called also Nachon, 2. Sam. 6. 6 f Before the Arke, for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priestes.

g Who was a Levite, and called Githite, because hee had dwelt at Gath.

it to turne into the house of David Edom the Gittite.

14 So the Arke of God remained in the house of David Edom, even in his house three moneths: and the Lord blessed the house of David Edom, and all that he had.

CHAP. XIII.

1 Hiram sendeth wood and workemen to David. 4 The names of his children. 8. 14 By the counsell of God hee goeth against the Philistines, and overcometh them. 15 God fighteth for him.

Then sent Hiram the king of Tyre messengers to David, and cedar trees, with masons and carpenters to build him an house.

2 Therefore David knew that the Lord had confirmed him King over Israel, and that his kingdom was lift up on high, because of his people Israel.

3 Also David tooke more wives at Jerusalem, and David begate more sonnes and daughters.

4 And these are the names of the children which he had at Jerusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ithar, and Elisua, & Elpalet.

6 And Nogah, and Nephthai, and Naphtai,

7 And Elithama, and Berlekada, and Eliphalet.

8 But when the Philistines heard that David was anointed King over Israel, all the Philistines came up to seeke David. And when David heard, hee went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 Then David asked counsell at God, saying, Shall I goe up against the Philistines, and wilt thou deliver them into mine hand? And the Lord said unto him, Goe up: for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there: and David said, God hath divided mine enemies with mine hands, as waters are divided: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and David said, Let them even be burnt with fire.

13 Again the Philistines came and spread themselves in the valley.

14 And when David asked againe counsell at God, God said unto him, Thou shalt not goe up after them, but turne away from them, & thou shalt come upon them over against the mulberry trees.

15 And when thou hearest the noise of one going in the tops of the mulberry trees, then get thee out to battell: for God is gone forth before thee, to smite the host of the Philistines.

16 So David did as God had commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the Lord brought the feare of him upon all nations.

CHAP. XV.

David prepareth an house for the Arke. 4 The number and order of the Levites. 16 The singers are

chosen out among them. 25 They bring againe the Arke with joy. 29 David dancing before it, & discomfited of his wife Michal.

And David made him houses in the citie of David, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then David said, None ought to carrie the Arke of God but the Levites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the Arke of the Lord unto his place, which he had ordained for it.

4 And David assembled the sonnes of Aaron, and the Levites.

5 Of the sonnes of Kohath, Ariel the chiefe, and his brethren sixscore.

6 Of the sonnes of Merari, Asaiab the chiefe, and his brethren two hundred and twentie.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundred and thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of Iedion, Eliel the chiefe, and his brethren fourscore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 And David called Zadok and Abiathar, the Priests, and of the Levites, Ariel, Asaiab, and Joel, Shemaiah, and Eliel, and Amminadab:

12 And hee said unto them, Pee are the chiefe fathers of the Levites: sanctifie your selves, and your brethren, and bring up the Arke of the Lord God of Israel unto the place that I have prepared for it.

13 For because ye were not there at the first, the Lord our God made a breach among vs: for we fought him not after due order.

14 So the Priests and the Levites sanctified themselves to bring up the Arke of the Lord God of Israel.

15 And the sonnes of the Levites bare the Arke of God upon their shoulders with the barres, as Moses had commanded, according to the word of the Lord.

16 And David spake to the chiefe of the Levites, that they should appoint certaine of their brethren to sing with instruments of musike, with viols and harpes, and cymbals, that they might make a sound, and lift up their voice with joy.

17 So the Levites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, & of the sons of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Amnath, and Maaseiah, and Mattithiah, and Eliphalet, and Mikneah, and Obed-Edom, and Jehiel the porters.

19 So Heman, Asaph, and Ethan were singers to make a sound with cymbals of brass,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab,

a That was in the place of the citie called Zion, 2 Sam. 5. 7, 9. Numb. 4. 3, 10.

q From the house of Obed Edom, 2 Sam. 6. 10, 11.

|| Or, kinsemen.

c Who was the sonne of Uzziel, the fourth sonne of Kohath, Exod. 6. 18, 21, and numb. 3. 10. d The third sonne of Kohath, Exo. 6. 18.

e Prepare your selves, and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle, Chap. 13. 10. f According as he hath appointed in the Law. Exod. 25. 14, 15.

g These instruments and other ceremonies, which they observed, were instructions of their infancy, which continued to the coming of Christ. h Which were inferiour in dignitie.

2 Sam 5, 11, 12

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2 Sam. 5. 14. so there are but eleven, and here thirteen || Or, Eliada.

c That is, the valley of diuisions, because the enemies were disperied there like waters.

i This was an instrument of musick, or a certain tune, whereunto they accustomed to sing Psalmes.

k Which was the eight tune, over the which he that was most excellent, had charge.

l To wit, to appoint Psalmes and songs to them that sung.

m With Berechiah and Elkanah, Verse 23.

n That is, gave them strength to execute their office.

o Besides the bullocke and the fat beast, which David offered at every sixt pace,

3. Sam. 6. 13.

p Read 3. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords covenant made with them,

3. Sam. 9. 16.

Eliah, and Maasiah, and Benaiab with viols on Alamoth.

21 And Maasiah, and Eliphel, and Hineah, and Obed EDOM, and Itiel, and Asaph, with harpes upon Sheminith Instrument.

22 But Chenaniah the chiefe of the Levites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Jehoshaphat, and Serhanai, and Amasai, and Zechariah, and Benaiab, and Eliezer the Priests did blow with trumpets before the Arke of God, and Obed EDOM and Itiel were porters for the Arke.

25 So David and the Elders of Israel and the captains of thousands went to bring up the Arke of the covenant of the Lord from the house of Obed EDOM with joy.

26 And because that God helped the Levites that bare the Arke of the covenant of the Lord, they offered seven bullocks and seven rammes.

27 And David had on him a linnen garment, as all the Levites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and upon David was a linnen Ephod.

28 Thus all Israel brought up the Arke of the Lords Covenant with shouting, and sound of corymb, and with trumpets, and with cymbals, making a sound with viols and with harpes.

29 And when the Arke of the Covenant of the Lord came into the citie of David, Michal the daughter of Saul looked out at a window, and saw King David dancing and playing, and she despised him in her heart.

CHAP. XVI.

i The Arke being placed, they offer sacrifices, 4 David ordaineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalm to be sung in praise of the Lord.

So they brought in the Arke of God, and set it in the mids of the Tabernacle that David had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when David had made an end of offering the burnt offering, and the peace offerings, he blessed the people in the name of the Lord.

3 And he dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And he appointed certaine of the Levites to minister before the Arke of the Lord, and to rehearse, and to thanke and praise the Lord God of Israel.

5 Asaph the chiefe, and next unto him Zechariah, Itiel, and Shemiramoth, and Jehiel, and Machabiah, and Eliah, and Benaiab, and Obed EDOM, each Itiel with instruments, viols and harpes, and Asaph to make a sound with cymbals,

6 And Benaiab and Jahaziel Priests, with trumpets continually before the Arke

of the Covenant of God.

7 Then at that time David did appoint at the beginning to give thanks to the Lord by the hand of Asaph and his brethren.

8 Praise the Lord, and call upon his name: declare his works among the people.

9 Sing unto him, sing praise unto him, and talke of all his wonderfull works.

10 Reioyce in his holy name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord & his strength: seeke his face continually.

12 Remember his marvellous works that hee hath done, his wonders, and the judgments of his mouth.

13 O seed of Israel his servant, O the children of Iakob his chosen.

14 Wee is the Lord our God: his judgments are throughout all the earth.

15 Remember his covenant for ever, and the word, which hee commanded to a thousand generations:

16 Which he made with Abraham, and his oath to Izhak:

17 And hath confirmed it to Iakob for a Law, and to Israel for an everlasting Covenant,

18 Saying, To thee will I give the land of Canaan, the lot of your inheritance,

19 When ye were fewe in number, ye, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Wee suffered no man to doe them wrong: but rebuked kings for their sakes, saying,

22 Touch not mine anointed, and doe my Prophets no harme.

23 Sing unto the Lord all the earth: declare his salvation from day to day.

24 Declare his glory among the nations, and his wonderfull works among all people.

25 For the Lord is great and much to be praised, and hee is to be feared above all gods.

26 For all the gods of the people are idols, but the Lord made the heavens.

27 Praise and glory are before him: power and beaultie are in his place.

28 Give unto the Lord, ye families of the people: give unto the Lord glory and power.

29 Give unto the Lord the glory of his name: bring an offering, and come before him, and worship the Lord in the glorious Sanctuary.

30 Tremble ye before him, all the earth: surely the world shall bee stable and not move.

31 Let the heavens reioyce, and let the earth bee glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roar, and all that therein is: let the field be joyfull and all that is in it.

33 Let the trees of the wood then reioyce

c David gave them this Psalm to praise the Lord, signifying that in all our enterpraises the Name of God ought to be praised and called upon.

Psalm 105. 1.

Psalm 12. 4.

d Whereof this is the chiefe, that he hath chosen himselfe a Church to call upon his Name,

e Who of his wonderfull providence hath chosen a few of the stocke of Abraham to be his children,

f In overcoming Pharaoh, which judgments were declared by Gods mouth to Moses,

g Meaning hereby that the promise of adoption onely appertaineth to the Church,

Gen. 22. 16, 17,

38. Luke 1. 73.

Hebr. 6. 17.

h Meaning, from the time that Abraham entered, unto the time that Iakob went into Egypt for famine,

i As Pharaoh and Abimelech.

k Mine elect people, and them whom I have sanctified,

l To whom God declared his word, and they declared it to their posterity,

Psalm 95. 1.

m His strong faith appeareth herein, that though all the

world would follow idols, yet he would cleave to the living God,

n Humble your selves under the mightie hand of God,

o Hee exhorteth the dumbe creatures to reioyce with him in considering the greatness of the grace of God.

p To restore all things to their estate.

q He esteemeth this to bee the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these praises.

f With Zadok and the rest of the Priests.
t Declaring that after our dutie to God we are chiefly bound to our owne house, for the which as for all other things we ought to pray vnto God and instruct our families to praise his Name.

at the presence of the Lord: for he commeth to finde the earth.

34 Praise the Lord, for he is good, for his mercy endureth for ever.

35 And say ye, Same vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that wee may praise thine holy Name, and glory in thy praise.

36 Blessed be the Lord God of Israel for ever and ever: and let all people say, So be it, and praise the Lord.

37 ¶ Then he left there before the Arke of the Lords Covenant: and his brethren to minister continually before the Ark, that which was to be done every day.

38 And Obed Edom and his brethren threescore and eight: and Obed Edom the sonne of Jehuthun, and Holah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the high place that was at Gibeon.

40 To offer burnt offerings vnto the Lord vpon the burnt offering altar continually, in the morning and in the evening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them were Herman and Jeduthun, & the rest that were chosen (which were appointed by names) to praise the Lord, because his mercy endureth for ever.

42 Euen with them were Herman and Jeduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musick: and the sonnes of Jeduthun were at the gate.

43 And all the people departed, euerie man to his house: and Dauid returned to blesse his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 11 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 and prayeth vnto God.

2 Sam. 7. 2.

a Well built and faire.

b That is, in tents covered with skynes.

c As yet God had not revealed to y Prophet, what he purposed concerning Dauid, therefore seeing God favoured Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which removed to & fro, f Meaning, wherefoerer his Ark went, which was a signe of his presence.

NOW afterward when Dauid dwelt in his house, he said to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lords Covenant remaineth vnder curtains.

2 Then Nathan said to Dauid, Doe all that is in thine heart: for God is with thee.

3 And the same night euen the word of God came to Nathan, saying,

4 Go, and tel Dauid my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I have dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

6 Wherefoerer I haue walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commanded to feed my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the shep-

coat, and from following the sheepe, that thou shouldst bee a Prince ouer my people Israel.

8 And I haue bene with thee whitherso- euer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in thir place, and mooue no more: neither shall the wicked people vex them any more, as at the beginning.)

10 And since the time that I commanded Iudges ouer my people Israel, And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled, to goe with thy fathers, then will I raise vp thy seed after thee, which shall be of thy sons, and will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for euer.

13 I will be his father, and he shall be my sonne, and I will not take my mercy away from him, as I tooke it from him that was before thee.

14 But I will establish him in mine house, and in my kingdom for euer, and his throne shall be established for euer.

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the King went in, and laye before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought mee hither to?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Wherefoerer, what one nation in the earth is like thy people Israel, whose God went to redeme them to bee his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to bee thine owne people for euer, and thou Lord art become thier God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, bee confirmed for euer, and doe as thou hast said.

24 And let thy Name bee stable and magnified for euer, that it may bee sayde, The Lord of hostes, God of Israel, is the God

g Of a sheepe. herd of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merits, but by my pure grace.

Or, gotten thine fame.

h Make them sure that they shall not remoue.

† Ebr. sonnes of iniquitie.

Or, consume.

i Will giue thee great posteritie,

k That is, vnto the coming of

Christ: for then these figures

should cease.

l Which was Paul.

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

Or, remained.

n Meaning, to this kingly estate.

o Thou hast promised a king-

dome that shall continue to me

and my posteritie, and that

Christ shall proceed of mee.

p Freely, and according to the

purpose of thy will, without any deserving.

q That is, hee sheweth himselfe indeede to bee their God by deliuering them from dangers, and preferring them.
r Thou hast declared vnto me by Nathan the Prophet.
† Ebr. hath found.
‡ And canst not breake promise.

God of Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast rincled vnto the care of thy seruant, that thou wilt build him an house: therefore thy seruant hath beene bold to pray before thee.

26 Therefore now Lord, (for thou art God, and hast spoken this goodnesse vnto thy seruant.)

27 Now therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for ever: for thou, O Lord, hast blessed it, and it shall be blessed for ever.

CHAP. XVIII.

1 The battell of Dauid against the Philistines, 2 and against Moab, 3 Zobah, 5 Aram, 12 and Edom.

And after this Dauid smote the Philistines, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistines.

2 And hee smote Moab, and the Moabites became Dauids seruants, & he brought gifts.

3 And Dauid smote Hadarzer king of Zobah, vnto Hamath, as hee went to establish his border by the river Euphrates.

4 And Dauid tooke from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and destroyed all the chariots, but hee reserved of them an hundred chariots.

5 Then came the Aramites of Damascus to succour Hadarzer king of Zobah: but Dauid slew of the Aramites two and twenty thousand.

6 And Dauid put a garison in Aram of Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord preserved Dauid wheresoener he went.

7 And Dauid tooke the shields of gold that were of the seruants of Hadarzer, and brought them to Jerusalem.

8 And from Tibhath, and from Chun (cities of Hadarzer) brought Dauid exceeding much brasse, wherewith Salomon made the brazen Sea, and the pillars, and the vessels of brasse.

9 Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarzer king of Zobah:

10 Therefore hee sent Hadoram his sonne to king Dauid to salute him, and to reioyce with him, because hee had fought against Hadarzer, and beaten him (for Tou had warre with Hadarzer) who brought all vessels of gold, and silver, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the silver and gold that hee brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 And Abisai the sonne of Nerabab slew of the Edomites in the salt valley eighteen thousand.

13 And he put a garison in Edom, and all

the Edomites became Dauids seruants: and the Lord preserved Dauid wheresoener he went.

14 So Dauid resigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Joab the sonne of Zeruiah was ouer the hoste, and Jehoshaphat the sonne of Achis Recorder.

16 And Zadok the sonne of Abiath, and Abimelech the sonne of Abiathar were the Priests, and Shaul the Scribe.

17 And Benaiab the sonne of Jehoiada was ouer the Cherethites and the Pelishtines: and the sonnes of Dauid were chiefe about the king.

CHAP. XIX.

4 Hanun King of the children of Ammon death great miserie to the seruants of Dauid, 6 He prepared an armie against Dauid, 15 and was overcome.

After this also Nabash the king of the Achilzen of Ammon died, and his sonne reigned in his stead.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nabash, because his father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the Achilzen of Ammon to Hanun to comfort him.

3 And the princes of the Achilzen of Ammon said to Hanun, Thinkest thou that Dauid doth honour thy father, that he hath sent comforters vnto thee? Art not his seruants come to thee to search, to seek, and to spy out the land?

4 Therefore Hanun tooke Dauids seruants, and shaued them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and told Dauid concerning the men: and hee sent to meet them (for the men were exceedingly ashamed) and the King said, Tarry at Jericho until your beards be grown: then returne.

6 When the Achilzen of Ammon saw that they stank in the sight of Dauid, then sent Hanun and the Achilzen of Ammon a thousand talents of silver to hire them chariots and horsemen out of Aram Nabazar, and out of Aram Maachab, and out of Edom.

7 And they hired them two and thirtie thousand chariots, and the king of Maachab and his people which came and pitched before Medeba: and the Achilzen of Ammon gathered themselves together from their cities, and came to the battell.

8 And when Dauid heard, hee sent Joab and all the hoste of the valiant men.

9 And the Achilzen of Ammon came out, and set their battell in aray at the gate of the cite. And the Kings that were come, were by themselves in the field.

10 When Joab saw that the front of the battell was against him before and behind, then hee chose out of all the chiefe of Israel, and set by himselfe in aray to meete the Aramites.

|| Or, Seraiab, 2, Sam. 8, 17, 18. g Reade 2, Sam. 8, 18.

2, Sam. 10, 3.

a Because Nabash had received Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malicious ever interpret the purpose of the Godly in the worst sense.

c They shaued off the halfe of their beards, 2, Sam. 10, 4.

d To put them to shame and villenie, whereas the ambassadors ought to haue bene honoured: and because the Lewes vsed to weare side garments and beards, they thus disfigured them, to make them odious to others.

|| Or, had made themselves to be abhorred of Dauid.

2, Sam. 10, 6, 8.

e Which were fine in all, f Which was a cite of the tribe of Reuben beyond Iordan,

a Which 2, Sam. 8, 1, is called the bridle of bondage, because it was a strong towne, and kept the country round about in subiection.
|| Or, paid tribute.
|| Or, Hadaderzer.
|| Or, Euphrates.
2, Sam. 8, 4.

|| Or, Darmesek.

b That is, in all things that he enterprised.

c Which 2, Sam. 8, 8, are called Betah and Berothai.
1, King. 7, 23.
1, Sam. 5, 2, 10.

d Called also Toran, 2, Sam. 8, 10.
e Because the Edomites and the Syrians toynd their power together, it is said, 2, Sam. 8, 12, that the Aramites were spoyled.
f Which is vnderstood that Joab slew twelue thousand, as is in the title of the 60, Psalm, and Abisai the rest,

11 And the rest of the people he deliuered vnto the hand of Abisai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour mee: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Bee strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Joab & the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abisai his brother, and entered into the cite: so Joab came to Jerusalem.

16 And when the Aramites saw that they were discomfited before Israel, they sent messengers & caused the Aramites to come forth that were beyond the riuer: and Shobach the captaine of the host of Hadadzer went before them.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Iordan, and came vnto them, and put himselfe in aray against them: and when Dauid had put himselfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites seuen thousand chariots, and fortie thousand footmen, and killed Shobach the captaine of the hoste.

19 And when the seruants of Hadadzer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise overcome with their giants.

And when the yeere was expired, in the Autume that Kings goe out a warlike, Joab carried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and beleeged Rabbah (but Dauid taried at Jerusalem) and Joab smote Rabbah and destroyed it.

2 Then Dauid tooke the crowne of these king from off his head, & found it the weight of a talent of gold, with precious stones in it: and it was set on Dauids head, and hee brought away the spoyle of the cite exceeding much.

3 And hee carried away the people that were in it, and cut them with sawes and with barrowes of yron, and with axes: men thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Jerusalem.

4 And after this also, there arose warre at Gazer with the Philistims: then Abhechai the Gushathite slew Gippai, of the children of Haraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Nair slew Lahmi, the brother of Goliath the Gittite, whose speareasse was like a weaues beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were like figes, even foure and twentie, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Jehonathan the sonne of Shimea Dauids brother did slay him.

8 These were bozne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbred, 14 and there die fouentie thousand men of the pestilence.

And Satan stood by against Israel, and prouoked Dauid to number Israel. Therefore Dauid said to Joab, and to the rulers of the people, Goe, and number Israel from Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

2 And Joab answered, The Lord encrease his people an hundred times so many as they be, O my lord the king: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of trespassse to Israel?

3 Neuertheless the Kings word preuailed against Joab. And Joab departed and went thorow Israel, and returned to Jerusalem.

4 And Joab gaue the number and summe of the people vnto Dauid: and all Israel were eleuen hundred thousand men that drew sword: and Iudah was foure hundred and seuentie thousand men that drew sword.

5 But the Levites and Benjamin counted he not among them: for the Kings word was abominable to Joab.

6 And God was displeased with this thing: therefore he smote Israel.

7 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now I beseech thee, remooue the iniquitie of thy seruants: for I haue done very foolishly.

8 And the Lord spake vnto Gad Dauids seer, saying,

9 Goe and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

10 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

11 Either three yeeres famine, or three moneths to bee destroyed before thine aduersaries, and the sword of thine enemies to take thee, or else the sword of the Lord and pestilence in the lande three dayes, that the Angel of the Lord may destroy without all the coastes of Israel:

c Reade 2. Sam. 21. 17.

d Meaning, that hee had like a piece on hands and feete.

a Hee tempted Dauid in setting before his eyes his excellencie and glorie, his power and victories: read 2. Sam. 24. 1.

b That is, from South to North,

c It was a thing indifferent and vsuall to number the people, but because hee did it of an Ambitious minde, as though his strength stood in his people, God punished him.

d Joab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Hebrewes write, heere the chiefe and princes are left out.

f Or, Prophet, Or, smiter thee.

g Hee declareth that where the cause is iust, the courage cannot be valiant, and that in good causes men ought to bee courageous, and commit the successe to God.

h That is, Ephraim.

i For this place reade 2. Sam. 10. 18.

2 Sam. 11. 1.

a Which was the chiefe cite of the Ammonites.

2. Sam. 11. 17, 18.

b Which mounteth about the value of seuen thousand and seuentie crownes, which is about three score pound weight.

1. Sam. 21. 18.

f Or, Goliath, 2. Sam.

21. 18.

g Or, Saphir.

h Or, Rephaim, or the giants.

Israel: Now therefore advise thee, what word I shall bring againe to him that sent me.

13 And David said unto God, I am in a wonderfull strait: let mee now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel thientie thousand men.

15 And God sent the Angel into Jerusalem to destroy it. And as he was destroying, the Lord beheld, and repented of the evil, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floor of Ornan the Jebusite.

16 And David lift up his eyes, and saw the Angel of the Lord stand betwene the earth & the heaven with his sword drawn in his hand, and stretched out toward Jerusalem. Then David and the Elders of Israel, which were clothed in sacke, fell upon their faces.

17 And David said unto God, Is it not I that commanded to number the people? It is true I that have sinned and have committed evil, but these sheepe, what have they done? O Lord my God, I beseech thee, let thine hand be on mee, and on my fathers house, and not on thy people for their destruction.

18 Then the Angel of the Lord commanded God to say to David, that David should goe up, and let up an altar unto the Lord in the threshing floor of Ornan the Jebusite.

19 So David went by according to the saying of God, which hee had spoken in the name of the Lord.

20 And Ornan turned about, and saw the Angel, and his four sonnes that were with him, hid themselves, and Ornan threshed wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himselfe to David with his face to the ground.

22 And David saide to Ornan, Give mee the place of thy threshing floor, that I may build an altar therein unto the Lord: give it mee for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said unto David, Take it to thee, and let my lord the king doe that which seemeth him good: loe, I give thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I give it all.

24 And king David said to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So David gave to Ornan for that place six hundred shekels of golde by weight.

26 And David built there an altar unto the Lord, & offered burnt offerings & peace offerings, and called upon the Lord and hee

answered him by fire from heaven upon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put up his sword againe into his sheath.

28 At that time, when David saw that the Lord had heard him in the threshing floor of Ornan the Jebusite, then he sacrificed there.

29 But the tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the place at Gibeon.

30 And David could not goe before it to aske counsell at God: for he was afraid of the sword of the Angel of the Lord.

CHAP. XXII.

1 David prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord which thing hee himselfe was forbidden to doe. 9 Under the figure of Salomon Christ is promised.

And David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And David commanded to gather together the strangers that were in the land of Israel, and he let malons to hew and polish stones to build the house of God.

3 David also prepared much yron for the nallies of the doores and of the gates, and for the turnings, and abundance of brasse passing weight.

4 And cedar trees without number: for the Idonians and they of Tyus brought much cedar wood to David.

5 And David said, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnificent, excellent, and of great fame and dignitie throughout all countries. I will therefore now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, My sonne, I purposed with my selfe to build an house to the name of the Lord my God.

8 But the word of the Lord came to me, saying, Thou hast shedde much blood, and hast made great battels: thou shalt not build an house unto my name: for thou hast shed much blood upon the earth in my sight.

9 Behold, a sonne is borne to thee, which shall be a man of rest: for I will give him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse upon Israel in his dayes.

10 He shall build an house for my name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdom upon Israel forever.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

n God declared that he heard his request in that he sent downe fire from heaven: for else they might use no fire in sacrifice, but of which was referred still upon the altar, Levit. 6. 13 and came downe from heaven: Levit. 9. 24. as appeared by the punishment of Nadab and Abihu, Levit. 10. 1.

a That is, the place wherein he should be worshipped. b Meaning, cunning men of other nations which dwelt among the Jewes. c To wit, which weighed sixtie shekels of gold, 2. Chron. 3. 9.

2. Sam. 7. 13. Chap. 28. 3. d This declareth how greatly God detesteth the shedding of blood, seeing David for this cause is stayed to build the Temple of the Lord, albeit he interpreted no warre, but by Gods commandement, and against his enemies.

2. Sam. 7. 13. 1. king. 5. 5. e He sheweth that there can be no prosperitie, but when the Lord is with vs.

f Reade 2. Sam. 24. 16. g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6. h Or, Aramath.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him, and his. i If man hide himselfe at the sight of an Angel, which is a creature, how much less is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as verse 18. for altho it had bene abominable, except he had either Gods word, or revelation. l That is as much as it is worth: for having enough of his owne, and yet to have taken of another mans goods to offer unto the Lord, it had bene theft, and not acceptable to God. m Reade 2. Sam. 24. 24.

f These are onely the means where by kings gouerne their subjects a- right, and where by the realmes doe prosper and flourish.

g For Dauid was poore in respect of Salomon,

|| Or, Masons and carpe. & s.

h That is, goe a- bout it quickly.

i The nations round about, k For else hee knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set forth his glory,

1. King. 1. 30.

|| Or, to have care out,

† Ebr I made, meaning Dauid, Chap. 6. 1. Exod. 6. 17. || Or, Libni, Chap. 6. 17.

12 Onely the Lord giue thee wisdom and vnderstanding, and giue thee charge ouer Israel, enen to keepe the law of the Lord thy God.

13 When thou shalt prosper, if thou take hede to obserue the statutes and the iudgements which the Lord commanded Moyses for Israel: bee strong and of good courage: feare not, neither be afraid.

14 For behold, according to my s puer- tie haue I prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brasle and of yron passing weight: for there was abundance: I haue also prepared tim- ber and stone, and thou mayest prouide more thereto.

15 Moreover, thou hast workemen with thee enow, || hewers of stone, and work- men for timber, and all men expert in euery worke.

16 Of gold, of silver, and of brasle, and of yron, there is no number: h Ap therefore, and be doing, and the Lord will be with thee.

17 Dauid also commanded all the prin- ces of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being old, ordeineth Salomon King. 3 Hee causeth the Levites to be numbred, 4 and assigneth them to their offices, 13 Aaron and his sonnes are for the high Priest, 14 The sonnes of Moyses.

SD when Dauid was old, and full of dayes, he made Salomon his sonne King ouer Israel.

2 And he gathered together all the prin- ces of Israel with the Priestes and the Le- uites.

3 And the Levites were numbred from the age of thirtie yeere and aboue, and their number according to their summe, was eight and thirtie thousand men.

4 Of these, foure and twentie thousand were set || to aduance the worke of the house of the Lord, and six thousand were ouersers and Iudges.

5 And foure thousand were porters, and foure thousand praised the Lord with instru- ments which he made to praise the Lord.

6 * So Dauid diuided offices vnto them, to wit, to the sonnes of Leni, to * Serihon, Kohath, and Merari.

7 Of the Serihonites were || Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Jehiel and Zethai, and Iosiah.

9 The sonnes of Shimei, Shelomith,

and Haziel, and Haram: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Ja- bath, Zina, Iush, and Beriah: these foure were the sonnes of Shimei.

11 And Jabath was the chiefe, and || Zi- zab the second, but Iush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 The sonnes of Kohath were Amram, Izhar, Hebron, and Uzziel, foure.

13 * The sonnes of Amram, Aaron and Moyses: and Aaron was separated to sanc- tifie the most holy place, hee and his sonnes for ever to burne incense before the Lord, to minister to him, and to blesse in his Name for ever.

14 Moyses also the man of God, and his children were named with the b tribe of Leui.

15 The sonnes of Moyses were Gershom, and Eliezer.

16 Of the sonnes of * Gershom was She- bui the chiefe.

17 And the sonne of Eliezer was Reha- biab the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiab were ver- ry many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Jahaziel the third, and Jekiamiah the fourth.

20 The sonnes of Uzziel were Michab the first, and Jishiah the second.

21 The sonnes of Merari were Dabhi and Gushi. The sonnes of Dabhi, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, & their d brethren the sonnes of Kish tooke them.

23 The sonnes of Gushi were Dabhi, and Eder, and Jeremoth, three.

24 These were the sonnes of Leui accord- ing to the house of their fathers, even the chiefe fathers according to their offices, ac- cording to the number of names and their summe that did the worke for the seruice of the house of the Lord from the age of twen- tie yeeres and aboue.

25 For Dauid sayd, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Jerusalem for ever.

26 And also the Levites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Levites were numbred from twenty yeere and aboue.

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the coners, and cham- bers, & in the purifying of all holy things, and in the worke of the seruice of the house of God.

29 Both for the shewbread, and for the fine flour, for the meate offering, and for the unleavened cakes, and for the fyled things, and for that which was roasted, and for all measures and size.

30 And for to stand euery morning, to giue

Exod. 2. 2. and 6.

20 hebr. 3. 4. 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

b They were but of the order of the Levites, and not of f priests, as Aarons sons, Exod. 2. 2. and 18. 3.

c The Scripture vseth to call chiefe or the first borne, although he be alone, and there be none borne after, Matth. 1. 2. 5.

d Meaning their cousins.

e Dauid did chuse the Levites twice, first at the age of thirty, as verse 3. and a- gaine afterward at twenty, as the necessity of the office did re- quire: at the beginning they had no charge in the Temple before they were five and twenty yeere olde, and had none after- fiftie, Numb. 4. 3. f In washing and cleansing all the holy vessels.

give thanks and to praise the Lord, and like wise at even,

31 And to offer all burnt offerings unto the Lord, in the Sabbaths, in the monthes, and at the appointed times, according to the number, and according to their custome continually before the Lord,

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIII.

David assigneth offices unto the sonnes of Aaron.

These are also the divisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And David distributed them, even Zadok of the sons of Eleazar, and Ahimelech of the sonnes of Ithamar, according to their offices in their ministracion.

4 And there were found more of the sonnes of Eleazar by the number of men, then of the sonnes of Ithamar, and they divided them, to wit, among the sonnes of Eleazar, sixteen heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shematah the sonne of Netaneel the Scribe of the Levites, wrote them before the King and the Princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Levites, one family being referred for Eleazar, and another referred for Ithamar.

7 And the first lot fell to Jehoiarib, and the second to Jedaiab,

8 The third to Harim, the fourth to Seorin,

9 The fifth to Malchiah, the sixt to Mithamim,

10 The seventh to Hakkoz, the eight to Abitab,

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Isebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezer, the eighteenth to Hapizzur,

16 The nineteenth to Bethabiah, the twentieth to Isebekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the four and twentieth to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome under the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 And of the sonnes of Levi that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Jedetah,

21 Of Rehabiah, even of the sonnes of Rehabiah, the first Ishiah,

22 Of Ishari, Shelomoth, of the sonnes of Shelomoth, Jahath,

23 And his sonnes, Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

24 The sonne of Uzziel was Michah the sonne of Michah was Shamir,

25 The brother of Michah was Ishiah, the sonne of Ishiah, Zechariah,

26 The sonnes of Merari were Mahli, and Gushi, the sonne of Jahaziah, was Beno.

27 The sonnes of Merari, of Jahaziah were Beno, and Shoham, and Zaccur, and Ithi.

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Jerahmeel,

30 And the sonnes of Gushi were Mahli, and Eder, and Jerimoth: these were sonnes of the Levites after the household of their fathers.

31 And these also cast lots with their brethren the sonnes of Aaron, before King David, and Zadok, and Ahimelech, and the chiefe fathers of the Priests, and of the Levites, even the chiefe of the families against their younger brethren.

CHAP. XXV.

The Singers are appointed, with their places, and lots.

David and the captaines of the armie separated for the ministry the sonnes of Alaph, and Heman, and Jeduthun, who should sing propheties with harpes, with viols, and with cymbals, and their number was even of the men for the office of their ministry, to wit,

2 Of the sonnes of Alaph, Zaccur, and Joseph, and Netaniah, and Asarelah the sonnes of Alaph, were under the hand of Alaph, which sang propheties by the commission of the King.

3 Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zeri, and Jesatah, Ahabiah, and Mithriah, six, under the hands of Jeduthun, which sang propheties with an harpe, for to give thanks, and to bled, praise the Lord.

4 Of Heman, the sonnes of Heman, Bukiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Gidalei, and Romamti-ezer, Joshbekasah, Mallathi, Hothir, and Mahazioth.

5 All these were the sonnes of Heman the Kings seer in the words of God to lift up the name: and God gave to Heman fourteene sonnes and three daughters.

6 All these were under the hand of their father,

d By the dignity that God gave to Aaron.

e Which was the second sonne of Merari.

f That is, every one that had dignity, which fell unto him by lot,

a The singers were divided into 24 courses, so that every course or order contained twelve, and in all there were 288, as verse 7.

† Ebr. hands.

b Whereof one is not here numbered, c Meaning, Psalms and songs to praise God.

Or, Prophet.

Or, power, meaning of the king.

Or, government.

Levit. 10. 4. 6. num. 3. 4. and 26. 60.

a Whiles their father yet lived.

|| Or, consins.

† Ebr. heads.

b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

c Zacharie the father of Iohn Baptist was of this course, or lot of Abia, Luke 1. 5.

† Ebr. hand.

father, singing in the house of the Lord with cymbals, viols and harpes, for the service of the house of God, and Asaph, and Jeduthun, and Heman were at the Kings † commandment.

7 So was their number with their brethren that were instructed in the songs of the Lord, even of all that were cunning, two hundred fourescore and eight.

8 And they cast lots, a charge against charge, as well small as great, the cunning man as the scoller.

9 And the first lot fell to Joseph, which was of Asaph, the second to Gedaliah, who with his brethren & his sonnes were twelue.

10 The third to Zaccur, hee, his sonnes, and his brethren, were twelue.

11 The fourth to Izzet, hee, his sonnes, and his brethren twelue.

12 The fifth to Merhaniah, hee, his sonnes, and his brethren, twelue.

13 The sixth to Bukkiah, hee, his sonnes, and his brethren twelue.

14 The seventh to Jesharlah, hee, his sonnes, and his brethren twelue.

15 The eight to Jesaiab, hee, his sonnes, and his brethren twelue.

16 The ninth to Mattaniah, hee, his sonnes, and his brethren twelue.

17 The tenth to Shimeel, hee, his sonnes, and his brethren twelue.

18 The eleventh to Azazel, hee, his sons, and his brethren twelue.

19 The twelfth to Ahabiah, hee, his sons, and his brethren twelue.

20 The thirteenth to Shubael, hee, his sonnes, and his brethren twelue.

21 The fourteenth to Mattithiah, hee, his sonnes, and his brethren twelue.

22 The fifteenth to Jerimoth, hee, his sonnes, and his brethren twelue.

23 The sixteenth to Hananiah, hee, his sonnes, and his brethren twelue.

24 The seventeenth to Jothbekahiah, hee, his sonnes, and his brethren twelue.

25 The eighteenth to Hanani, hee, his sonnes, and his brethren twelue.

26 The nineteenth to Mallothi, hee, his sonnes, and his brethren twelue.

27 The twentieth to Eliabiah, hee, his sonnes, and his brethren twelue.

28 The one and twentieth to Uothir, hee, his sonnes, and his brethren twelue.

29 The two and twentieth to Siddalti, hee, his sonnes, and his brethren twelue.

30 The three and twentieth to Mahazith, hee, his sonnes, and his brethren twelue.

31 The four and twentieth to Romanithzer, hee, his sonnes, and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordained every man to the gate, which hee should keepe, 20 And ouer the treasure.

Concerning the divisions of the porters of the Kohites, Meshelminah the sonne of Koz, of the sonnes of Asaph.

2 And the sonnes of Meshelminah, Zechariah the eldest, Jedaiel the second, Zebadiah the third, Nathaniel the fourth,

3 Elam the fifth, Jehohanan the sixth, and Eliehoenai the seventh.

4 And of the sons of Dbed Edom, Shemaiah the eldest, Jehozabad the second, Joab the third, and Sacar the fourth, and Sachaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Benichai the eighth: for God had blessed him.

6 And to Shemaiah his son, were sonnes borne that ruled in the house of their father: for they were men of might.

7 The sonnes of Shemaiah were Dethni, and Rephael, and Dbed, Elzabad and his brethren, strong men: Elihu also, and Shemachiah.

8 All these were of the sonnes of Dbed Edom, they and their sonnes and their brethren, mightie and strong to serue, even threescore and two of Dbed Edom.

9 And of Meshelminah sonnes and brethren, eigheteene mighty men.

10 And of Josiah of the sonnes of Merari the sons were Shuri the chiefe, and (though hee was not the eldest, yet his father made him the chiefe)

11 Melkiah the second, Tebaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Josiah were thirteene.

12 Of these were the divisions of the porters of the chiefe men, hauing the charge against their brethren, to serue in the house of the Lord.

13 And they cast lots both small & great, for the house of their fathers, for euery gate.

14 And the lot on the East side fell to Meshelminah: then they cast lots for Zechariah his sonne, a wise counsellor, and his lot came out Northward:

15 To Dbed Edom Southward, and to his sonnes the house of Asuppim:

16 To Shuppim, and to Josiah Westward with the gate of Shallecheth by the paved streete that goeth upward, ward ouer against ward.

17 Eastward were sixe Levites, and Northward foure a day, and Southward foure a day, and toward Asuppim, two and two.

18 In Parbar toward the West were foure by the paved streete, and two in Parbar.

19 These are the divisions of the porters of the sonnes of Koz, and of the sonnes of Merari.

20 And of the Levites Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gerishmites, descending of Laadan, the chiefe fathers of Laadan, were Gerishmuni and Jehieli.

22 The sonnes of Jehieli were Zethan and Joel his brother appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites, and of the Zethites.

24 And Shubael the son of Gerthom the sonne of Moles, a ruler ouer the treasures.

25 And of his brethren, which came of Eliezer, was Rehabiah his sonne, and Jehialab

b In giuing him many children,
c Or, like their fathers house, meaning, worthy men and valiant

Or, nephewes,

d And meet to serue in the office of the portership.

Or, consins,

Or, courtes.

e According to their turnes, as well the one as the other.

Or, Meshelminah.

f One expert and meete to keepe that gate.

g This was an house where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.

h Whereat they vsed to cast out the filth of the citie.

i Meaning, two one day, and two another.

k Which was an house wherein they kept the instruments of the Temple.

l These also had charge ouer the treasures.

Or, consins,

d Who should be in euery company and course,
e Without respect to age or cunning.

f So that he serued in the first turne, and the rest euery one as his turne followed orderly.

Or, the Zereths.

Or, consins, and turnes.

a This Asaph was not the notable musician, but another of that name called also Ebiasaph, Chap. 6. 23, 37. and 9. 19. and also Asaph.

Jeſhathab his ſonne, and Joſam his ſonne, and Zichri his ſonne, and ſhelomith his ſonne.

26 Which ſhelomith and his brethren were over all the treasures of the dedicate things, which David the King, & the chiefe fathers, the captaines over thouſands, and hundreds, and the captaines of the armie had dedicated.

27 (For of the battels and of the ſpoiles they did dedicate to maintaine the houſe of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the ſonne of Kiſh, and Abner the ſonne of Neri, and Joab the ſonne of Zeruah, and whoſoever had dedicate any thing, it was under the hand of ſhelomith, and his brethren.

29 Of the Iſſacharites was Chenantab and his ſonnes, for the buſineſſe without, over Iſrael for officers and for iudges.

30 Of the Ebronites, Aſhabiah and his brethren, men of activitie, a thouſand & ſeven hundred were officers for Iſrael beyond Jordan Weſtward, in all the buſineſſe of the Lord, and for the ſervice of the King.

31 Among the Ebronites was Jeſitab the chiefeſt, even the Ebronites, by his generations according to the families. And in the fortieth yere of the reigne of David they were ſought for: and there were found among them men of activitie at Jazer in Gilead.

32 And his brethren men of activitie, two thouſand and ſeven hundred chiefe fathers, whom King David made rulers over the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, for every matter, pertaining to God, and for the Kings buſineſſe.

CHAP. XXVII.

Of the Princes and Rulers that miniſtred unto the King.

The children of Iſrael alſo after their number, even the chiefe fathers and captaines of thouſands and of hundreds, and their officers that ſerved the king by divers courses, which came in and went out moneth by moneth, throughout all the moneths of the yere: in every course were foure and twentieth thouſand.

2 Over the firſt course for the firſt moneth was Jaſhobeam the ſonne of Zabdiel: and in his course were foure and twentieth thouſand.

3 Of the ſonnes of Perez was the chiefe over all the princes of the armies for the firſt moneth.

4 And over the course of the ſecond moneth, was Dodai an Ahobite, and this was his course, and Mikloth was a captaine, and in his course were foure and twentieth thouſand.

5 The captaine of the third hoſte for the third moneth was Benatah the ſonne of Jeholada the chiefe prieſt, & in his course were foure and twentieth thouſand.

6 This Benatah was mighty among the chiefe and among the thirtieth, and in his

course was Amizabad his ſonne.

7 The fourth for the fourth moneth was Alabel the brother of Joab, & Zebadiah his ſonne after him: and in his course were foure and twentieth thouſand.

8 The fiſt for the fiſt moneth was prince Shambuth the Iſrahite: and in his course foure and twentieth thouſand.

9 The ſixt for the ſixt moneth was Ira the ſonne of Ikkeſh the Ekeite: and in his course foure and twentieth thouſand.

10 The ſeventh for the ſeventh moneth was Helez the Delonite, of the ſonnes of Ephraim, and in his course foure and twentieth thouſand.

11 The eight for the eight moneth was Sibbeai the Huſharbite of the Zarbites: and in his course foure and twentieth thouſand.

12 The ninth for the ninth moneth was Abiſzer the Anerbithite of the ſons of Benjamin: and in his course foure and twentieth thouſand.

13 The tenth for the tenth moneth was Baharat the Perophaſbithite of the Zarbites: and in his course foure and twentieth thouſand.

14 The eleventh for the eleventh moneth was Benatah the Pirathonite of the ſonnes of Ephraim: and in his course foure and twentieth thouſand.

15 The twelfth for the twelfth moneth was Heldai the Perophaſbithite, of Dohniel, and in his course foure and twentieth thouſand.

16 Moreover the rulers over the tribes of Iſrael were theſe: over the Reubenites was ruler, Eliezer the ſonne of Zichri: over the Shunonites, Shephattah the ſonne of Maachab:

17 Over the Levites, Haſhabiah the ſon of Remuel: over them of Aſaron, and Zadok:

18 Over Judah, Elihu of the brethren of David: over Iſſachar, Omri the ſonne of Michael:

19 Over Zebulun, Iſhmaiah the ſonne of Obadiah: over Naphtali, Jeremoth the ſon of Azriel:

20 Over the ſonnes of Ephraim, Hoſhea the ſonne of Azaziah: over the halfe tribe of Manaſſeh, Joel the ſonne of Pedaiab:

21 Over the other halfe of Manaſſeh in Gilead, Iddo the ſonne of Jechariah: over Benjamin, Jaafiel the ſonne of Abner:

22 Over Dan, Azriel the ſonne of Ierobam: theſe are the Princes of the tribes of Iſrael.

23 But David tooke not the number of them from twentieth yere old and under, becauſe the Lord had ſaid that hee would increaſe Iſrael like unto the ſtarrs of the heavens.

24 And Joab the ſon of Zeruah began to number: but hee finiſhed it not, becauſe there came wrath for it againſt Iſrael, neither was the number put into the Chronicles of King David.

25 And over the Kings treasures was Azmaveth the ſonne of Adiel: and over the treasures in the ſieldes, in the cities and in the villages and in the towres was

Jeſha-

Or, Benjamin.

Meaning, beſide theſe twelve captaines.

Which is beyond Iordan, in reſpect of Iudah: alſo one captaine was over the Reubenites and the Gadites. Chap. 21.7.

And the commandment of the king was a-bominable to Joab, Chap. 21.6.

The Ebrewes make both theſe bookes of Chronicles but one, and at this verſe make the mids of the booke as touching the number of verſes.

m According as the Lord commanded, Num. 31.28.

n Meaning, of things that were out of the citie.

o That is, for the kings houſe.

p To wit, the couſins of Jeſhiah. q Both in ſpiritual and temporal things.

† Ebr. diſſiſions or bands. a Which executed their charge and office, which is meant by coming in and going out.

b That is, Dodai's Lieutenant.

2 Sam. 23.20, 22, 23.

Jehonathan the sonne of Azbiah:

26 And ouer the workemen in the felds that tilled the ground, was Ozri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimai the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmiter:

28 And ouer the silue trees and mulberie trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Joash:

29 And ouer the oren that fed in Sharon was Shetrai the Sharonite: and ouer the oren in the valleys was Shaphat the sonne of Adlai:

30 And ouer the Camels was Obil the Ishmaelite: and ouer the asses was Jehuatah the Meronothite:

31 And ouer the sheepe was Jaszi the Vagarite: all these were the rulers of the substance that was king Davids.

32 And Jehonathan Davids vnckle a man of counsell and of vnderstanding (for he was as a scribe) and Jehiel the sonne of Achmoni were with the kings sonnes.

33 And Ahitophel was the Kings counsellor, and Husai the Archite the kings friend.

34 And after Ahitophel was Jehotada the sonne of Benaiab, and Abiathar: and captain of the kings armie was Joab.

CHAP. XXVIII.

3 Because David was forbidden to build the Temple, he willett Salomon and the people to performe it, 9 exhorting him to feare the Lord,

NOW David assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands, and the captaines of hundreds, and the rulers of all the substance & possession of the king, and of his sonnes, with the eunuches, and the mighty, and all the men of power, vnto Ierusalem.

2 And king David stood vpon his feet, and said, Heare ye me, my brethren & my people: I purposed to haue built an house of rest for the Arke of the Couenant of the Lord, and for a footstool of our God, and haue made ready for the building.

3 But God layd vnto mee, Thou shalt not build an house for my name, because thou hast been a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would he chuse a prince, and of the house of Iudah is the house of my father, and among the sons of my father he delighted in me to make mee king ouer all Israel)

5 So of all my sonnes (for the Lord hath giuen mee many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And hee said vnto mee, Salomon thy sonne, he shall build mine house & my courts: for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if hee endeavour himselfe to doe my commandements, and my iudgements, as this day.

8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this good land, & leaue it for an inheritance for your children after you for euer.

9 And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, & with a willing mind: For the Lord searcheth all hearts, & vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will bee found of thee: but if thou forsake him, hee will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the sanctuary: be strong therefore and doe it.

11 Then David gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the Mercy seate,

12 And the paterne of all that hee had in his mind for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministrie of the house of the Lord.

14 He gaue of gold by weight, for the vessels of gold for all the vessels of all manner of seruice, and all the vessels of siluer by weight, for all manner of vessels of all manner of seruice.

15 The weight also of gold for the candlesticks, and gold for their lamps, with the weight for euery candlesticke, and for the lampes thereof, and for the candlesticks of siluer by the weight of the candlesticke, and the lampes thereof, according to the vse of euery candlesticke.

16 And the weight of the gold for the tables of shewbread, for euery table, and siluer for the tables of siluer,

17 And pure gold for the fleshyhookes, and the bowles, and plates, and for basins, gold in weight for euery basin, and for siluer basins, by weight for euery basin,

18 And for the Altar of incense pure gold by weight, and gold for the paterne of the chariot of the Cherubs that spread themselves, and couered the Arke of the couenant of the Lord:

19 All said he, by writing sent to mee by the hand of the Lord, which made mee vnderstand all the workemanship of the paterne.

20 And David sayd to Salomon his sonne, Be strong & of a valliant courage, and doe it: feare not nor bee afraid: for the Lord God, euen my God is with thee: hee will not leaue thee nor forsake thee, till thou hast finished all the worke for the seruice of the house

c If he continue to keepe my law and depart not therefrom, as he doeth his herco. d To wit, of Canaan.

e He declareth that nothing can separate them from the commodities of this land both for themselves and their posteritie, but their sinnes and iniquitie.

f Sam. 16. 7. psal. 7. 9. ierem. 11. 20. and 17. 10. and 20. 12.

g Meaning, for his Aike.

h Put it in execution.

i Ebr. that were in his spirit with him.

h That is, the ten candlesticks, 1. King. 7. 49.

|| Or, conueryng.

i Meaning, of the mercy seat which couered the Ark, which was called the chariet, because the Lord

declared himselfe there.

k For all this was left in writing in

the booke of the Law, Exo. 25. 40.

l which booke the King was bound

to put in execution, Deut. 17. 19.

g That is, a man learned in the word of God. h To be their schoolemasters and teachers. i After that Ahitophel had hanged himselfe, 2. Sam. 17. 23. Iehoiada was made counsellour,

|| Or, chiefs seruants.

a Where the Arke should remaine and remoue no more to and fro. Gen. 37. 36. Psal. 99. 5. 2. Sam. 7. 5. 13. chap. 22. 8.

b According to the prophesie of Iacob, Gen. 49. 8. Wisd. 9. 7.

1 That is every one will be ready to help thee with those gifts that God hath given him.
† Ebr. as all thy words,

house of the Lord.

21 Beholde also, the companies of the priests and the Levites for all the service of the house of God, every day shalbe with thee for the whole worke, with every free heart that is skilfull in any manner of service. The princes also and all the people will be wholly at thy commandement.

CHAP. XXIX.

1 The offering of David and of the princes for the building of the Temple, 10 David giveth thanks to the Lord, 20 He exhorteth the people to do the same, 22 Salomon is created king, 28 David dieth, and Salomon his sonne reigneth in his stead.

Moreover, David the king said unto all the Congregation, God hath chosen Salomon mine onely son yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

a And therefore it ought to be excellent in all points,

2 Now I have prepared with all my power for the house of my God, golde for vessels of golde, and silver for them of silver, and brasie for things of brasie, yron for things of yron, and wood for things of wood, and Onix stones, and stones to be set, and Carbuncle stones, and of divers colours, and all precious stones, and marble stones in abundance.

b His great zeale toward the furtherance of the Temple, made him to spare no expences, but to bestow his owne peculiar treasure. c He sheweth what he had of his owne store for the Lords house, d He was not onely liberrall himselfe, but provoked others to set forth the worke of God, || Or, to offer.

3 Moreover, because I have delight in the house of my God, I have of mine owne gold and silver, which I have given to the house of my God, beside all that I have prepared for the house of the Sanctuary.

4 Even three thousand talents of gold of the gold of Ophir, and seven thousand talents of fined silver to overlay the wallies of the houses.

5 The golde for the things of gold, and the silver, for things of silver, and for all the worke by the hands of artificers: and who is willing || to fill his hand to day unto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the capitaines of thousands and of hundreds, with the rulers of the Kings worke, offered willingly.

7 And they gave for the service of the house of God seven thousand talents of gold, and ten thousand pieces, and ten thousand talents of silver, and eightene thousand talents of brasie, and one hundred thousand talents of yron.

e Meaning, them that had any.

8 And they with whom precious stones were found, gave them to the treasure of the house of the Lord, by the hand of Nehiel the Gershunite.

9 And the people rejoyced when they offered willingly: for they offered willingly unto the Lord with a perfect heart. And David the King also rejoyced with great joy.

f That is, with a good courage, and without hypocrisie. Psa. 122.1. g Which didst reucale thy selfe to our father Iacob.

10 Therefore David blessed the Lord before all the Congregation, and David said, Blessed be thou, O Lord God of Israel our Father for ever and ever.

11 Thine, O Lord is greatnesse, and power, and glory, and victorie, and praise: for all that is in heauen and in earth is thine: thine

is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power & strength, and in thine hand it is to make great, and to give strength unto all.

13 Now therefore our God, wee thanke thee, and praise thy glorious name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort: for all things come of thee: and of thine own hand we haue given thee.

15 For we are strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow vpon the earth, and there is none abiding.

16 O Lord our God, all this abundance that we haue prepared to build thee an house for thine holy name, is of thine hand, and all is thine.

17 I know also my God, that thou tryest the heart & hast pleasure in righteousness: I haue offered willingly in the brightness of mine heart all these things: now also haue I seene thy people which are found here, to offer unto thee willingly with joy.

18 O Lord God of Abraham, Izhak and Israel our fathers, keepe this for ever in the purpose, and the thoughts of the heart of thy people, and prepare their hearts unto thee.

19 And give vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies and thy statutes, and to doe all things, and to build the house which I haue prepared.

20 And David said to all the Congregation, Now bless the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord, and the King.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, even a thousand yong bullocks, a thousand rammes, and a thousand sheepe, with their drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great joy, and they made Salomon the sonne of David King the second time, and annointed him Prince before the Lord, and Zadok for the high Priest.

23 So Salomon sat on the throne of the Lord as King in stead of David his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of King David submitted themselves vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 Thus David the sonne of Izhak reigned ouer all Israel.

27 And the space that hee reigned ouer Israel, was fourtie yeere: seven yeere reigned hee in Hebron, and thre and therty yeere reigned

h We gaue thee nothing of our owne, but that which we haue received of thee: for whether the gifts be corporal or spirituall, we receive them all of God, & therefore must giue him the glory. i And therefore haue this land but lent to vs for a time, † Ebr. waiting for them to returne. 1. Sam. 16.7. chap. 28.9. k Continue them in this good mind, that they may serue thee willingly.

l That is, did reverence to the king.

m Meaning, all kind of liquour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the kings of Iudah were figures of Christ, who was the true anointed, and to whom God gaue the chiefe gouernement of all things.

† Ebr. gaue the hand. 1. King 2.11.

reigned in Ierusalem:

28 And he died in a good age full of daies, riches, and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first and last, behold they are written

in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer,

30 Which all his reigne & his power, and P times that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

o The booke of Nathan and Gad are thought to haue bene lost in the captiuitie, p Meaning the troubles and griefes.

The second booke of Chronicles.

THE ARGUMENT.

THis second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and profess his Religion, should ioine in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his Religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true Religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand five hundred threescore and eightene yeres, and fixe monethes.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him Wisdom: 11 Which hee giueth him and more. 14 The number of his charets and horsemen, 15 and of his riches.

When Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the captiues of thousands, and of hundreds, and to the Iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kirith-searim: when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Whereouer the brazen Altar that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brazen Altar that was in the Tabernacle of the Congregation: euen a thousand burnt offerings offered he vpon it.

7 The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made mee to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true: for

thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue mee now wisdom and knowledge, that I may goe out and goe in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the lives of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King.

12 Wisdom and knowledge is granted vnto thee, and I will giue thee riches, and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there bee the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charets and horsemen: and hee had a thousand and foure hundred charets, and twelue thousand horsemen, whome hee placed in the charet cities, and with the King at Ierusalem.

15 And the king gaue silver and gold at Ierusalem as stones, and gaue cedar trees as the wilde figge trees, that are abundant in the plaine.

16 Also Salomon had horses brought out of Egypt, and fine linnen: the Kings merchants receiued the fine linnen for a price.

17 They came vp also and brought out of Egypt some charer, worth fixe hundred shekels of silver, that is, an horse for an hundred and fixe: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their means.

f That I may gouerne this people, reade 1. Chron. 27. 1. and 1. King. 3. 7.

g That is, to be reuenged on thine enemies.

1. King. 10. 26.

h Which were cities appointed to keepe and maintaine the charets.

i He caused so great plentie, that it was no more esteemed then stones.

1. Sa. 19. 9. 2. Sa. 27. 7. k Read 1. King. 10. 28.

† Ebr hands.

CHAP.

|| Or, established and strong, reade

1. Kings 2. 46.

a That is, he proclaimed a solemn sacrifice, and commanded that all should be at the same.

b Read 1. King.

3. 4.

c So called because that God thereby shewed certaine signes to the Congregation of his presence.

d Which was for the burnt offerings, 1. King. 3. 4. Exod. 38. 1. 2.

1. King. 3. 4.

e Performe thy promise made to my father concerning me.

CHAP. II.

2 The number of Solomons workmen to build the Temple. 3 Salomon sendeth to Hiram the king of Tyre for wood and workmen.

Then Salomon determined to build an house for the name of the Lord, and an house for his kingdome.

2 And Salomon told out seventy thousand that bare burdens, and fourscore thousand men to hew stones in the mountain, and three thousand and six hundred to oversee them.

3 And Salomon sent to Hiram the king of Tyre, saying, As thou hast done to David my father, and diddest send him cedar trees to build him an house to dwell in, so doe to mee.

4 Behold, I build an house unto the name of the Lord my God, to sacrifice it unto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning, and evening, on the Sabbath dayes, and in the new moneths, and in the solempne feasts of the Lord our God: this is a perpetual thing for Israel.

5 And the house which I build, is great: for great is our God above all gods.

6 Who is hee then that can bee able to build him an house, when the heauen, and the heauen of heauens cannot containe him? Who am I then that I should build him an house? but I doe it to burne incense before him.

7 Send me now therefore a cunning man that can worke in gold, in siluer, & in brasie, and in yron, and in purple, and in crimson, and blue silke, & that can graue in grauen worke, with the cunning men that are with mee in Iudah and in Ierusalem, whom David my father hath prepared.

8 Send me also cedar trees, firre trees, and Algummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and behold my seruants shal be with thine.

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber, twenty thousand measures of beaten wheate, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oyle.

11 Then Hiram king of Tyre answered in writing, which he sent to Salomon, Because the Lord hath loued his people, hee hath made thee king ouer them.

12 Hiram sayd moreover, Blessed be the Lord God of Israel, which made the heauen and the earth, and that hath giuen unto David the King a wise sonne, that hath discretion, prudence, and vnderstanding to build an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hiram:

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyre, and he can skill to worke in gold, in siluer, in brasie, in yron, in stone, and in timber, in purple, in blue silke, and in fine linen, and in crimson, and can graue in all grauen worke, and brother in all brodered worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat and the barley, the oyle & the wine which my lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt need, and will bring it thee in raftes by the sea to Japho, so thou mayest carry them to Ierusalem.

17 And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father David had numbred them: and they were found an hundred and three and fifty thousand, and six hundred.

18 And hee set seventy thousand of them to the burden, and fourscore thousand to hew stones in the mountain, and three thousand and six hundred overseeers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord and the porch are builded, with other things thereto belonging.

Salomon began to build the house of the Lord in Ierusalem, in mount Moriah which had been declared vnto David his father, in the place that David prepared in the threshing floore of Ornan the Iebusite.

2 And hee began to build in the second moneth, and the second day in the fourth yere of his reigne.

3 And these are the measures wheron Salomon grounded to build the house of God: the length of cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the porch, that was before the length, in the front of the breadth was twentie cubits, and the height was an hundred and twenty, and he overlaid it within with pure gold.

5 And the greater house hee fyled with firre tree which hee overlaid with good gold, and graued thereon palme trees and chalmes.

6 And he overlaid the house with precious stone for beauty: and the gold was gold of Paruaim.

7 The house, I say, the beames, posts, and walles thereof, and the doores thereof overlaid hee with gold, and graued Cherubims vpon the walles.

8 He made also the house of the most Holy place: the length thereof was in the front of the breadth of the house, twenty cubits: and the breadth thereof twenty cubits: and he overlaid it with the best gold, of six hundred talents.

9 And the weight of the nasses was fifty shekels of gold, and he overlaid the chambers with gold.

It is also written that she was of the tribe of Naphtali, 1 King 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali. Or, shepe. Or, leppe.

1 King. 6. 1. Which is the mountain where Abraham thought to haue sacrificed his sonne, Gen. 22. 2. 2 Sam. 24. 16, 21

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It contained as much as did the breadth of the Temple, 1 King. 6. 3.

d From the foundation to the top: for in the booke of Kings mention is made from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

Or, palace.

a Which is to be vnderstood of all sorts of officers, and overseeers: for else the chiefe officers were but 3300. as 1 King. 5. 16.

Or, Hiram, 2 Sam. 3. 1.

b That is, to doe seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection, as his maiestie deserueth. Or, seales.

c Some take it for brasill, or the wood called Ebenum, others for corall.

Or, Algummim, † Ebr. Corim.

d Of Bath, reade 1 King 7. 26. it is called also Ephai: but Ephai is to measure drie things, as Bath is a measure for liquors.

e The very hee then confessed that it was a singular gift of God when hee gaue to any nation a king that was wise, and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

1. King. 6. 24.

10 And in the house of the most holy place, hee made two Cherubims wrought like children, and overlaid them with gold.

11 And the wings of the Cherubims were twenty cubits long: the one wing was five cubits, reaching to the wal of the house, and the other wing five cubits, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubits, joyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubites: they stood on their feet, and their faces were toward the house.

14 Hee made also the vasse of blue silke, and purple, and crimson, and fine linnen, and wrought Cherubims thereon.

15 And hee made before the house two pillars: of fine and thirty cubits high: and the chapter that was upon the top of each of them, was fine cubits.

16 Hee made also chaines for the Dacle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chaines.

17 And hee set by the pillars before the Temple, one on the right hand, & the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

CHAP. III.

1 The altar of brasie. 2 The molten sea. 6 The candlestons. 7 The candlesticks, &c.

And hee made an altar of brasie twenty cubits long, and twenty cubits broad, and ten cubits high.

2 And hee made a molten sea of ten cubits from brym to brym, round in compasse, and five cubits high: and a line of thirty cubits did compasse it about.

3 And under it was the fashion of oren, which did compasse it round about, tenne in a cubite compassing the sea about: two rowes of oren were cast when it was molten.

4 It stood upon twelue oren: three looked toward the North, and three looked toward the West, & three looked toward the South, & three looked toward the East, and the sea stood aboue upon them, and all their hinder parts were inward.

5 And the thickness thereof was an hand breadth, and the brym thereof was like the worke of the brymme of a cup, with flowres of lillies: it contained three thousand baths.

6 Hee made also ten cauldrons, and put five on the right hand, and five on the left to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the sea was for the Priests to wash in.

7 And hee made tenne candlestickes of gold, (according to the forme) and put them in the Temple, five on the right hand, and five on the left.

8 And hee made tenne tables, and put them in the Temple, five on the right hand,

and five on the left: and he made an hundred basins of gold.

9 And he made the court of the Priests, and the great Court, and doores for the Court, and overlaid the doores thereof with brasie.

10 And hee set the Sea on the right side Eastward toward the South.

11 And Hiram made pots and besoms, and basens, and Hiram finished the worke, that hee should make for king Salomon for the house of God,

12 To wit, two pillars, and the bowles, and the chapters on the top of the two pillars, & two grates, to couer the two bowles of the chapters, which were upon the top of the pillars.

13 And foure hundred pomegranates for the two grates, two rowes of pomegranates for every grate to couer the two bowles of the chapters, that were upon the pillars.

14 Hee made also basens, and made cauldrons upon the basens.

15 And a Sea, and twelue buls vnder it: 16 Pots also and besoms, and fleshhooks, and all these vessels made Hiram his father to king Salomon for the house of the Lord, of shining brasie.

17 In the plaine of Jordan did the king cast them in clay betwene Succoth and Jeredathab.

18 And Salomon made all these vessels in great abundance: for the weight of brasie could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also, and the tables whereon the shewbread stood.

20 Moreover, the candlesticks with their lamps to burne them after the manner, before the Dacle of pure gold:

21 And the flowres, and the lampes, and the snuffers of gold, which was fine gold:

22 And the hooks, and the basins, and the spoones, and the ashpans of pure gold: the entry also of the house and doores thereof with in, even of the most holy place: and the doores of the house, to wit, of the Temple, were of gold.

CHAP. V.

1 The things dedicated by David, are put in the Temple. 2 The Arke is brought into the Temple, 10 What was within it. 11 They sing praise to the Lord.

And was all the worke finished that Salomon made for the house of the Lord: and Salomon brought in the things that Dauid his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel, unto Jerusalem, to bring up the Arke of the Covenant of the Lord from the citie of Dauid, which is Zion:

3 And all the men of Israel assembled vnto the king at the feast: it was in the seventh

Called also the porch of Salomon, As 2. 11. It is also taken for the Temple where Christ preached, Matt. 21. 23. Or, caldron,

g Whom Salomon reuerenced for the gifts that God had given him as a father: he had the same name also that Hiram the king of Tyus had: his mother was a Iewesse, and his father a Tyrian, Some reade, for his father the authour of this worke, h In Ebrew the bread of the faces, because they were set before the Arke where the Lord shewed his presence. Or, instruments of musick. i That is, covered with plates of gold.

1. King. 7. 52. and 8. 1.

a Reade 1. Sam. 6. 12.

b When the things were dedicate & brought into the Temple.

f Which separated the Temple from the most holy place.

g Every one was eightene cubits long, but the half cubit could not be seene: for it was hid in the roundnes of the chapter, & therefore he giueth to every one but seuentene and an halfe.

h For every pillar an hundred, reade 1. King. 7. 20.

a A great vessell of brasie, so called because of the great quantity of water which it contained,

1. King. 7. 23.

b Meaning, vnder the brimme of the vessell, as

1. King. 7. 24.

c In the length of every cubite were ten heads or knops which in all are 300.

Or, flowridices,

d In the first booke of Kings, chap. 7. 26. mention is only made

of two thousand but the lesse number was taken there, and here according as the measures proued afterward, is declared.

e Such as they should be made,

e Called in Brew Ethanim, containing part of September, & part of October, 1. King. 8. 2. which moneth the Iewes called the first moneth, because they say that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, wee make March euer the first as best writers doe.

|| Or, without the Oracle.
d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, as Psal. 118. 1. and psal. 136. 1.

seuenth moneth.

4 And all the Elders of Israel came, and the Levites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Levites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not bee told nor numbered for multitude.

7 So the Priests brought the Arke of the Couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims covered the Arke, & the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might bee seene out of the Arke before the Oracle, but they were not seene: without: and there they are vnto this day.

10 Nothing was in the Arke, save the two Tables, which Moses gaue at Horeb, where the Lord made a Couenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified and did not waite by course).

12 And the Levites the singers of all sorts, as of Asaph, of Heman, of Jeduthun, and of their sonnes and their brethren, being clad in fine linnen, stood with cymbals, and with viols and harpes at the East end of the altar, and with them an hundred and twenty Priests blowing with trumpets:

13 And they were as one blowing trumpets, and singing, and made one sound to bee heard in praising and thanking the Lord, and when they lift vp their voice with trumpets, and with cymbals, and with instruments of musick, and when they played the Lord, singing. For hee is good, because his mercy lasteth for euer) then the house, euen the house of the Lord was filled with a cloud.

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesseth the people. 4 Hee praiseth the Lord. 14 Hee prayeth vnto God for those that shall pray in the Temple.

Then Salomon said, The Lord hath said, that hee would dwell in the darke cloud:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the King turned his face, and blessed all the Congregation of Israel, (for all the Congregation of Israel stood there)

4 And he said, Blessed bee the Lord God of Israel, who spake with his mouth vnto

Dauid my father, and hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to bee a ruler ouer my people Israel:

6 But I haue chosen Jerusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel.

8 But the Lord said to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well that thou wast so minded.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: & I am risen vp in the rourne of Dauid my father, and am set on the throne of Israel, as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the Couenant of the Lord, that hee made with the children of Israel.

12 And the King stood before the altar of the Lord in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen scaffold, and set it in the mids of the court, of five cubites long, and five cubites broad, and three cubites of height, and vpon it he stood, and knerled downe vpon his knees before all the Congregation of Israel, and stretched out his hands toward heauen)

14 And said, O Lord God of Israel, there is no God like thee in heauen nor in earth, which keepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

16 Therefore now Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heed to their waies, to walke in my Lawe, as thou hast walked before mee.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true indeed that God will dwell with man on earth? Behold, the heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house, which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer

|| Or, power.

|| Or, Temple.

2. Sam. 7. 3.

† Eby that is was in thine heart.

b Meaning, the two Tables wherein is contained the effect of the Couenant that God made with our fathers.
c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1. King. 8. 22.
d Both to giue thanks for the great benefits of God bestowed vpon him, and also to pray for the perseverance and prosperitie of his people.
2. Mac. 2. 8.
|| Or, in effect, or by thy power.
† Eby a man shall not be cut off.

1. King. 8. 27.

e That thou mayest declare in effect, that thou hast a continual care over this place,

1. King 8. 38.

f By retaining any thing from him, or els by denying that which he hath left him to keepe or doe him any wrong.

† Ebr. oshe.

g Meaning to give him that which he hath deserved.

|| Or, prayse.

|| Or, toward this place,

Chap. 20. 9.

† Ebr. in the land of their gate.

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them which pray vnto God with an vnfaigned faith and in true repentance.
i He sheweth that before God there is no acception of person, but all people that feareth him, and worketh righteousness, is accepted, Acts. 10. 35.

which thy seruant prayeth before thee,

20 That thine eyes may be open toward this house, day and night, euen toward the place whereof thou hast said, that thou wouldest put thy Name there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

21 Weare thou therefore the supplication of thy seruant, & of thy people Israel, which they pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be mercifull.

22 ¶ When a man shall sinne against his neighbour, and he lay vpon him an oath to cause him to sweare, and the swearer shal come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants in recompenting the wicked to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24 ¶ And when thy people Israel shall bee ouerthrowen before the enemy, because they haue sinned against thee, and turne againe and confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest to them and to their fathers.

26 ¶ When heauen shalbe shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne when thou dost afflict them,

27 Then heare thou in heauen, and pardone the sinne of thy seruants and of thy people Israel, (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be grasshopper, or caterpillar, when their enemy shal besiege them in the cities of their land, or any plague, or any sickness,

29 Then what prayer and supplication for euer shall be made of any man, or of all thy people Israel, when euery one shall knowe his owne plague and his owne disease, and shall stretch forth his handes toward this house,

30 Heare thou then in heauen, thy dwelling place, and bee mercifull, and giue euery man according vnto all his wayes, as thou dost know his heart (for thou only knowest the hearts of all the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land, which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and pray in this house.

33 Weare thou in heauen thy dwelling place, and doe according to all that the stran-

ger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee, like thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies by the way that thou shalt send them, and they pray to thee, in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, and they take them and carry them away captiue vnto a land farre or nere,

37 If they turne againe to their heart in the land whither they bee carried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, wee haue transgressed, and haue done wickedly,

38 If they turne againe vnto thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue carryed them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and iudge their cause, and be mercifull vnto thy people which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attend vnto the prayer that is made in this place.

41 ¶ Now therefore arise, O Lord God, to come into thy rest, thou and the Arke of thy strength: O Lord God, let thy Priests bee clothed with saluation, and let thy Saints reioyce in goodness.

42 O Lord God, refuse not the face of thine anointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifices. 2 The glory of the Lord filleth the Temple. 3 Hee heareth his prayer. 4 And promiseth to exalt him and his throne.

¶ When Salomon had made an ende of praying, fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house.

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped, and praised the Lord, saying, For he is good, because his mercy lasteth for euer.

4 ¶ When the king, & all the people offered

k Meaning, that none ought to enterpise any warre, but at the Lords commandement, that is, which is lawfull by his word.
|| Or, according to the manner of this citie.

1. King 8. 46,

eccles. 7. 22.

1. ioh. 1. 8.

|| Or, repent.

|| Or, maintain their right.

Psal. 132. 8.

l That is, into thy Temple.

m Let them be preferred by thy power and made vertuous & holy.

n Heare my prayer, which am thine anointed King.

2. Mac. 2. 10.

a Hereby God. declareth that he was pleased with Salomons praier

1. King. 8. 63, 65

sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twenty thousand bullockes, and an hundred and twenty thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Levites with the instruments of musick of the Lord, which king David had made to prayse the Lord. Because his mercies lasteth for ever: when Davids prayesd God † by them, the Priests also blew trumpets over against them: and all they of Israel stood by.

† Ebr. by their
b and.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there hee had prepared burnt offerings, and the fat of the peace offerings, because the brazen altar which Salomon had made, was not able to receive the burnt offering and the meat offering and the fat.

8 And Salomon made a feast at that time of seven dayes, and at Israel with him, a very great congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eight day they made a solemn assembly: for they had made the dedication of the Altar seven dayes, and the feast seven dayes.

10 And the three and twentieth day of the seventh moneth, hee sent the people away into their tents, ioyous and with glad heart because of the goodnesse that the Lord had done for David and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Solomons heart, to make in the house of the Lord: and hee prospered in his house.

12 And the Lord appeared to Salomon by night, and sayd to him, I have heard thy prayer, and have chosen this place for my selfe, to be an house of sacrifice.

13 If I shut the heaven that there bee no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

14 If my people among whom my Name is called upon, doe humble themselves and pray: and seeke my presence, and turne from their wicked wayes, then wil I heare in heaven, and be mercifull to their sinne, and wil I heale their land:

15 Then mine eyes shall be open, and mine eares attent unto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commaunded thee, and shalt observe my Statutes, and my Judgements,

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my statutes and my commaundements which I

have set before you, and shall goe and serve other gods, and worship them.

20 Then will I plucke them by out of my land which I have given them, and this house which I have sanctified for my Name will I cast out of my sight, and will make it to be a proverbe and a common talke among all people.

21 And this house which is most high, shall be an astonishment to every one that passe by it, so that hee shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their Fathers, which brought them out of the land of Egypt, and have taken holde on other gods, and have worshipped them, and served them, therefore hath he brought all this evil upon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributaries unto him. 12 His sacrifices. 17 He sendeth to Ophir.

And after twenty yeere, when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobab, and overcame it.

4 And hee built Cadmoz in the wilderness, and repaired all the cities of Azoze which hee built in Hamath.

5 And hee built Beth-hozon the upper, and Beth-hozon the nether, cities defended with walles, gates, and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charret cities, and the cities of the horsemen, and every pleasant place that Salomon had a minde to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion,

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, even them did Salomon make tributaries untill this day.

9 But of the children of Israel did Salomon make no servants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charrets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, even two hundred and fiftie that bare rule over the people.

11 Then Salomon brought by the daughter of Pharaoh out of the citie of David, into the house that hee had built for her: for hee sayd, My wife shall not dwell in the house of David King of Israel: for it is holy, because that the Arke of the Lord came unto it.

12 Then Salomon offered burnt offerings

P 4

unto

Which thing declareth that God had more respect to their situation, then to the advancement of his owne glory: and whereas men abuse those things, which God hath appointed to set forth his praise, he doth withdraw his graces thence,

b The feast of the Tabernacles which was kept in the seventh moneth.

c They assembled to heare the word of God after that they had remained seven dayes in the booths or tabernacles.

d They had leave to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day

1. King. 9. 1. Num. 12. 6.

e I will cause the pestilence to cease, & destroy the beasts that hurt the fruits of the earth, and send raine in due season.

Chap. 6. 16,

1. King. 9. 10. a Signifying, that hee was twenty yeere in building them.

b That is, which Hiram gaue again to Salomon because they pleased him not: and therefore called them Cabal, that is, dirt or filth, 1. kin. 9. 13.

c Meaning of munitions and treasures for the warre.

d That is, hee repaired and fortified them: for they were built long before by Sherah, a noble woman of the tribe of Ephraim, 1. Chro. 6. 6. and 7. 34.

e Reade 1. King 7. 3. † Ebr. to come up to tribute.

f For in all there were 3300. but here hee means of them that the principall charge reade 1. King 9. 33.

Chap. 4. 1.

Exod. 29. 39.

Or, after oile maner of every day.
g. Reade Lewit.
23.

II. Chron. 24. 1.

h Both for the matter, and also for the workmanship.

i Meaning the red sea.

k Which summe is thought to mount to three millions and sixe hundred thousand crownes: for here is mention made of thirty moe, then are spoken of, 2. King. 9. 28.

1. King. 10. 1.

matth. 12. 42.

luke 11. 31.

a To know whether his wisdom were so great as the report was

b There was no question so hard that he did not solve.

Or, galleries
thence by he went

Or, there was no more spirit in her.
Or, aliter.

unto the Lord, on the altar of the Lord which he had built before the porch,

13 **¶** *¶* offer according to the commandment of Moses every day in the Sabbath, and in the new moones, and in the solemn feastes, & three times in the yeere, that is, in the feast of the unleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of David his father, and the Levites in their watches, for to praise and minister before the Priests every day, and the porters by their courses, at every gate: for so was the commandment of David the man of God.

15 And they declined not from the commandment of the King, concerning the Priests and the Levites, touching all things and touching the treasures.

16 **¶** Now Salomon had made provision for all the worke, from the day of the foundation of the house of the Lord, until it was finished: to the house of the Lord was perfite.

17 Then went Salomon to Ezion-geber, and to Elath by the sea side in the land of Edom.

18 And Huram sent him by the hands of his servants, ships, and servants that had knowledge of the sea: and they went with the servants of Salomon to Ophir, and brought thence foure hundred and fiftie talents of gold, and brought them to King Salomon.

CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon, and bringeth gifts. 13 His yearly revenues. 30 The time of his reigne. 31 His death.

AD* when the Queene of Sheba heard of the fame of Salomon, shee came to proue Salomon with hard questions at Jerusalem, with a very great traine, and camels that bare sweete odours, and much golde, and precious stones: and when shee came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which hee declared not unto her.

3 Then the Queene of Sheba sawe the wisdom of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his servants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his burnt offerings, which hee offered in the house of the Lord, and shee was greatly astonished.

5 And she sayd to the King, It was a true word which I heard in mine owne land of thy sayings and of thy wisdom:

6 Howbeit I beleue not their report, untill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not tolde mee: for thou exceedest the fame that I heard.

7 **¶** Haply are thy men, and haply are these thy servants which stand before thee alway and heare thy wisdom.

8 **¶** Blessed be the Lord thy God, which loued thee, to sit thee on his throne as King, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee King ouer them, to execute iudgement and iustice.

9 Then shee gaue the King fircrope talents of gold, and of sweet odours exceeding much, and precious stones: neither was there such sweet odours since, as the Queene of Sheba gaue unto King Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought gold from Ophir, brought Alghummim wood and precious stones.

11 And the king made of the Alghummim wood staires in the house of the Lord, and in the Kings house, and harpes and viols, for fingers, and there was no such scene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba, euery pleasant thing that shee asked, besides for that which shee had brought unto the King: so shee returned and went to her owne country, both shee and her seruants.

13 **¶** Also the weight of gold that came to Salomon in one yeere, was sixe hundred threescore and sixe talents of gold,

14 Besides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the country brought gold and siluer to Salomon.

15 And King Salomon made two hundred targets of beaten gold, and sixe hundred shekels of beaten golde went to one target,

16 And three hundred shields of beaten gold: three hundred shekels of golde went to one shield, and the King put them in the house of the wood of Lebanon.

17 And the king made a great throne of yuozy, and ouerlaid it with pure gold.

18 And the throne had sixe steppes, with a footstool of gold fastened to the throne, and staves on either side on the place of the seate, and two Lyons standing by the staves.

19 And twelue Lyons stood there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of Tarshish, and brought golde, and siluer, yuozy, and apes and peacocks.

22 So King Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweete odours, horses, and mules from yeere to yeere.

c Meaning, that the Israelites were Gods peculiar people, and that kings are the lieutenants of God, which ought to graunt unto him the superiority, and minister iustice to all.

d Reade Chap. 2. 8, and 1. Kings 10. 11.

e Or, pillars: meaning, the garnishing and trimming of the staires or pillars,

f That is, which the king gaue her for recompence of that treasure which she brought

g which summe mounteth to 2400 crownes of the sunne, *Bidans de asse.*

h Or pounds called *mina*, whereof euery one seemed to make an hundred shekels.

i That is, the steps and the footstool were fastened to the throne.

k Vpon the pommels, or knops.

l Which country of the best writers, is thought to bee Cilicia, reade 1. King. 10. 22.

m That is, tennē
horses in every
stable, which in
all mount to for-
tie thousand, as
1. King. 4. 26.
|| Or, Euphrates.

n The abun-
dance of these
temporall trea-
sures in Salo-
mons kingdome,
is a figure of the
spirituall trea-
sures, which the
elect shall enjoy
in the heavens
vnder the true
Salomon Christ.
|| Or, Idols.

o That is, which
prophefied a-
gainst him.
1. King. 11. 42,
43.

1. King. 12. 7.
a After the death
of Salomon.

b That is, hand-
led vnrudely.
It seemeth that
God hardened
their hearts, so
that they thus
murmured with-
out cause: which
declareth also
the inconstancie
of the people.

c Or, that stood
by him, that is,
which were of
his counsell and
secrets.

d Or, little finger,
meaning, that he
was of far grea-
ter power then
was his father,

25 And Salomon had = foure thousand
stalles of houles and charets, and twelue
thousand horsemen, whom hee bestowed in
the charet cities, and with the king at Je-
rusalem.

26 And hee reigned ouer all the Kings
from the || Riuer euen vnto the land of the
Philistines, and to the border of Egypt.

27 And the King gaue silver in Ierusa-
lem, as stones, and gaue cedar trees as the
wilde figge trees that are abundant in the
plaine.

28 And they brought vnto Salomon ho-
ses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Sa-
lomon first and last, are they not witten in
the booke of Nathan the Prophet, and in
the prophecie of Ahitah the Shilonite, and in
the visions of || Ieedo the seer, against Je-
roboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem
ouer all Israel forty yeres.

31 And Salomon slept with his fathers,
and they buried him in the city of Dauid his
father: and Rehoboam his sonne reigned in
his stead.

CHAP. X.

4. 14 The rigor of Rehoboam. 13 Hee follow-
eth lewd counsell. 16 The people rebell.

Then * Rehoboam * went to Shechem:
For to Shechem came all Israel to make
him king.

2 And when Ieroboam the sonne of Ne-
bat heard it, (which was in Egypt, whither
hee had fled from the presence of Salomon
the king) he returned out of Egypt.

3 And they sent and called him: so came
Ieroboam and all Israel, and communed
with Rehoboam, saying,

4 Thy father ^b made our yoke grievous:
now therefore make thou the grieuous serui-
tude of thy father, and his sore yoke that hee
put vpon vs, lighter, and we will serue thee.

5 And hee layd to them, Depart yet thre
dayes, then come againe vnto mee. And the
people departed.

6 And King Rehoboam tooke counsell
with the old men that had stood before Sa-
lomon his father, while hee yet liued, saying,
What counsell giue yee that I may answer
this people?

7 And they spake vnto him, saying, If
thou be kind to this people, and please them,
and speake louing words to them, they will
be thy seruants for euer.

8 But he left the counsell of the ancient
men that they had giuen him, and tooke
counsell of the yong men that were brought
vp with him, and waited on him.

9 And he said vnto them, What counsell
giue yee, that we may answer this people,
which haue spoken to me, saying, Make the
yoke which thy father did put vpon vs, lig-
hter?

10 And the yong men that were brought
vp with him, spake vnto him, saying, Thus
shalt thou answer the people that spake to
thee, saying, Thy father made our yoke hea-
uy, but make thou it lighter for vs: thus shalt
thou say vnto them, My ^d least part shall bee

bigger then my fathers loynes.

11 Now whereas my father did burden
you with a grieuous yoke, I will yet in-
crease your yoke: my father hath chastised
you with rodde, but I will correct you with
|| scourges.

|| Or, Scorpions.

12 Then Ieroboam and all the people
came to Rehoboam the third day as the king
had appointed, saying, Come againe to me
the third day.

13 And the king answered them sharply:
and king Rehoboam left the counsell of the
ancient men,

14 And spake to them after the counsell of
the yong men, saying, My father made your
yoke grieuous, but I will increase it: my fa-
ther chastised you with rods, but I will cor-
rect you with scourges.

15 So the king hearkened not vnto the
people: for it was the ordinance of God,
that the Lord might performe his saying,
which he had spoken by Ahitah the Shilo-
nite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king
would not heare them, the people answered
the king, saying, What portion haue we in
Dauid? for wee haue no inheritance in the
sonne of Ishal. O Israel, every man to your
tents: now see to thine owne house, Dauid.
So all Israel departed to their tents.

17 Doubtless Rehoboam reigned ouer the
children of Israel, that dwelt in the cities of
Judah.

18 Then king Rehoboam sent Hadadum
that was || ouer the tribute, and the chil-
dren of Israel stoned him with stones, that
he died: then king Rehoboam made Iseede
to get him vp to his charet, to flee to Ierusa-
lem.

19 And Israel rebelled against the house
of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ierobo-
am. 5 Cities which hee built. 21 Hee hath eigh-
tē stone wines, and threescore concubines, and by them
eight and twentie sonnes, and threescore daughters.

And * when Rehoboam was come to Je-
rusalem, hee gathered of the house of Ju-
dah and * Benjamin nine score thousand cho-
sen men of warre to fight against * Israel,
and to bring the kingdome againe to Reho-
boam.

1. King. 12. 20,
21.

a That is, the
halfe tribe of
Benjamin: for
the other halfe
was gone after
Ieroboam.

2 But the worde of the Lord came to
Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of
Salomon king of Iudah, and to all Isra-
el, that are in Iudah and Benjamin, say-
ing,

b Meaning the
ten tribes which
rebelled.

4 Thus saith the Lord, Ye shall not goe
vp, nor fight against your brethren: returne
every man to his house: for this thing is done
of me. They obeyed therefore the word of the
Lord, and returned from going against Je-
roboam.

5 And Rehoboam dwelt in Ierusalem,
and * built strong cities in Iudah.

c Or, repaired
them, and made
them strong, to
be more able to
resist Ieroboam.

6 He built also Beth-lehem, and Etam,
and Tekoa,

7 And Beth-zur, and Shoco, & Adullam,
8 And

8 And Gath, and Marcissa, and Ziph,
9 And Adozaim, and Lachish, & Azekah,
10 And Zorah, and Alalon, and Bethon,
which were in Judah and Benjamin, strong cities.

||Or, strengthened,

11 And he || repaired the strong holds and put captaines in them, and store of victuall, and oyle and wine.

12 And in all cities hee put shields and speares, and made them exceeding strong: so Judah and Benjamin were his.

†Ebr, flood,

13 ¶ And the Priests and the Levites that were in all Israel, † resorted unto him out of all their coasts.

Chap. 13. 9.

14 For the Levites left their suburbs, and their possession, and came to Judah and to Jerusalem: for Jeroboam and his sonnes had cast them out from ministering in the Priests office unto the Lord.

1. King. 12. 31.
d Meaning, idoles, reade
Isai. 44. 15.

15 * And hee ordeined him Priests for the hie places, and for the ^d denils, and for the calves which he had made.

16 And after the Levites there came to Jerusalem of all the tribes of Israel, such as set their hearts to seeke the Lord God of Israel, to offer unto the Lord God of their fathers.

e Which were zealous of true religion, and feared God.

17 So they strengthened the kingdome of Judah, and made Rehoboam the sonne of Salomon mighty, three yeere long: for three yeere they walked in the way of David and Salomon.

f Lo long as they feared God and set forth his word, they prospered.

18 ¶ And Rehoboam tooke him Babelath the daughter of Jerimoth the sonne of David to wife, and Abihail the daughter of Eliab the sonne of Ithai,

19 Which bare him sonnes, Ierush, and Shemariah, and Zabam.

20 And after her hee tooke Maakah the daughter of Abisalom, which bare him Abihail, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maakah the daughter of Abisalom above all his wiues and his concubines: for hee tooke eightene wiues, and threescore concubines, and begat eight and twentie sonnes, and threescore daughters.

g Called also Abijam, who reigned three yeere, 1. King. 15. 2.

22 And Rehoboam made Abihail the sonne of Maakah the chiefe ruler among his brethren: for he thought to make him king.

h He gaue himselfe to haue many wiues.

23 And hee taught him, and dispersed all his sonnes throughout all the countreyes of Judah and Benjamin vnto euery strong citie: and he gaue them abundance of victuall, and ^h desired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 3 Shemariah reproveth him. 6 Hee humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abijah his sonne succeedeth him.

||Or, when the Lord had established Rehoboams kingdome.

And when || Rehoboam had established the kingdome and made it strong, hee forsooke the Law of the Lord, and ^a all Israel with him.

a For such is the inconstancie of the people, that for the most part they follow the vices of their gouernours,

2 Therefore in the fifth yeere of king Rehoboam, Shishak the king of Egypt came vp against Jerusalem (because they had transgressed against the Lord.)

3 With twelue hundred charets, and threescore thousand horsemen, and the people were without number, that came with him from Egypt, euen the Lubims, ^b Sukkims, and the || Ethiopians.

4 And hee tooke the strong cities which were of Judah, and came vnto Jerusalem.

5 ¶ Then came Shemariah the Prophet to Rehoboam, and to the princes of Judah, that were gathered together in Jerusalem, because of Shishak, and sayd vnto them, Thus saith the Lord, Ye haue forsaken mee, therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled themselves, and sayd, The Lord is ^a iust.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemariah, saying, They haue humbled themselves, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not be poured out vpon Jerusalem by the hand of Shishak.

8 Reuer the selfe they shall be his seruants: so shall they know my ^a seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak king of Egypt came vp against Jerusalem, and tooke the treasures of the house of the Lord, and the treasures of the kings house: hee tooke euen all, and hee carryed away the shieldes of golde, ^a which Salomon had made.

10 In stead whereof King Rehoboam made shieldes of brasie, and committed them to the hands of the chiefe of the guard, that waited at the doore of the kings house.

11 And when the King entred into the house of the Lord, the guard came and bare them, & brought them againe vnto the guard chamber.

12 And because he ^a humbled himselfe, the wrath of the Lord turned from him, that hee would not destroy all together. And also in Judah the things prospered.

13 * So king Rehoboam was strong in Jerusalem, and reigned: for Rehoboam was one and fortie yeere olde, when hee began to reigne, and reigned ^a seuentene yerres in Jerusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his name there. And his mothers name was Maamah, an Ammonitisse.

14 And hee did euill: for he prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam first and last, are they not written in the † booke of Shemariah the Prophet, and Iddo the Seer, in rehearsing the genealogie: and there was warre alway betweene Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of David, and || Abihail his sonne reigned in his stead.

CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 Hee trusteth in the Lord, and overcometh Ieroboam. 21 Of his wiues and children.

b Which were a people in Africa, called the Troglodites, because they dwelt in holes.

||Or, blacke Moors.

c Signifying, that no calamity can come vnto vs except we forsake God, and that he neuer leaues vs, till we haue cast him off.

d And therefore doeth iustly punish you for your sinnes.

e Heb, drop downe. Hee sheweth that Gods punishments are not to destroy his vicerly, but to chastise them, to bring them to the knowledge of themselves, and to know how much better it is to serue God then tyrants. Chap. 9. 15.

f Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18. 32. and 33. 11.

1. King. 14. 21. g That is, twelue yeeres after that he had bene overcome by Shishak, verse 2.

†Ebr sayings.

||Or, Abijam.

a He meaneth
Judah and Beni-
jamin.

b Or, Maacha,

c Called also
Abshalom, for

Abshalom was
her grandfather,

1. King. 15. 2.

d Which was one
of the tops of

mount Ephraim.

e And therefore
whosoever doth

vsurp it, or take it
from that stocke,

transgresseth the
ordinance of the

Lord, thus like
an hypocrite he

alleageth word
of God for his

advantage.

f That is, perpet-
ually, because the

thing which is
said, is prefer-
red from corrup-

tion: he meaneth
also that it was

made solemnely,
and confirmed

by offering of sa-
crifices, whereas

they vsed salt, ac-
cording as was

ordained, Num.

18. 19.

1. King. 11. 26.

g This word in
the Chaldee

tongue is Rachai,
which our Sau-

our vseth, Matt.

5. 22.

h Meaning, in
heart & courage.

i Or, saint hearted.

1. Cor. 13. 36.

1. King. 12. 31.

Chap. 11. 14.

j Ebr. fill his hand.

k He sheweth the
nature of idola-

ters which take
no trial of the

vocation, life, &
doctrine of their

ministers, but
thinke the most

vilest & greatest
beasts sufficient

to serue their
turne.

l As it was appointed in the Law, Exod. 19. 39.

m Because their
cause was good, and approved by the Lord, they doubted not of the
success and victory.

n Contemning the good counsell which
came of the Spirit of God, he thought to haue overcome by deceit,

In the eightene yere of king Ieroboam,
began Abitah to reigne ouer Iudah.

2 He reigned thre yere in Ierusalem:
(his mothers name also was Michajah the
daughter of Uriel of Gibeon) and there was
warre betweene Abitah and Ieroboam.

3 And Abitah set the battell in aray with
the army of valiant men of warre, even foure
hundred thousand cholen men. Ieroboam
also set the battell in aray against him with
eight hundred thousand cholen men which
were strong and valiant.

4 And Abitah stood vpon mount Ephraim,
which is in mount Ephraim, & said,
O Ieroboam, and all Israel, heare you me,

5 Dought you not to know that the Lord
God of Israel hath giuen the kingdom ouer
Israel to Dauid for euer, euen to him and
to his sonnes by a couenant of salt?

6 And Ieroboam the sonne of Nebat the
seruant of Salomon the sonne of Dauid is
risen up, & hath rebelled against his lord.

7 And there are gathered to him vaine
men and wicked, & made themselves strong
against Rehoboam the sonne of Salomon:
for Rehoboam was but a childe, and tender
hearted, and could not resist them,

8 Now therefore ye thinke that yee be a-
ble to resist against the kingdom of the Lord
which is in the hands of the sons of Dauid;
and yee be a great multitude, and the golden
caluices are with you which Ieroboam made
you for gods.

9 Have ye not driuen away the Priests
of the Lord the sonnes of Aaron, and the Le-
uites, and haue made you priests like the peo-
ple of other countreys? whosoever cometh
to consecrate with a yong bullocke and
seven rammes, the same may bee a priest of
them that are no gods.

10 But wee belong vnto the Lord our
God, and haue not forsaken him, and the
Priests the sons of Aaron minister vnto the
Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery
morning, & euery evening: burnt offerings
& sweet incense, and the bread is set in or-
der vpon the pure table, and the candlesticke
of golde with the lampes thereof, to burne
euery evening: for wee keepe the watch of
the Lord our God: but yee haue forsaken
him.

12 And behold, this God is with vs as a
captaine, and his Priests with the sounding
trumpets, to cry an alarme against you. O
yee children of Israel, fight not against the
Lord God of your fathers: for yee shall not
prosper.

13 But Ieroboam caused an ambu-
shment to compasse, and come behinde them,
when they were before Iudah, and the am-
bushment behinde them.

14 Then Iudah looked, and behold, the
battell was before and behinde them, and they
cried vnto the Lord, and the Priests blew
with the trumpets,

15 And the men of Iudah gaue a shout:
and euen as the men of Iudah shouted, God
smote Ieroboam and also Israel before A-
bitah and Iudah.

16 And y children of Israel fled before Iu-
dah, & God deliuered them into their hand:

17 And Abitah & his people slew a great
slaughter of them, so that there fell downe
wounded of Israel sine hundred thousand
cholen men.

18 So the children of Israel were brought
vnder at that time: and the children of Iu-
dah prevailed, because they stayed vpon the
Lord God of their fathers.

19 And Abitah pursued after Ieroboam,
and tooke cities from him, euen Beth-el, and
the villages thereof, and Ieshanah with
her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength
againe in the dayes of Abitah, but the Lord
plagued him, and he died.

21 So Abitah waxed mighty, and mari-
ed fouretene wiues, and begate two and
twenty sonnes, and sixteen daughters.

22 The rest of the acts of Abitah, and his
maners, and his sayings are written in the
booke of the Prophet Ido.

CHAP. XIII.

3 Afa destroyeth idolatry, and commandeth his
people to serue the true God. 11 He prayeth vnto
God when hee should goe to fight. 12 Hee obtai-
neth the victory.

4 Abitah slept with his fathers, and they
buried him in the cite of Dauid, and Afa
his sonne reigned in his stead: in whose daies
the land was quiet ten yeres.

2 And Afa did that was good and right
in the eyes of the Lord his God.

3 For hee tooke away the altars of the
strange gods, and the hie places, and brake
downe the images, & cut downe the groves,

4 And commaunded Iudah to seeke the
Lord God of their fathers, and to doe accord-
ing to the Law and the Commandment.

5 And hee tooke away out of all the cities
of Iudah the hie places, & the images: there-
fore the kingdom was quiet before him.

6 Hee built also strong cities in Iudah,
because the land was in rest, and he had no
warre in those yeres: for the Lord had giuen
him rest.

7 Therefore hee sayd to Iudah, Let vs
build these cities & make walles about, and
towers, gates, and barres, whiles the land
is before vs: because wee haue fought the
Lord our God, we haue fought him and hee
hath giuen vs rest on euery side: so they built
and prospered.

8 And Afa had an armie of Iudah that
bare shields and speares, three hundred thou-
sand, and of Benjamin that bare shields and
drew bowes, two hundred & four score thou-
sand: all these were valiant men.

9 And there came out against them
Zerah of Ethiopia with an host of ten hun-
dred thousand, and three hundred characts,
and came vnto Marashah.

10 Then Afa went out before him, and
they set the battell in aray, in the valley of Je-
phathah beside Marashah.

11 And Afa cried vnto the Lord his God,
and

1. King. 15. 8. 2

n He sheweth
that the stay of
all kingdoms
and assurance of
victories depend
vpon our trust
and confidence
in the Lord,
† Ebr. daughters.

a Which were
planted contrary
to the Law,
Deut. 16. 21.

b Hee sheweth
that the rest and
quietnesse of
kingdomes stan-
deth in aboli-
shing idolatry,
and aduancing
true Religion.
c Whites wee
haue the full
gouernement
thereof.

d The king of E-
thiopia or gyp-
e Which was a
cite in Iudah,
1. Josh. 15. 44.
where Michajah
the Prophet was
borne.

1. Sam. 14. 6.

|| Or, against many without power.

f Thus the children of God neither trust in their owne power or pollicie, neither feare the strength and subtiltie of their enemies, but consider the caule & see whether their enterprises tend to Gods glory, and thereupon assure themselves of the victorie by him, which is only almighty, and can turn all flesh into dust wth the breath of his mouth.
g The Lord had stricken them with feare,

and said, Lord, * it is nothing with thee to helpe || with many, or with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God, let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians holste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord, and before his holste: and they caried away a mighty great spoile.

14 And they smote all the cities round about Gerar: for the s^c feare of the Lord came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Pea, and they smote the tents of cattel, and caried away plenty of sheep and camels, and returned to Ierusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for idolatrie.

¶ When the Spirit of God came vpon * Azariah the Sonne of Obed.

2 And he went out to meet Asa, and said vnto him, O Asa, and all Judah, and Benjamin, heare ye mee. The Lord is with you, while yee bee with him: and if yee seeke him, he will forsake you.

3 Now for a long season Israel hath bene without the^b true God, and without Priest to teach, and without Law.

4 But whosoever returned in his affliction to the Lord God of Israel, and sought him, he^c was found of them.

5 And in that time there was no peace to him that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therfore, and let not your handes be weak: for your worke shall haue a reward.

8 ¶ And when Asa heard these wordes, and the prophete of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Judah, and Benjamin, and out of the cities which hee had taken of mount Ephraim, and he renewed the Altar of the Lord, that was before the porch of the Lord.

9 And he gathered al Judah and Benjamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there sel many to him out of Israel, when they saw that the Lord his God was wth him.

10 So they assembled to Ierusalem in the third moneth, in the sixteenth yeere of the reigne of Asa.

11 And they offered vnto the Lord the same time of the^d spoyle, which they had brought, even seven hundred bullocks, and seven thousand sheepe.

12 And they made a covenant to seeke the Lord God of their fathers, with all their heart and with all their soule.

13 And s^e whosoever will not seeke the Lord God of Israel, shall bee slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a lowde voice, and with shouting and with trumpets and with cornets.

15 And al Judah reioyced at the oath: for they had swoine vnto the Lord with all their heart, and sought him with a whole desire, and he was^h found of them. And the Lord gaue them rest round about.

16 ¶ And king Asa depolished * Baachab hisⁱ mother from her regencie, because shee had made an idole in a groue: And Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidzon:

17 But the hie places were not^k taken away out of^l Israel: yet the heart of Asa was^m perfit all his dayes.

18 Also hee brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fure and thirtieth yeere of the reigne of Asa.

¶ Law. k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. l Because that God was called the God of Israel by reason of his promise to Iacob: therefore Israel is sometimes taken for Judah, because Judah was his chiefe people. m In respect of his predecessors.

CHAP. XVI.

3 Asa for feare of Baasba king of Israel, maketh a covenant with Benhadad king of Aram. 7 Hee is reprooued by the Prophet. 10 Whom hee putteth in prison. 12 Hee putteth his trust in the Physicians. 13 His death.

¶ In the fure and thirtieth yeere of the reigne of Asa came * Baasba king of Israel vpon against Judah, and built^b Ramah, to let none passe out, or goe in to Asa king of Judah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at^c Damascus, saying,

3 There is a covenant betweene me and thee, and betweene my father, and thy father: behold, I haue sent thee siluer and gold: come, breake thy league with Baasba king of Israel, that hee may depart from mee.

4 And Benhadad brakened vnto king Asa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Abel-maim, and all the stoe cities of Naphtali.

5 And when Baasba heard it, hee left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Judah, and caried away the stones of Ramah, and

f Which they had taken of the Ethiopians.

g These were the words of their covenant, which commanded all idolaters to be put to death according to the Law of God.

Deu. 13. 5, 9, 15.

h So long as they serued him aright, so long did hee preferre & prosper them.

1. King. 15. 13.

i Or, grandmother: and herein he shewed that he lacked zeale, for shee ought to haue died, both by the covenant,

as verse 13. and by the Law of God: but he gaue

place to foolish pitie, and would also seeme after a sort to satisfie the

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a Who was called Obed as his father was, ver. 8.
b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abiah, religion was neglected, and idolatry planted.
c He sheweth that notwithstanding wickednes of tyrants and their rage, yet God hath his whom hee heareth in their tribulation, as hee deliuered his from Zerah king of Ethiopia, Chap. 14. 9, 12.
d And out of all other dangers, when they called vpon the Lord.
e Your confidence and trust in God shall not be frustrate.

Called Shiuan, containing part of May, and part of Iune.

¶ Or, Prophets.
Chap. 14. 9.

2. Macc. 9. 5.
and 12. 22.

† Ebr. prison house.

d Thus in stead of turning to God by repentance, he disdained the admonition of the Prophet, and punished him as the wicked do when they be told of their faults.

¶ Or, growne, or swollen.

1. King. 15. 23.
¶ Or, to the top of his head.

e God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we so continue to the end, that is, zealous of Gods glory, and put our whole trust in him.

f Hee sheweth that it is in vaine to seeke to the Physicians, except first wee seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Physician, as a meane by whome God worketh.

and the timber thereof, wherewith Baasha did build, and hee built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the Seer came to Aha king of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, therefore is the host of the king of Aram escaped out of thine hand.

8 ¶ The Ethiopians, and the Lubims, were they not a great host with charers and horsemen exceeding many? yet because thou didst rest vpon the Lord, hee deliuered them into thine hand.

9 ¶ For the eyes of the Lord behold all the earth to shew himself strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 ¶ Then Aha was wroth with the Seer, and put him into a prison: for he was displeased with him, because of this thing. And Aha oppressed certaine of the people at the same time.

11 And behold, the actes of Aha first and last, loe, they are written in the booke of the kings of Iudah and Israel.

12 ¶ And Aha in the nine and thirtieth yeeer of his reigne was ¶ diseased in his feete, and his disease was ¶ extreme: yet hee sought not the Lord in his disease, but to the Physicians.

13 So Aha slept with his fathers, and died in the one and fourtieth yeeer of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the cite of Dauid, and layd him in the bed, which they had filled with sweet odours and diuers kinds of spices made by the art of the Apothecary: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

¶ Iehoshaphat sisting in the Lord, prospereth in riches and honour. 6 Hee aboliseth idolatry, 7 and causeth the people to bee taught. 11 Hee receiveth tribute of strangers. 13 His munition, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preailed against Israel.

2 And hee put garisons in all the strong cities of Iudah, and set bands in the land of Iudah, and in the cities of Ephraim, which Aha his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the first wayes of his father Dauid, and sought not Baalam.

4 But sought the Lord God of his father, and walked in his commandments, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And hee lift vp his heart vnto the wayes of the Lord, and heeooke away

moreouer the hie places and the groves out of Iudah.

7 ¶ And in the third yeeer of his reigne he sent his princes, Ben-hail, and Obadiab, and Zechariah, and Zethaneel, and Mithchah, that they should teach in the cities of Iudah.

8 And with them Leuites, Shemaiab, and Zethaneel, and Zebadiab, and Ahabel, and Shemiramoth, and Jehonathan, and Adonitab, and Tobitab, and Tob-adonitab, Leuites, and with them Elishama and Jehozam Priests.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fel vpon all the kingdoms of the lands that were round about Iudah, and they fought not against Iehoshaphat.

11 Also some of the Philistims brought Iehoshaphat gifts, and tribute silver, and the Arabians brought him flockes, seuen thousand and seuen hundred rammes, and seuen thousand and seuen hundred hee goats.

12 So Iehoshaphat prospered and grew vp on high: and hee built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and ballant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captaine of thousands, Adnah the captaine, and with him of ballant men three hundred thousand.

15 And at his hand Iehohanan a captaine, and with him two hundred and fourescore thousand.

16 And at his hand Amaziah the sonne of Zichri, which willingly offered himselfe vnto the Lord, and with him two hundred thousand ballant men.

17 And of Benjamin, Eliada a ballant man, and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed men to the warre.

19 These waited on the King, besides those which the king put in the strong cities throughout all Iudah.

CHAP. XVIII.

1 Iehoshaphat maketh affinity with Ahab, 10 Fourescore prophets counsell Ahab to go to warre.

16 Michajah is against them, 23 Zedekiah smiteth him. 25 The King putteth him in prison. 29 The fulfil of his prophesie.

AND Iehoshaphat had riches and honor in abundance, but he was toynd in Affinity with Ahab.

2 And after certaine yeeeres hee went downe to Ahab to Samaria: and Ahab slew sheep and oxen for him in great number, and for the people that he had with him, and entitiled him to go vnto Ramoth Gilead.

3 And Ahab King of Israel said vnto Iehoshaphat king of Iudah, Wilt thou goe with mee to Ramoth Gilead? And hee answered him, I am as thou art, and my people

d He knew it was in vaine to profess religion, except such were appointed which could instruct the people in the same, & had authority to put away all idolatry.

e Thus God prospereth all such that with a pure heart seeke his glory & keepe their enemies in feare that they cannot be able to execute their rage against them.

† Ebr. in his hand.

¶ Or, next to him.

f Meaning, which was a Nabate, Num. 6.

g That is, they were as his ordinary guard.

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.

b Sought not helpe at strange gods.

† Ebr. worke. c He gaue himselfe wholly to serue the Lord.

1. King. 22. 3. a For Ioram Iehoshaphats son married Ahabs daughter, b That is, the third yeeer, 1. King. 22. 2. c To reconer it out of the hands of the Syrians.

d Heare the ad-
vice of some pro-
phet, to knowe
whether it bee
Gods will,
e Which were
the prophets of
Baal, signifying
that the wicked
esteeme of none
but flatterers and
such as wil beare
with their inor-
dinate affections.
f Yet the true mi-
nisters of God
ought not to
cease to do their
duety, though
the wicked ma-
gistrates cannot
abide them to
speake the truth.
g Meaning, that
he ought not to
refuse to heare
any that was
of God.
h That is, in
their maiesty and
royall apparell.
i Reade 1. King.
22. 11.

k Thinking that
whereas foure
hundred pro-
phets had agreed
in one thing, that
he being but one
man, and in least
estimation, durst
not gaine say it.
l He spake this
by derision of
the false pro-
phets, as y king
well perceiued.

m He prophesi-
ed how the peo-
ple should bee
dispersed, and
Ahab slaine.

n Meaning, his
Angels.
[Or, decies]

people as thy people, and we will ioyne with thee in the warre.

4 And Jehoshaphat said vnto the king of Israel, At the counsell, I pray thee, at the word of the Lord this day.

5 Therefore the king of Israel gathered of prophets foure hundred men, and sayd vnto them, Shall we go to Ramoth Gilead to battell, or shall I cease? And they said, Go vp: for God shall deliuer it into the Kings hand.

6 But Jehoshaphat said, Is there here neuer a Prophet more of the Lord, that wee might enquire of him?

7 And the king of Israel said vnto Jehoshaphat, There is yet one man, by whom we may aske counsell of the Lord, but I hate him: for hee doeth not prophesie good vnto me, but alway euill: it is Michajah the son of Imla. Then Jehoshaphat said, Let not the king say so.

8 And the king of Israel called an Eunuch, and said, Call quickly Michajah the sonne of Imla.

9 And the king of Israel, and Jehoshaphat king of Iudah late either of them on his throne clothed in their apparel: they late euen in the breasting floore, at the entring in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him hoynes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

11 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, & prosper: for the Lord shall deliuer it into the hand of the king.

12 And the messenger, that went to call Michajah, spake to him, saying, Behold, the words of the Prophets declare good to the King with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michajah said, As the Lord lieth, whatsoeuer my God saith, that will I speake.

14 So hee came to the King, and the King said vnto him, Michajah, shall wee goe to Ramoth Gilead to battell, or shall I leaue off? And hee said, Goe yee vp, and prosper, and they shall be deliuered into your hand.

15 And the king said to him, How oft shall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountains, as sheepe that haue no shepheard: And the Lord said, These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesie good vnto mee, but euill?

18 Again he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall persuade Ahab King of Israel, that hee may

goe vp and fall at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came fourth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said vnto him, Wherewith?

21 And he said, I will got out, and bee a false spirit in the mouth of all his prophets. And he said, Thou shalt persuade, & shalt also preuaile: goe fourth and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy prophets, and the Lord hath determined euill agaiust thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michajah vpon the cheekes, and said, By what way went the Spirit of the Lord from me to speake with thee?

24 And Michajah said, Behold, thou shalt see that day, when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel said, Take ye Michajah, and carie him to Amon the gouernour of the citie, and to Joash the Kings sonne,

26 And say, Thus saith the King, Put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

27 And Michajah said, If thou returne in peace, the Lord hath not spoken by mee. And he said, Weare all ye people.

28 So the king of Israel, and Jehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Jehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparel. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the Captaines of the charrets that were with him, saying, Fight you not with small nor great, but agaiust the king of Israel onely.

31 And when the Captaines of the charrets saw Jehoshaphat, they said, It is the King of Israel: and they compassed about him to fight. But Jehoshaphat cried, and the Lord helped him, and mooued them to depart from him.

32 For when the captains of the charrets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drew a bowe mightily, and smote the King of Israel betweene the ioyntes of his brigandine: therefore he said to his charret man, Turne thine hand, and carie me out of the hoste: for I am hurt.

34 And the battell increased that day: and the king of Israel stood still in his charret agaiust the Aramites vntill euen, and died at the time of the Sunne going downe.

CHAP. XIX.

4 After Jehoshaphat was rebuked by the Prophet, he called againe the people to the honoring of the Lord,
5 He appointeth iudges and ministers, 9 and exhorteth them to feare God.

o That is, the Lord,
p To them that will not beleue the truth, God sendeth strong delusion, that they should beleue lies,
q Thess. 2. 10.
r By this cruelty his ambition and hypocrisie was discovered: thus the hypocrites boast of the spirit which they haue not, and declare their malice agaiust them, in whom the true spirit is.
s Keepe him strictly in prison, and let him feele hunger & thirst.
t Or, Michajah.
u Thus the wicked thinke by their owne subtilty to escape Gods iudgments which he threateth by his word.
v He cried to the Lord by acknowledging his fault in going with this wicked king to warre agaiust the word of the Lord by his Prophet, and also by desiring mercie for the same.

† Ebr. in his simplicity, or ignorantly.
|| Or, betweene the habergine.
u He dissembled his hurt, that his souldiers might fight more courageously.

And

† *Ebr. in peace.*
 a He declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather shew not indeed that they are enemies to all such as hate the Lord.

† *Ebr. wrath from the Lord.*
 b He visited all his country, and brought his people from idolatry to knowledge of the true God.

c Both to preserve you, if you doe iustly, or to punish you, if you do the contrary.
 d He wil declare by the sharpnes of the punishment, that he hateth all iniquity.

Dent. 10. 17. iob. 34. 19. al. 10. 34. rom. 2. 11. gal. 3. 6. ephes. 6. 9. col. 3. 25. 1. pet. 1. 17.

e The Priests and Levites which should iudge matters according to the word of the Lord.

f That is, to try whether he murdered was done at vnawares, or else on set purpose.

Numb. 35. 11. dent. 4. 41.

g Meaning, that God would punish them most sharply, if they would not execute iustice aright.

h Shall be chiefe ouerseer. of the publike affaires of the realme.

i They shal haue the handling of inferiour causes.

k God will assist them that doe iustice.

And Iehoshaphat the king of Iudah returned fast to his house in Ierusalem.
 2 And Iehn the sonne of Hanani the Seer went out to meet him, and said to king Iehoshaphat, Wouldest thou help the wicked, and loue them that hate the Lord: herfore for this thing the wrath of the Lord is vpon thee.

3 Nevertheless, good things are found in thee, because thou hast taken away the groues out of the land, & hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned, and went thow the people from Beer Sheba to mount Ephraim, and brought them again vnto the Lord God of their fathers.

5 And he set Iudges in the land thow out all the strong cities of Iudah, city by city.

6 And said to the Iudges, Take heede what yee doe: for yee execute not the iudgements of man, but of the Lord, and hee will be with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heed, and doe it: for there is no iniquity with the Lord our God, neither respect of persons, nor receiuing of reward.

8 Moreover, in Ierusalem did Iehoshaphat set of the Levites, and of the Priests, and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they returned to Ierusalem.

9 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

10 And in euery cause that shall come to you of your bretheren that dwell in their cities, betwene blood and blood, betwene law and precept, statutes and iudgements, yee shall iudge them, and admonish them that they trespass not against the Lord, that his wrath come not vpon you and vpon your bretheren. Thus shall yee doe and trespass not.

11 And behold Amariah the Priest shalbe the chiefe ouer you in all matters of the Lord, and Zebadiah the son of Ishmael, a ruler of the house of Iudah, shalbe for all the kings affaires, and the Levites shalbe officers before you. Be of courage, and doe it, and the Lord shall be with the good.

12 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

13 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

14 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

15 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

16 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

17 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

18 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

19 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

20 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

21 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

22 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

23 And hee charged them, saying, Thus shall yee doe in the feare of the Lord faithfully, and with a perfect heart.

rudely against thee from beyond the sea, out of Aram: and behold, they bee in Hazzon Tamar, which is in Engedi.

3 And Iehoshaphat feared, and see himselfe to seeke the Lord, and proclaimed a fast thowout all Iudah.

4 And Iudah gathered themselves together to alke counsell of the Lord: they came euery one of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the congregation of Iudah and Ierusalem in the house of the Lord before the new court.

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hands is power & might, and none is able to withstand thee.

7 Diddest not thou, our God, cast out the inhabitants of this land before thy people Israel, and gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 If euill come vpon vs, as the sword of iudgement, or pestilence, or famine, wee will stand before this house, and in thy presence, (for thy Name is in this house) and will cry vnto thee in our tribulation, & thou wilt heare and helpe.

10 And now behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in coming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude: that cometh against vs, neither doe wee know what to doe: but our eyes are toward thee.

13 And all Iudah stood before the Lord with their yong ones, their wiues, and their children.

14 And Jahaziel the sonne of Zechariah the sonne of Benaiab, the sonne of Iseel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph was there, vpon whom came the Spirit of the Lord, in the mids of the Congregation.

15 And hee said, Hearken yee, all Iudah, and yee inhabitants of Ierusalem, and thou, king Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither bee afraid of this great multitude: for the battell is not yours, but Gods.

16 To morrow goe yee downe against them: behold, they come vp by the cleft of Sez, and ye shall finde them at the ende of the brooke before the wilderness of Ieruel.

17 Ye shal not need to fight in this battell: stand all, moue not, and behold the destruction of the Lord toward you: O Iudah and Ierusalem, feare yee not, neither bee afraid: to morrow goe out against them, and the Lord will be with you.

18 ¶ Then

b Called dead sea, where God destroyed the sum cities for sinne.

c This declareth what the feare of the godly is, which is as a prick to stirre them to prayer, and to depend on the Lord,

whereas it moueth the wicked either to seeke after worldly meanes and policies, or else to fall into despair.

d He groundeth his prayer vpon Gods power, whereby he is able to help, and also on his mercy, which he will continue toward his, forasmuch as he hath once chosen them and begun to shew his graces toward them.

1. King 3. 37. chap. 6. 28.

e Meaning, war, which cometh by Gods iust iudgements for our finnes.

f That is, it is here called vpon, and thou declarest thy presence and fauour.

Dent. 29. nebe. 13. 1.

g Weonely put our trust in thee, and wait for our deliuerance from heauen.

h That is, before the Arke of the covenant.

i Which was moued by the Spirit of God to prophesie.

k They fight against God, and not against you: therefore he will fight for you.

Exod. 14. 13, 14. Hor deliuerance.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord.
 22 The marvellous victory that the Lord gaue him against his enemies: 30 His reigne and al.

After this also came the children of Moab and the children of Ammon, & with them of the Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There cometh a great multitude

of the Ammonites in language and apparel. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

a That is, which conuerfited the Ammonites in language and apparel. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

1 Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promised.

m Give credit to their words and doctrine.

n This was a Psalm of thanksgiving which they used commonly to sing when they praised the Lord for his benefits, and was made by David, Psalm 136.

o Meaning, the Idumeans, which dwelt in Mount Seir.

p Thus the Lord according to Iehoshaphat's prayer declared his power, when he delivered his by causing their enemies to kill one another.

q To give thanks to the Lord for the victory, and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Iehoshaphat, Joel 3.2.12. because the Lord judged the enemies according to Iehoshaphat's prayer.

r He declareth hereby, that the works of God bring ever comfort or deliverance to his, and fear or destruction to his enemies.

s King. 22.42.

18 ¶ Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Gershonites stood up to praise the Lord God of Israel with a loud voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleue his Prophets, and ye shall prosper.

21 And when hee had consulted with the people, and appointed singers unto the Lord, and them that should praise him that is in the beautifull Sanctuary, in going forth before the men of armes, and saying, Praise ye the Lord, for his mercy lasteth for ever.

22 And when they began to shout and to praise, the Lord layed ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon, & Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Iudah came toward Bethphat in the wilderness, they looked unto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah unto this day.

27 Then every man of Iudah and Ierusalem, returned with Iehoshaphat their head, to goe againe to Ierusalem with joy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, even unto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And Iehoshaphat reigned ouer Iudah, and was fiftie and thirtie yeere olde, when he began to reigne: and reigned fiftie and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away: for the people had not yet prepared their hearts unto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first & last, behold, they are written in the booke of Iehu the sonne of Hanani, which is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And he ioynd with him to make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Elizey the son of Dodanah of Basethab prophesied against Iehoshaphat, saying, Because thou hast ioynd thy selfe with Ahaziah, the Lord hath broken thy workes, and the ships were broken, that they were not able to goe to Tarshish.

38 ¶ I. King. 22.48, 49. u Thus hee was ioyne in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 which killeth his brethren, 6 Hee was brought to idolatry, 11 and succeedeth the people, 16 Hee is oppressed of the Philistines, 28 His miserable end.

Iehoshaphat then slept with his fathers, and was buried with his fathers in the city of David: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat: Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of Israel.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue hee to Iehoram: for hee was the eldest.

4 ¶ And Iehoram rose up vpon the kingdome of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Iehoram was two and thirtie yeere old when hee began to reigne, and hee reigned eight yeere in Ierusalem.

6 And hee walked in the way of the Kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the covenant that hee had made with David, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his chariots with him: and hee rose

f Meaning, in his vertues and chaste wayes wherein he followed God.

r If the great care and diligence of this good king was not able utterly to abolish all superstition and idolatry out of this people, but that they would still retain their filth and idolatry, how much lesse are they able to reforme euill, which either haue little zeale, or not such as he had, though herein he was not to be excused.

u Thus God would not

a Read chap. 15. 17. how by Israel is meant Iudah.

b Because the wicked liue euer in feare, and also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Benjamin.

d So that we see how it cannot be that we should ioyne with the wicked and serue God.

2 Sam. 7.12, 16.

1 King. 2.4. and 9.5. 2 King. 8.19.

chap. 6.16.

e **Reade 3. King.**

8. 23.

f **Meaning** idolatry, because that the idolater breaketh promise with God, as doth the adulteresse to her husband.g Some thinke that this was **Elisha**, so called, because he had the Spirit in abundance, as had **Elijah**.

h We see this example dayly practised vpon them that fall away from God, and become idolaters, and murderers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

k Called also **Ahabiah**, as **Chap. 22. 1.** or **Azariah**, ver. 6. following.l That is, as some write, he was not regarded, but deplored for his wickednes and idolatry: so that his son reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death, he was confirmed to reigne still, as **Chap. 22. 2.**

rose up by night, and smote **Edom**, which had compassed him in, and the captaiues of the chariots.

10 But **Edom** rebelled from vnder the hand of **Iudab** vnto this day. Then did **Libnah** rebel at the same time from vnder his hand, because hee had forsaken the Lord God of his fathers.

11 **Ahaz**er, hee made high places in the mountaines of **Iudab**, and caused the inhabitants of **Ierusalem** to commit fornication, and compelled **Iudab** thereto.

12 And there came a writing to him from **Elishah** the Prophet, saying, Thus saith the Lord God of **Dauid** thy father, Because thou hast not walked in the wayes of **Iehoshaphat** thy father, nor in the wayes of **Asa** King of **Iudab**:

13 But hast walked in the way of the kings of **Israel**, and hast made **Iudab** and the inhabitants of **Ierusalem** to goe a whooring, as the house of **Ahab** went a whooring, and hast also slaine thy brethren of thy fathers house, which were better then thou.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy substance.

15 And thou shalt bee in great diseases in the disease of thy bowels vntill thy bowels fall out for the disease day by day.

16 So the Lord stirred vp against **Iehoram** the spirit of the Philistines, and the Arabians that were beside the Ethiopians.

17 And they came by into **Iudab**, and brake into it, and caried away all the substance that was found in the Kings house, and his sonnes also, and his wives, so that there was not a sonne left him, save **Iehozab** the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in proceesse of time, euen after the end of two yeeres, his guts fell out with his disease: so hee died of those diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere old, and reigned in **Ierusalem** eight yeere, and liued without being desired: yet they buried him in the citie of **Dauid**, but not among the sepulchres of the Kings.

CHAP. XXII.

1 **Ahabiah** reigmeth after **Iehoram**, 9 **Iehu** king of **Israel** killeth **Ahabiah**, 10 **Athaliah** putteth to death all the kinges lineage, 11 **Ioshaphat** escapeth.

2. King. 8. 24.

a **Meaning**, the Philistines.b **Ke. de Chap.** 21. 20.

c That is, after the death of his father.

d She was **Ahab**s daughter, who was the sonne of **Omri**.

Ahab the inhabitants of **Ierusalem** made **Ahabiah** his yongest sonne king in his stead: for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore **Ahabiah** the sonne of **Iehoram** king of **Iudab** reigned.

2 Two and fourtie yeere old was **Ahabiah** when hee began to reigne, and hee reigned one yeere in **Ierusalem**: and his mothers name was **Athaliah** the daughter of **Omri**.

3 Hee walked also in the wayes of the house of **Ahab**: for his mother counselled him to doe wickedly.

4 Therefore hee did ill in the sight of the Lord, like the house of **Ahab**: for they were his counsellors after the death of his father, to his destruction.

5 And he walked after their counsell, and went with **Iehoram** the sonne of **Ahab** king of **Israel** to fight against **Pazael** king of **Aram** at **Ramoth Gilead**: and the Aramites smote **Ioram**.

6 And he returned to be healed in **Izrael**, because of the wounds wherewith they had wounded him at **Ramoth**, when hee fought with **Pazael** king of **Aram**. Now **Azariah** the sonne of **Iehoram** king of **Iudab** went downe to see **Iehoram** the sonne of **Ahab** at **Izrael**, because he was diseased.

7 And the destruction of **Ahabiah** came of God in that hee went to **Ioram**: for when he was come, he went forth with **Iehoram** against **Iehu** the sonne of **Shimeah**, whom the Lord had annointed to destroy the house of **Ahab**.

8 Therefore when **Iehu** executed iudgement vpon the house of **Ahab**, and found the princes of **Iudab** and the sonnes of the brethren of **Ahabiah** that waited on **Ahabiah**, he slew them also.

9 And hee sought **Ahabiah**, and they caught him where he was hid in **Samaria**, and brought him to **Iehu**, and slew him, and buried him, because, said they, hee is the sonne of **Iehoshaphat**, which sought the Lord with all his heart. So the house of **Ahabiah** was not able to retaine the kingdom.

10 Therefore when **Athaliah** the mother of **Ahabiah** sawe that her sonne was dead, she arose and destroyed all the kings seed of the house of **Iudab**.

11 But **Iehoshebeath** the daughter of the king, tooke **Ioshaphat** the sonne of **Ahabiah**, and scale him from among the Kings sonnes, that should bee slaine, and put him and his nurse in the bed-chamber: so **Iehoshebeath** the daughter of king **Iehoram** the wife of **Iehoiada** the Priest (for shee was the sister of **Ahabiah**) hid him from **Athaliah**: so shee slew him not.

12 And hee was with them hid in the house of God six yeeres, whilles **Athaliah** reigned ouer the land.

CHAP. XXIII.

1 **Ioshaphat** the sonne of **Ahabiah** is made king, 15 **Athaliah** is put to death, 17 The temple of **Baal** is destroyed, 19 **Iehosada** appointeth ministers in the Temple.

Ahab in the seventh yeere **Iehoiada** Awared bolde, and tooke the captaiues of hundreders, to wit, **Azariah** the sonne of **Ierobam**, and **Ishmael** the sonne of **Iehobanan**, and **Azariah** the sonne of **Obed**, and **Maasab** the sonne of **Ahalab**, and **Elishaphat** the sonne of **Iehzi** in covenant with him.

2 And they went about in **Iudab**, and gathered the Leuites out of all the cities of **Iudab**, and the chiefe fathers of **Israel**: and they came to **Ierusalem**.

3 And all the Congregation made a covenant with the King in the house of God: 17.

3

and

Hee sheweth that it must need follow that the rulers are such as their counsellors be, and that there cannot bee a good king that suffereth wicked counsellors.

f Hereby we see how nothing can come to any, but by Gods providence, and as he hath appointed, and therefore hee causeth all meanes to serue to his will.

2. King. 9. 7.

|| Or, seek ye vengeance.

g This was the just plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of **Iehoshaphat** his grandfather, moued them to giue him the honour of buriall.

2. King. 11. 1.

h To the intent that there should be none to make ritle to the crowne, and so she might vsurpe the government.

i Meaning, in the chamber, where the Priests & Leuites slept, which kept their courtes weekely in the Temple.

k To wit, of **Iudab**.

2. King. 11. 4.

a Of the reigne of **Athaliah**, or after the death of **Ahabiah**.

b Meaning, of **Iudab** and **Beniamin**: read why they are called **Israel**, **Chap. 15.**

2 Sam. 7. 12, 16.
1. King. 2. 4.
chap. 31. 7.

and he said vnto them, Behold, the Kings
sonne must reigne, * as the Lord hath said of
the sonnes of Dauid.

4 This is it that ye shall doe. The third
part of you that come on the Sabbath of the
Priests and the Leuites, shall bee porters of
the doores.

5 And another third part toward the
Kings house, and another third part at * the
gate of the * foundation, and all the people
shall be in the courts of the house of the Lord.

6 But let none come into the house of the
Lord, saue the Priests and the Leuites that
minister: they shall goe in, for they are holy:
but all the people shall keepe the watch of the
Lord.

7 And the Leuites shall compasse the
King round about, and every man with his
weapon in his hand, and he that encreth in
to the house shall bee slaine, and be you with
the King, when he cometh in, and when he
goeth out.

8 ¶ So the Leuites and all Judah did
according to all things that Jehoiada the
Priest had commaunded, and tooke every
man his men that came on the Sabbath,
with them that went out on the Sabbath:
for Jehoiada the Priest did not discharge
the courses.

9 And Jehoiada the Priest deliuered to
the captaines of hundredes, speares, and
shields, and bucklers which had bene King
Dauids, and were in the house of God.

10 And hee caused all the people to stand
(every man with his weapon in his hand)
from the right side of the house, to the left
side of the house by the Altar & by the * house
round about the King.

11 Then they brought out the kings son,
and put vpon him the crowne, and gaue him
the * Testimony, and made him King. And
Jehoiada and his sonnes anointed him, and
said, God saue the King.

12 ¶ But when Athaliah heard the noise
of the people running and praising the king,
she came to the people into the house of the
Lord.

13 And when she looked, behold, the king
stood by his pillar, at the entering in, and the
priests and the trumpets by the king, and
all the people of the land reioyced, and blew
the trumpets, and the singers were with in-
struments of musick. and they that could
sing praise: then Athaliah rent her clothes,
and said, * Treason, treason.

14 Then Jehoiada the Priest brought
out the captaines of hundredes that were
gouernours of the host, and said vnto them,
Haue her forth of the ranges, and be that
followeth her, let him die by the sword: for
the Priest had said, Slay her not in the house
of the Lord.

15 So they laid hands on her: and when
she was come to the entering of the booke-gate
by the Kings house, they slew her there.

16 ¶ And Jehoiada made a * covenant
betwene him, and all the people, and the
King, that they would bee the Lords people.

17 And all the people went to the house
of Baal, and destroyed it, and brake his al-
tars and his images, and lewe * Mattan

the priest of Baal before the altars.

18 And Jehoiada appointed officers for
the house of the Lord, vnder the * hands of
the Priests and Leuites, whom Dauid had
distributed for the house of the Lord, to offer
burnt offerings vnto the Lord, * as it is writ-
ten in the Law of Moyses, with reioycing
and singing by the appointment of Dauid.

19 And he set porters by the gates of the
house of the Lord, that none that was un-
cleane in any thing, should enter in.

20 And hee tooke the captaines of hun-
dreds, and the noble men, and the gover-
nours of the people, and all the people of the
land, and he caused the King to come downe
out of the house of the Lord, and they went
through * the high gate of the Kings house,
and set the king vpon the throne of the king-
dome.

21 Then all the people of the land reioy-
ced, and the cite was quiet, * after that they
had slaine Athaliah with the sword.

CHAP. XXIII.

4 *Joash repaireth the house of the Lord. 17 Af-
ter the death of Jehoiada he falleth to Idolatry: 21 He
sleweth to death Zechariah the Prophet. 25 Joash is
killed of his owne seruants. 27 After him reigneth
Amaziah.*

Joash * was seuen yeere olde, when hee be-
gan to reigne, and he reigned fourtie yeere
in Ierusalem, and his mothers name was
Sibiah of Beer-sheba.

2 And Joash did uprightly in the sight
of the Lord, all the dayes of * Jehoiada the
Priest.

3 And Jehoiada * tooke him two wives,
and he begate sonnes and daughters.

4 ¶ And afterward it came into Joash
minde to renew the house of the Lord.

5 And hee assembled the Priests and the
Leuites, and said to them, Goe out vnto the
cities of Judah, and gather of all * Israel
money to repaire the house of your God, from
yeere to yeere, and halfe the thing: but the
Leuites hastened not.

6 Therefore the King called Jehoiada
the * chiefe, and said vnto him, * Why hast
thou not required of the Leuites to bring in
out of Judah and Ierusalem * the tare of
Moyses the seruant of the Lord, and of the
Congregation of Israel, for the Tabernacle
of the Testimony?

7 For * wicked Athaliah, and her chil-
dren brake by the house of God: and all the
things that were dedicate for the house of
the Lord, did they bestow vpon Baalim.

8 Therefore the king commaunded, * and
they made a chest, and set it at the gate of the
house of the Lord without.

9 And they made proclamation through
Judah and Ierusalem, to bring vnto the
Lord * the tare of Moyses the seruant of God,
laid vpon Israel in the wilbernesse.

10 And all the princes and all the people
reioyced, and brought in, and cast into the
chest, vntill they had finished.

11 And when it was time, * they brought
the chest vnto the Kings officer by the
hand of the Leuites: and when they saw
that there was much silver, then the
Kings

Or, charge.

Numb. 28. 3.

n Which was
the principall
gate, that the
King might be
seene of all the
people.

o For where a
tyrant and an
idolater reign-
eth, there can
be no quietnes:
for the plagues
of God are euer
among such
people.

2. King. 12. 1.

a Who was a
faithful counsell-
er, and gover-
ned him by the
word of God.

|| Or, gaue him
two wives.

b He meaneth
not the tenne
tribes, but only
the two tribes
of Iudah and
Benjamin.

c For he was the
high Priest.
Exod. 30. 13.

d The Scripture
doeth terme her
thus, because she
was a cruel mur-
derer, and a blas-
phemous idola-
teresse.

2. King. 12. 9.

Exod. 30. 13.

e Such as were
faithfull men,
whom the king
had appointed
for that matter.

d Meaning, to
make any tu-
mult, or to hin-
der their enter-
prise.

e Which had
finished their
course on the
Sabbath, and so
the other part
entered to keepe
their turne.

f Meaning, the
most holy place
where the Arke
stood.

g That is, the
booke of the
Law, or as some
reade, they put
vpon him his
royall apparell.

|| Or, saw the king
standing.

h Declaring her
vile impudencie,
which hauing
vniuokely and by
murder vsurped
the crowne,
would still haue
defeased the true
possession, and
therefore called
true obedience
treason.

i To ioyne with
her party and to
maine: aine her
authority.

k That they
would only serue
him, & renounce
all idolatry.

l According to
their covenant
made to * Lord.

m As the Lord
commaunded in
his law, both for
the person and
also the cite.

Dem. 13. 9. & 15.

kings & scribe (and one appointed by the king) came and emptied the chest, and took it, and carried it to his place again: thus they did day by day, and gathered silver in abundance.

12 And the king and Jehoiada gave it to such as did the labour and worke in the house of the Lord, & hired masons and carpenters to repair the house of the Lord: they gave it also to workers of iron & brass, to repair the house of the Lord.

13 So the workmen wrought, and the worke amended through their hands: and they rejoyced the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the silver before the king, and Jehoiada, and he made thereof vessels for the house of the Lord, even vessels to minister, both molten and incense cups, and vessels of gold and of silver: and they offered burnt offerings in the house of the Lord continually all the dayes of Jehoiada.

15 But Jehoiada waxed old, and was full of dayes, and died. An hundred and thirty yere old was he when he died.

16 And they buried him in the city of David with the kings, because he had done good in Israel, and toward God and his house.

17 And after the death of Jehoiada, came the princes of Judah, and did reverence to the king, and the king hearkened unto them.

18 And they left the house of the Lord God of their fathers, and serned groues and idoles: and wrath came upon Judah and Jerusalem, because of this their trespass.

19 And God sent Prophets among them, to bring them againe unto the Lord: and they made protestation among them, but they would not heare.

20 And the Spirit of God came upon Zechariah the sonne of Jehoiada the Priest, which stood before the people, and said unto them, Thus saith God, Why transgresse ye the commandments of the Lord? surely ye shall not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his sonne. And when he died, he said, The Lord looke vpon it and requite it.

23 And when the yere was out, the hoste of Aram came up against him, and they came against Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them unto the king of Damascus.

f Signifying, that this thing was done by aduice and counsel, and not by any one mans affection.
|| Ebr. a medicine was upon the worke, meaning, it was repaired.
g For the wicked kings his predecessors and Achaziah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.
h Signifying, that they could not honor him too much, who had so excellently ruled in the worke of the Lord, and in the affaires of the commonwealth.
i Which were flatterers, and knew now that the king was desirous of him who did watch over him as a father, and therefore brought him to most vile idolatry.
k They tooke heauen and earth and all creatures to witnesse, that except they returned to the Lord, he would most grievously punish their iniquity and rebellion, Nehe. 9. 26.
l In a place about the people, to the intent that he might be heard.
m There is no rage so cruel and beastly, as of them whose hearts God hath hardened, and which delight more in superstition and idolatry, then in the true service of God; and pure simplicity of his word.
n Reuengemy death, and require my blood at your hands: or he speaketh this by prophesie, because he knew that God would do it. This Zachary is also called the sonne of Barachie, Math. 23. 35, because his progenitors were Iddo, Barachiah, Jehoiada, &c.

24 Though the army of Aram came with a small company of men, yet the Lord delivered a very great army into their hand, because they had forsaken the Lord God of their fathers, and they gave sentence against Joash.

25 And when they were departed from him, (for they left him in great diseases) his owne servants conspired against him for the blood of the children of Jehoiada the Priest, and slew him on his bed, and he died, and they buried him in the citie of David: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabab the sonne of Shimeath an Ammonitess, and Jehoabad the sonne of Shimeath a Moabitess.

27 But his sonnes, and the summe of the targe gathered by him, and the foundation of the house of God, behold, they are written in the story of the booke of the Kings. And Amaziah his sonne reigned in his stead.

o That is, reprooued and checked him, and handled him rigorously.
p Meaning, Zachary, which was one of Jehoiadas sonnes, and a Prophet of the Lord.

q That is, concerning his sonnes, &c.
r That is, thereparation.

CHAP. XXV.

1 Amaziah putteth them to death which slew his father. 10 He smiteth backe them of Israel. 11 He ouercometh the Edomites. 14 He fallsh to idolatry, 17 and Joash king of Israel ouercometh Amaziah, 27 He is slaine by a conspiracy.

Amaziah was five and twenty yere old, when he began to reigne, and he reigned nine and twentie yere in Jerusalem: and his mothers name was Jehoaddan, of Jerusalem.

2 And he did wisely by the eyes of the Lord, but not with a perfect heart.

3 And when the kingdome was established vnder him, he slew his servants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 And Amaziah assembled Judah, and made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty yere olde and aboue, and found among them thre hundred thousand chosen men to goe forth to the warre, and to handle speare and shield.

6 He hired also an hundred thousand valiant men out of Israel for an hundred talents of silver.

7 But a man of God came to him, saying, O king, let not the army of Israel goe with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

8 If not, go thou on, do it, make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, What shall wee doe then for the hundred talents, which I haue giuen to the hoste

a Kings 14. 13.
a Meaning, in respect of his predecessors albeit hee had his imperfections, Deut. 24. 16. 2. king 14. 6. 1. 30. Ezr. 13. 20.
b That is, for that fault wherefore the child is punished, except he be culpable of the same.
c So many as were able men to beare weapons, and goe to the warre.
d That is, out of the ten tribes, which had separated themselves before, both from God and their true king.
e And therefore to thinke to haue helpe of them whom the Lord fauoureth not, is to cast off the helpe of the Lord.
f If thou wilt not giue credit to my words,

g He sheweth that if we depend onely vpon God, we shall not need to be troubled with these worldly respects: for he will giue at all times that which shall be necessary, if we obey his word.

h For the Idumeans whom David had brought to subjection, rebelled vnder Iehoram Iehothaphats sonne.

i In the 2. Kings 14. 7. this rocke is called the citie Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victory, hee fell from God, and did most vilely dishonour him.

m He proueth that whatsoever cannot saue himselfe nor his worshippers, is no God, but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault: that he contenteth, mocketh and threateth him that warneth him: yea imprisoneth him, and putteth him to death, as Chs. 16. 10. & 18. 26. and 24. 22.

p That is, let vs trie the matter hand to hand: for he was offended that the armie of

the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah. 2. King. 14. 9. q Thus God oft times plagueh by those meanes wherein men most trust, to teach them to haue their recourse onely to him, and to shewe his iudgements, mooueth their hearts to follow that which shall be their destruction.

of Israel: Then the man of God answered, The Lord is able to shew thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their way was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and sette forth his people, and went to the last valley, and smote of the children of Seir ten thousand.

12 And other ten thousand did the children of Iudah take aliue, and carried them to the top of a rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the armie, which Amaziah sent away, that they should not goe with his people to battel, fell vpon the cities of Iudah, from Samaria vnto Beersheba, and smote three thousand of them, and rooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and worshipped them, and burnt incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as hee talked with him, he said vnto him, Haue they made thee the Kings Counsellour? cease thou: why should they smile thee? And the Prophet ceased, but sayd, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 Then Amaziah king of Iudah tooke counsell, and sent to Iosiah the sonne of Jehoabaz, the sonne of Jehu King of Israel, saying, Come, let vs see one another in the face.

18 But Iosiah king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

19 Thou thinkest: for, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why dost thou prouoke to thine hurt, that thou shouldst fall and Iudah with thee?

20 But Amaziah would not heare: for it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Iosiah the king of Israel went vnto

and he, and Amaziah king of Iudah saw one another in the face at Beersheba, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they slodde every man to his tents.

23 But Iosiah the King of Israel tooke Amaziah king of Iudah, the sonne of Jehoabaz, the sonne of Jehoabaz in Beersheba, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, four hundred cubits.

24 And hee tooke all the gold and the siluer, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 And Amaziah the sonne of Iosiah king of Iudah liued after the death of Iosiah sonne of Jehoabaz King of Israel, fiftene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the Booke of the Kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, they wrought treason against him in Ierusalem: and when he was tied to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXV.

1 Vzziah obeying the Lord, prospereth in his enterprises. 16 Hee waxeth proude and usurpeth the Priestes office. 19 The Lord plagueth him. 30 The Priestes drive him out of the Temple, and exclude him out of the Lords house. 23 His buriall, and his successor.

Then all the people of Iudah tooke Uzziah, which was fiftene yeere olde, and made him king in the stead of his father Amaziah.

2 Hee built Ierusalem, and restored it to Iudah, after that the king slept with his fathers.

3 Sixteene yeere olde was Uzziah when he began to reigne, and he reigned two and fiftie yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did mightily in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of Zechariah which vnderstood the visions of God, and when as he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistines, and brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and against the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gibeon, and Hamath.

8 And the Ammonites came giftes to Uzziah, and his name spread to the entering in of Egypt: for he did most valiantly.

r Meaning, hee successors of Obed Edom: for the house bare the name of the chiefe father.

2. King. 14. 19.

2. King. 14. 21.

a Called also Azariah.

b He fortified it, and made it strong: this citie was also called Elath and Flanone neere to the Red Sea.

2. Kings 15.

c This was not that Zechariah which was the sonne of Iehoiada, but some other Prophet of that name.

d For God neuer forsake any that seeketh vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subjection.

Neh. 9. 19, 24.
f Whereas the
wall or tower
turneth,
HOr. p. 151.

g That is, in
mount Carmel,
or as the word
signifieth, in the
fruitfull field: it
is also taken for
a greene eare of
corne, when it is
full, as Leu. 2. 14.
h Of the chiefe
officers of the
Kings house, or
of the captaines
and sergeants
for warre.

† Ebr. engine by the
invention of an
inventing man,

i Thus prosper-
itie causeth men
to trust in them-
selves, and by
forgetting him,
which is the au-
thour thereof,
procure their
own perdition,
Num. 18. 7.

k Though his
zeale seemed to
be good, and also
his intention, yet
because they
were not gover-
ned by the word
of God, he did
wickedly, and
was therefore
both iustly resi-
sted and also pu-
nished,

2. Kings 15. 5.

l According to
the commande-
ment of the
Lord, Levit. 13.
46.

9 Moreover, Azziah built towers in Je-
rusalem at the corner gate, and at the valley
gate, and at the turning, and made them
strong.

10 And hee built towers in the wilder-
nesse, and digged many cisternes: for hee
had much cattell both in the valleys and
plaines, plowmen and dyers of vines in
the mountaines, and in Carmel: for hee lo-
ued husbandry.

11 Azziah had also an hoste of fighting
men, that went out to war by bands, accord-
ing to the count of their number under the
hand of Jeeiel the Scribe, and Baasiah the
ruler, and under the hand of Hananiah, one
of the kings captaines.

12 The whole number of the chiefe of
the families of the valiant men were two
thousand and five hundred.

13 And under their hand was the armie
for war, three hundred and seven thousand,
and five hundred, that fought valiantly to
helpe the king against the enemy.

14 And Azziah prepared them thorow-
out all the house, shields, and speares, and
helmetts, and brigandines, and bowes, and
stones to sling.

15 He made also very artificiall engines
in Jerusalem, to be upon the towers and up-
on the corners, to shooe arrows and great
stones: and his name spread farre abroad,
because God did helpe him marvellously, till
he was mighty.

16 ¶ But when he was strong, his heart
was lift up to his destruction: for hee trans-
gressed against the Lord his God, and went
into the Temple of the Lord to burne in-
cense upon the altar of the incense.

17 And Azariah the Priest went in after
him, and with him fourscore Priests of the
Lord, valiant men.

18 And they withstood Azziah the king,
and sayd vnto him, * It pertaineth not to
thee, Azziah, to burne incense vnto the Lord,
but to the Priests, the sonnes of Aaron, that
are consecrated for to offer incense: go forth
of the Sanctuary: for thou hast transgressed,
and thou shalt haue none honour of the Lord
God.

19 Then Azziah was wroth, and had in-
cense in his hand to burne it: and while hee
was wroth with the Priests, the leprosie
rose vp in his forehead before the Priests
in the house of the Lord beside the incense
Altar.

20 And when Azariah the chiefe Priest
with all the Priests looked vpon him, behold
hee was leprous in his forehead, and they
caused him hastily to depart thence: and he
was euen compelled to goe out, because the
Lord had smitten him.

21 ¶ Azziah the King was a leper
vnto the day of his death, and dwelt as a le-
per in an house apart, because hee was cut
off from the house of the Lord: and Iotham
his sonne ruled over the kings house, & iud-
ged the people of the land.

22 Concerning the rest of the acts of Az-
ziah, first and last, did Isthah the Prophet
the sonne of Amos write.

23 So Azziah slept with his fathers, and

they buried him with his fathers in the field
of the buriall, which pertained to the kings:
for they said, He is a leper. And Iotham
his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigned, and overcommeth the Ammo-
nites. 8 His reigne and death. 9 Ahaz, his sonne
reigneth in his stead.

Iotham was sixe and twenty yeere olde
when he began to reigne, and reigned sir-
teene yeere in Jerusalem, and his mothers
name was Jerushah the daughter of Zadok.

2 And hee did vprightly in the sight of the
Lord, according to all that his father Azzia-
h did, save that hee entered not into the
Temple of the Lord, and the people did
pervert corrupt their wayes.

3 Hee built the high gate of the house of
the Lord, and hee built very much on the wal
of the castle.

4 Moreover, hee built cities in the moun-
taines of Iudah, and in the foreests hee built
palaces and towers.

5 And hee fought with the king of the
children of Ammon, and prevailed against
them. And the children of Ammon gaue him
the same yeere an hundred talents of silver,
and ten thousand measures of wheate, and
ten thousand of barley: this did the children
of Ammon giue him both in the second yeere
and the third.

6 So Iotham became mighty, because
hee directed his way before the Lord his
God.

7 Concerning the rest of the acts of Io-
tham, and all his warres and his wayes, loe
they are written in the booke of the kings of
Israel and Iudah.

8 Hee was sixe and twenty yeere olde when
he began to reigne, and reigned sirteene yeere
in Jerusalem.

9 And Iotham slept with his fathers, and
they buried him in the citie of Dauid: and
Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz, an idolater is giuen into the hands of the
Syrians and the king of Israel. 9 The Prophet repro-
ueth the Israelites crueltie. 18 Iudah is molested with
enemies. 23 Ahaz, increaseth his idolatry. 26 His
death and successor.

Ahaz was twentie yeere olde when he
began to reigne, and reigned sirteene
yeere in Jerusalem, and did not vprightly
in the sight of the Lord, like Dauid his fa-
ther.

2 But hee walked in the wayes of the
kings of Israel, and made euen molten ima-
ges for Baalim.

3 Moreover, hee burnt incense in the val-
ley of Ben-hinnom, and burnt his sonnes
with fire, after the abominations of the hea-
then whom the Lord had cast out before the
children of Israel.

4 He sacrificed also, and burnt incense in
the high places, and on hills, and under every
greene tree.

5 Therefore the Lord his God deliue-
red him into the hand of the King of the A-
ramites, and they smote him, and tooke of
his

m And therefore
was buried apart
in the same field,
but not in the
same sepulchres
with his prede-
cessours.

2. King. 15. 33.

a To wit, to offer
incense against
the word of God,
which thing is
spoken in the
condemnation
of Iotham.

b They were not
cleane purged
from idolatry.

c Which was
sixe core cubites
hie, and was for
the height called
Ophel: it was at
the East gate,
and mention is
made of it,
Chap. 3. 4.

† Ebr. Corin.
H Or, Jeridly.

d Hee weeth
that all prosper-
itie cometh
of God, who ne-
uer faileth when
we put our trust
in him.

2. King. 16. 2.

|| Or, predecessor.

a Hee was an ido-
later like them.

b As the idola-
ters haue cer-
tain chiefe idola-
who are as pa-
trons (as were
these Baalim) so
haue they others
which are infe-
rior, and doe
represent the
great idoles.

|| Or, made them
passe thorow the
fire, as chap. 33. 6.
Leuit. 18. 21.

† Ebr. a great captivity.

e Who was king of Israel.

† Ebr. sonnes of strength.

|| Or, tyrants.

d Thus by the iust iudgement of God, Israel destroyed Iudah.

e For they thought they had overcome them by their own valiantnes, and did not consider that God had delineated them into their hands, because Iudah had offended him; f May not God aswell punish you for your sinnes, as hee hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, & had most authority. h God will not suffer this sinne, which we commit against him, to be unpunished.

i Wholenames were rehearsed before, verse 12.

k Either for their wounds or wearinesse. l To them of the tribe of Iudah.

m To Tilgath Pilneester, and those kings that were vnder his dominion, 2. King. 16. 7.

his, † many prisoners, and brought them to Damascus: and hee was also delivered into the hand of the king of Israel, which smote him with a great slaughter.

6 For Pekah the sonne of Remaliah slew in Iudah threescore thousand in one day, all † valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a mighty man of Ephraim slew Baasah the kings son, and Azrikam the Governour of the house, and Elkanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, a two hundred thousand of women, sonnes and daughters, and carried away much spoile of them, & brought the spoile to Samaria.

9 ¶ But there was a Prophet of the Lords, (whose name was Obed) and he went out before the hoste that came to Samaria, and sayd unto them, Behold, because the Lord God of your fathers is wroth with Iudah, he hath delivered them into your hand, and yee haue slaine them in a rage, that reacheth vp to heauen.

10 And now yee purpose to keepe vnder the children of Iudah and Jerusalem as seruants, and handmaids vnto you: but are not you such, that sinnes are with you before the Lord your God?

11 Now therefore heare me, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 ¶ Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Ichohanan, Berechiah the sonne of Meshillemoth, and Jehizkiah the son of Shallum, and Amala the sonne of Hadlai, stood vp against them that came from the warre,

13 And sayd vnto them, Bring not in the captiues hither: for this shal be a sinne vpon vs against the Lord: ye intend to adde more to our sinnes and to our trespasses, though our trespasses be great and the fierce wrath of God is against Israel.

14 So the army left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were named by name, rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arrayed them, and shodde them, and gaue them meate and gaue them drinke, and anointed them, and carried all that were feeble of them vpon asses, and brought them to Iericho the city of palm-trees to their brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the kings of Asshur to helpe him.

17 For the Edomites came moztouer, and slew of Iudah, & carried away captiues,

18 The Philistines also inuaded the cities in the low countrey, and toward the South of Iudah, and tooke Beth-hemesh, and Alalon, and Gederoth, & Shochu, with the villages thereof, and Timnah, with her villages, and Gimzo with her villages: and they dwelt there.

19 For the Lord had humbled Iudah, be-

cause of Ahaz King of Israel: for he had brought vengeance vpon Iudah, and had grievously transgressed against the Lord.

20 And Tiglath Pilneester king of Asshur came vnto him, who troubled him, and did not strengthen him.

21 For Ahaz tooke a portion out of the house of the Lord, and out of the kings house and of the princes, and gaue vnto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did he yet trespass more against the Lord, (this is king Ahaz.)

23 For he sacrificed vnto the gods of Damascus, which plagued him, and hee sayd, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, & they will helpe me: yet they were his ruine, and of all Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Jerusalem.

25 And in euery citie of Iudah hee made his places to burne incense vnto other gods, and promoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie of Jerusalem, but brought him not vnto the sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

C H A P. XXIX.

3. 5. Hezekiah repaireth the Temple, and aduersifeth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The king and his prince sacrifice in the Temple. 25 The Leuites sing praises. 31 The oblation of the people.

¶ Hezekiah began to reigne, when he was five and twenty yeere olde, and reigned nine and twentie yere in Jerusalem: and his mothers name was Abiah the daughter of Zechariah.

2 And hee did vp rightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the doores of the house of the Lord in the first yere, & in the first moneth of his reigne, and repaired them.

4 And he brought in the Priestes and the Leuites, and gathered them into the East streete.

5 And said vnto them, Heare me, ye Leuites, sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and carry forth the filthines out of the sanctuary.

6 For our fathers haue trespassed, and done cuill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt

In He meaneth Iudah, because Ahaz forsooke the Lord, & sought helpe of the infidels: reade, of Israel taken for Iudah, chap. 15. 17. † Ebr. deuised.

2. King. 16. 8. o As he falsely supposed,

p Thus the wicked measure

Gods fauour by prosperity and aduersity: for if idolaters prosper, they make their idols gods,

not considering that God punisheth them oftentimes whom he loueth, and giueth his enemies

good successe for a time, whom afterward he will destroy.

|| Or, Iudah and Benjamin,

|| Or, in Jerusalem,

q They buried him not in the city of Dauid

where were the sepulchres of the Kings.

2. King. 18. 1.

|| Or, Abi,

a Which Ahaz had shut vp,

Chap. 28. 24. b This is a notable example for all princes, first:

to establish the pure religion of God, and to procure that the Lord may be honoured and serued aright.

c Meaning, all the idols, altars, groves, & whatsoever was occupied in their seruice, and where-

which the Temple was polluted,

burnt

d He sheweth
that the con-
tempt of religion
is the cause of all
Gods plagues.
|| Or, a nodding of
the head and moc-
kery.

† Ebr. it is in mine
heart.

e He prooueth
by the iudge-
ments of God
vpon those that
haue contemned
his word, that
there is no way
to auoyd his
plagues, but by
conforming
themselues to
his will.

Numb. 18, 6.

|| Or, concerning
the things of the
Lord.

f From the pol-
lutions and filth
that Abaz had
brought in.

g Which contei-
ned part of
March, and part
of April.

|| Or, table where
the bread was set
in order.

h By this maner
of speech the E-
brews meane a
certain diligence
and speed to do a
thing, and when
there is no delay.

Lewis. 4. 14.

i For without
sprinkling of
blood nothing
could be sancti-
fied, Heb. 6. 21.
Exod. 24. 8.

burnt offerings in the Sanctuary vnto the
God of Israel.

8 Therefore the wrath of the Lord hath
been on Iudah and Ierusalem: and he hath
made them a scattering, a desolation, and
an hilling, as you see with your eyes.

9 For loe, our fathers are fallen by the
sword, and our sonnes, and our daughters,
and our wiues are in captiuitie for the same
cause.

10 Now I purpose to make a covenant
with the Lord God of Israel, that hee may
turne away his fierce wrath from vs.

11 Now my sonnes, be not deceived: for
the Lord hath chosen you to stand before
him, to serue him, and to bee his ministers,
and to burne incense.

12 Then the Levites arose, Mahath
the sonne of Amasai, and Joel the sonne of
Asariah the sonnes of the Kohathites:
and of the sonnes of Merari, Kish the sonne
of Abdi, and Asariah the sonne of Nebaleel:
and of the Gerishonites, Joah the sonne of
Zimnah, and Eden the sonne of Joah:

13 And of the sons of Elizaphan, Shimi-
ri, and Jehiel: and of the sonnes of Alaph,
Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Jehiel,
and Shimei: and of the sonnes of Ieduthun,
Shematah, and Uzziel.

15 And they gathered their brethren, and
sanctified themselves, and came according
to the commandment of the King, and by
the words of the Lord, for to cleanse the house
of the Lord.

16 And the Priests went into the inner
parts of the house of the Lord, to cleanse it,
and brought out all the uncleannesse that
they found in the Temple of the Lord, into
the court of the house of the Lord: and the
Leuites tooke it, to carrie it out vnto the
brooke Kidron.

17 They began the first day of the first
moneth to sanctifie it, and the eight day of
the moneth, came they to the porch of the
Lord: so they sanctified the house of the
Lord in eight dayes, and in the sixteenth day
of the first moneth they made an end.

18 Then they went in to Hezekiah the
king, and said, Wee haue cleansed all the
house of the Lord, and the altar of burnt of-
fering, with all the vessels thereof, and the
shewbread table, with all the vessels there-
of:

19 And all the vessels which king Abaz
had cast aside when hee reigned, and trans-
gressed, haue wee prepared and sanctified:
and behold, they are before the Altar of the
Lord.

20 And Hezekiah the King rose early
and gathered the Princes of the citie, and
went vp to the house of the Lord.

21 And they brought seven bullocks, and
seven rammes, and seven lambs, and seven
hee goats, for a sinne offering for the king-
dome, and for the Sanctuary, and for Ju-
dah. And hee commanded the Priests the
sonnes of Aaron, to offer them on the altar of
the Lord.

22 So they slew the bullocks, and the
Priests receiued the blood, and sprinkled

it vpon the altar: they slew also the rammes,
and sprinkled the blood vpon the altar, and
they slew the lambs, and they sprinkled the
blood vpon the altar.

23 Then they brought the hee goats for
the sinne offering before the King and the
Congregation, and they layd their hands
vpon them,

24 And the Priests slew them, and with
the blood of them they cleansed the altar to
reconcile all Israel: for the King had com-
manded for all Israel the burnt offering and
the sinne offering.

25 Wee appointed also the Leuites in the
house of the Lord with cymbals, with vi-
ols, and with harpes, according to the
commandment of Dauid, and Gad the
Kings Seer, and Nathan the Prophet:
for the commandment was by the hand of
the Lord, and by the hand of his Pro-
phets.

26 And the Leuites stood with the instru-
ments of Dauid, and the Priests with the
trumpets.

27 And Hezekiah commanded to offer
the burnt offering vpon the Altar: and
when the burnt offering began, the song
of the Lord beganne with the trumpets,
and the instruments of Dauid King of Is-
rael.

28 And all the Congregation worship-
ped, singing a song, and they blew the trum-
pets: all this continued untill the burnt of-
fering was finished.

29 And when they had made an end of of-
fering, the King and all that were present
with him, bowed themselves and worship-
ped.

30 Then Hezekiah the King and the
Princes commanded the Leuites to praise
the Lord with the words of Dauid, and of
Asaph the Seer: so they prayed with joy,
and they bowed themselves and worship-
ped.

31 And Hezekiah spake, and said, Now
ye haue consecrated your selues to the
Lord: come neere and bring the sacrifices
and offerings of praise into the house of the
Lord. And the Congregation brought sac-
rifices, and offerings of prayles, and euery
man that was willing in heart, offered burnt
offerings.

32 And the number of the burnt offerings,
which the Congregation brought, was se-
uenty bullockes, an hundred rams, and two
hundred lambs: all these were for a burnt
offering to the Lord:

33 And for sanctification six hundred
bullockes, and three thousand sheepe.

34 But the Priests were too fewe, and
were not able to slay all the burnt offerings,
therefore their brethren the Leuites did help
them, till they had ended the worke, and un-
till other Priests were sanctified: for the Le-
uites were more upright in heart to sanc-
tifie themselves, then the Priests.

35 And also the burnt offerings were ma-
ny with the fat of the peace offerings, and
the drinke offerings for the burnt offering:
so the seruice of the house of the Lord was set
in order.

k That is, the
King and the El-
ders, as Leuit. 4.
15, for they that
offered a sinne
offering must lay
their hands vpon
it, to signifie that
they had deserued
that death, and
also that they did
consecrate it to God
to be thereby
sanctified, Exod.
29. 10.

1. Chron. 16. 4.

l This thing was
not appointed of
man, but it was
the commande-
ment of God.

m The Psalme
which Dauid had
appointed to bee
sung for thank-
sgiving.

n Which Dauid
had appointed
to praise the
Lord with.

o With that
Psalme, whereof
mention is made,
1. Chro. 16. 8.

† Ebr. filled your
hands.

p That is, for the
holy offerings.

q Meaning, were
more zealous to
set forward the
religion.
Leuit. 3. 2, 3.

He sheweth
that religion can
not proceed, ex-
cept God touch
the heart of the
people.

46 Then Hezekiah rejoyced, and all the
people, that God had made the people so
ready: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passover by the Kings
commandment. 6 He exhortheth Israel to turne to
the Lord. 18 He prayeth for the people. 24 His ob-
lation and the princes. 37 The Levites blesse the people.

a Meaning, all
Israel whom Til-
gath Pilnefer
had not taken a-
way into the
captivitie, 2. Kin,
15. 39.

b Though they
ought to haue
done it in the first
moneth, as Exo.
12. 1. 8. Num. 9.

3. yet if any were
not cleane, or els
had a long iour-
ney, they might
deferre it unto
the second mo-
neth, as Numb,
9. 10. 11.

c From one end
of the land to
the other, North
and South.

d In such sort &
perfectio as God
had appointed.

e He will haue
compassion on
them, and pre-
serue them.

f Submit your
selues to the
Lord, and rebell
no more.

g God will not
onely preferue
you, but through
your repentance
restore your bre-
thren, which for
their finnes he
gaue into the
hands of the e-
nemies.

h Though the
wicked mocke at
the seruants of
God, by whom
he calleth them
so repentance, as
Gen. 19. 14 yet
the word ceaseth
not to fructifie
in the hearts of
Gods elect.

i He sheweth the
cause why some
obey and some
mocke at Gods calling, to wit, because his Spirit is with the one
sort, and mooueth their heart, and the other are left to themselves.

And Hezekiah sent to all Israel, and Ju-
dah, & also wrote letters to Ephraim
and Manasseh, that they should come to the
house of the Lord at Jerusalem, to keepe the
Passouer vnto the Lord God of Israel.

2 And the king and his princes, and all
the Congregation had taken counsell in Je-
rusalem to keepe the Passouer in the se-
cond moneth,

3 For they could not keepe it at this time,
because there were not Priests enow sancti-
fied, neither was the people gathered to Je-
rusalem.

4 And the thing pleased the King, and
all the Congregation.

5 And they decreed to make proclama-
tion thorowout all Israel from Beer-sheba
enun to Dan, that they should come to keepe
the Passouer vnto the Lord God of Israel
at Jerusalem: for they had not done it of a
great time, as it was written.

6 So the posts went with letters by
the commission of the king and his princes,
thorowout all Israel and Judah, and with
the commandment of the king, saying, Pee
children of Israel, turne againe vnto the
Lord God of Abraham, Izhak, and Israel,
and he will returne to the remnant that are
escaped of you out of the hands of the kings
of Asshur.

7 And be not yee like your fathers, and
like your brethren, which trespassed against
the Lord God of their fathers: and therefore
he made them desolate as yee see.

8 Be not yee now stiffnecked like your
fathers, but giue the hand to the Lord, and
come into his Sanctuary, which hee hath
sanctified for ever, and serue the Lord your
God, and the fiercenesse of his wrath shall
turne away from you.

9 For if yee returne vnto the Lord, your
brethren and your children shall finde mercy
before them: hat led them captiues, and they
shall returne vnto this land: for the Lord
your God is gracious and merciful, and will
not turne away his face from you, if yee con-
uert vnto him.

10 So the posts went from citie to citie
thorow the land of Ephraim & Manasseh,
enun vnto Zebulun: but they laughed them
to scorne, and mocked them.

11 Fewertheless, diuers of Asher, and
Manasseh, and of Zebulun submitted them-
selves, and came to Jerusalem.

12 And the hand of God was in Judah,
so that he gaue them one heart to doe the
commandment of the King, and of the ru-
lers, according to the word of the Lord.

13 And there assembled to Jerusalem
much people, to keepe the feast of the unlea-
uened bread in the second moneth, a very
great assembly.

14 And they arose, and tooke away the
altars that were in Jerusalem: & all those
for incense tooke they away, and cast them
into the brooke Kidron.

15 Afterward they flew the Passouer
the fourteenth day of the second moneth:
and the Priests and Levites were asha-
med, and sanctified themselves, and brought
the burnt offerings into the House of the
Lord.

16 And they stood in their place after
their manner, according to the Law of Mo-
ses the man of God: and the Priests sprink-
led the blood, receiued of the hands of the
Leuites.

17 Because there were many in the Con-
gregation that were not sanctified, therefore
the Levites had the charge of the killing of
the Passouer for all that were not cleane, to
sanctifie it to the Lord.

18 For a multitude of the people, even a
multitude of Ephraim, and Manasseh, Is-
sachar and Zebulun had not cleansed them-
selves, yet did eate the Passouer, but not as
it was written: wherefore Hezekiah prayed
for them, saying, The good Lord be merci-
full toward him,

19 That prepareth his whole heart to
seek the Lord God, the God of his fathers,
though hee be not cleansed, according to the
purification of the Sanctuary.

20 And the Lord heard Hezekiah, and
healed the people.

21 And the children of Israel that were
present at Jerusalem, kept the feast of the un-
leavened bread seven dayes with great ioy,
and the Levites and the Priests praised the
Lord day by day, singing with loud instru-
ments vnto the Lord.

22 And Hezekiah spake comfortably
vnto all the Levites that had good know-
ledge to sing vnto the Lord: and they did eat
in that feast seven dayes, and offered peace
offerings, and praised the Lord God of their
fathers.

23 And the whole assembly tooke counsel
to keepe it other seven dayes. So they kept
it seven dayes with ioy.

24 For Hezekiah King of Judah had gi-
uen to the Congregation a thousand bul-
locks, and seven thousand sheepe. And the
princes had giuen to the Congregation a
thousand bullocks, and ten thousand sheepe:
and many Priests were sanctified.

25 And all the Congregation of Judah
rejoyced with the Priests and the Levites,
and all the Congregation that came out of
Israel, and the strangers that came out of
the land of Israel, and that dwelt in Judah.

26 So there was great ioy in Jerusalem:
for since the time of Salomon the sonne of
Dauid King of Israel, there was not the like
thing in Jerusalem.

27 Then the Priests and the Levites a-
rose, and blessed the people, and their voyce
was heard, and their prayer came by vnto
heauen to his holy habitation.

k Which decla-
reth that wee
must put away
those things
wherewith God
is offended, be-
fore we can serue
him aright.
l Seeing their
own negligence
(who should
haue been most
prompt) and the
readinesse of the
people, Chap.
29. 36. 1

m To wit, of the
Passouer,

n He knew that
faith and sinceri-
tie of heart was
more agreeable
to God, then the
observation of
these ceremonies,
and therefore he
prayed vnto God
to pardon this
fault vnto the
people, which
did not offend of
malice, but of
ignorance.
o That is, did
accept them as
purified.
† Ebr. spake to
the heart.

p This great li-
beralitie decla-
reth how kings
princes, and all
they to whom
God hath giuen
wealth, ought
to be most ready
to bestow it in
seeing forth of
Gods glory.

q According to
that which is
written, Num. 6.
23. when they
should dismiss
the people.

CHAP.

CHAP. XXXI.

1 The people destroyed idolatry. 2 Hezekiah appointed Priests and Levites, 4 and provided for their living. 13 He ordained officers to distribute to every one his portion.

And when all these things were finished, all Israel that were found in the cities of Judah, went out and brake the Images, and cut downe the grooves, and brake downe the high places, and the altars throughout all Judah and Benjamin, in Ephraim also and Manasse, untill they had made an end: afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Levites, by their turnes every man according to his office, both Priests and Levites, for the burnt offering and peace offerings, to minister and to give thanks, and to praye in the gates of the tents of the Lord.

3 (And the Kings portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemn feastes,* as it is written in the Law of the Lord)

4 Hee commanded also the people that dwelt in Jerusalem, to give a part to the Priests, and Levites, that they might bee encouraged in the Law of the Lord.

5 And when the commandment was given, the children of Israel brought abundance of first fruits of corne, wine, and oyle, and hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate unto the Lord their God, and laid them on many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the twentieth moneth.

8 And when Hezekiah and the Priests came and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Levites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offerings into the house of the Lord, wee have eaten and have beene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruites, and the tithes, and the dedicate things faithfully, and over them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Nehiel, and Azariah, and Ba-

barth, and Ishel, and Jerimoth, and Jozabad, and Eliel, and Jinnachiah, and Sabath and Benaiab were officers by the appointment of Conaniah, and Shimei his brother, and by the commandment of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Roze the sonne of Innah the Leuite, porter towards the East, was over the things that were willingly offered unto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Biniamin, and Jeshua, and Shemaiah, Amariah, and Shechaniab, in the cities of the Priests, to distribute with fidelitie to their brethren by courses both to the great and small,

16 Their daylie portion: besides their generation being males from three yeere old and above, even to all that entered into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Levites, from twentie yeere old and above, according to their charge in their courses:

18 And to the generation of all their children, their wives, and their sonnes, and their daughters, throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests which were in the fields and suburbs of their cities, in every citie the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well and uprightly, and truly before the Lord his God.

21 And in all the works that hee began for the service of the house of God, both in the Law and in the Commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sancherib invaded Judah. 3 Hezekiah prepared for the warre. 7 Hee exhorted the people to put their trust in the Lord. 9 Sancherib blasphemed God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

After these things faithfully described, Sancherib King of Assur came and entred into Judah, and besieged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah saw that Sancherib was come and that his purpose was to fight against Jerusalem.

3 Then hee tooke counsell with his princes and his nobles, to stop the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselves, and stoppt all the fountaines, and the

† Ebr. by the hand.

k Who had also a Portion and allowance in the distribution.

l Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered, or else that their wives and children were relieved, because the Levites were faithfull in their office, and so depended on them.

2. King. 18. 13. isa 30. 1. 2. 3. 4. 48. 18.

† Ebr. break them up.

† Ebr. fuge.

a According to the commandment of the Lord, Deut. 7. 25. iosh 7. 1, 2. mac. 13. 40. b That is, all they which came to the Passover.

c That is, in the Temple where they assembled as in a tent.

Numb. 28. 3, 9.

d These and first fruits for the maintenance of the Priests and Levites.

e That their minds might not bee entangled with provision of worldly things, but that they might wholly & cheerfully serve the Lord.

f Or, published. g Which they had dedicate to the Lord by a vow.

h For the reliefe of the Priests, Levites, widows, pupils, fatherles, strangers, and such as were in necessitie.

i He sheweth that this plentiful liberalitie is expedient for the maintenance of the ministers, & that God therefore prospereth his people, and increaseth by his blessing that which is given.

a He made a double wall.
 b Reade 2 Sam. 5.9.
 c Some reade, swords or daggers.
 d That is, the power of man.
 e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe strong, and vied lawfull meanes, lest he should seeme to tempt God.
 f While he besieged Lachish.
 g Thus the wicked put no difference beewene true religion and false, God and idoles, for Hezekiah onely destroyed idolatry, and placed true religion: thus the Papists slander the seruants of God: for when they destroy idolatry, they say that they abolish religion.
 h This is his blasphemie; that he will compare the liuing God to vile idoles.
 i When man hath prosperitie, hee swellth in pride, and thinketh himselfe able to resist and overcome euen God himselfe.
 k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.
 l Their words are written, 2. King. 18. 19.

the river that ranne through the midst of the countrey, saying, Why should the Kings of Assyrie come, and finde much water?

5 And he tooke courage, and built all the broken wall, and made up the towres, and another wall without, and repaired the citie of David, and made many darts and shields.

6 And he let captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the city, & spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither bee asfraid for the King of Asshur, neither for all the multitude that is with him: for there be moe with vs, then is with him.

8 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.

9 After this did Saneherib king of Asshur send his seruants to Ierusalem (while he was against Lachish, and all his dominion with him) vnto Hezekiah King of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Saneherib the King of Asshur, Wherein doe ye trust, that ye will remaine in Ierusalem, during the siege?

11 Dost thou not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places & his altars, and commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreys? Where the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is hee of all the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your hand should bee able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cryed with a loud voyce

in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth: euen the works of mans hands.

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amoz, prayed against this, and cried to heauen,

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and captaines of the hoste of the King of Asshur: so hee returned with shame to his owne land. And when hee was come into the house of his god, they that came forth of his owne bowels, slew him there, with the sword.

22 So the Lord saved Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib King of Asshur, and from the hand of all other, and maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that he was magnified in the sight of all nations from thence forth.

24 In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord who spake vnto him, and gaue him a signe.

25 But Hezekiah did not render according to the reward bestowed vpon him: for his heart was lifted vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) hee and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gate him treasures of silver & of gold, and of precious stones, and of sweet odours, and of shields, and of all pleasant vessels:

28 And of storehouses for the increase of wheat and wine, and oyle, and stables for all beasts, and rows for the stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the hypper water springs of Sion, and ledde them straight vnderneath toward the citie of David Westward. So Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to try him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the

God who suffereth them not to be overcome by tentations, but in their weaknesse ministreth strength.

m Which were inuented, made, and authorized by man.
 n This sheweth what is the best refuge in all troubles & dangers.
 o To the number of an hundred fourescore and one thousand, as Kin. 19. 35, 36.
 p Meaning, Adramelech, and Sharezer his sonnes.
 q Thus after trouble God sendeth comfort to all them that patiently waite on him, & constantly put their trust in his mercies.
 r To confirme his faith in Gods promise, who declared to him by his Prophet, that his life should be prolonged fifteen yeere.
 s He was lifted vp with pride of his victory and treasures, & shewed them for an ostentation to the ambassadours of Babylon.
 t Which also was called Siloe, whereof mention is made, Isa. 8. 6. 1 John 9. 7.
 u Here we see the cause, why the faithfull are tempted, which is to try whether they haue faith or no, and that they may feeble the presence of

Prophet

Prophet the sonne of Amos, in the booke of the kings of Iudah and Israel.

23 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of David: and all Iudah and the inhabitants of Ierusalem did him honoz at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

2 Manasseh an idolater, 9 Hee causeth Iudah to erre, 11 He ruled away prisoner into Babylon, 12 He prayeth to the Lord and is deliuered, 14 He abolisheth idolatrie, 16 and setteth up true religion, 20 He dieth, and Amon his sonne succeedeth, 24 whom his owne seruants slay.

3. King. 21. 1.

Manasseh was twelue yeere old, * when he beganne to reigne, and hee reigned sine and fiftie yeere in Ierusalem:

Dint. 18. 9.

2 And he did euill in the sight of the Lord like y adomnations of the heathen, whom the Lord had cast out before the children of Israel.

2. King. 18. 4.

Ier. 32. 34.

2. King. 17. 10.

3 For he went backe and built the high places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

2. King. 21. 4.

4 Also he built altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shall my Name be for euer.

5 And hee built Altars for all the hoste of the heauen, in the two courts of the house of the Lord.

a Read 2. Kings 16. 3.

6 * And he caused his sonnes to passe thorow the fire in the valley of Ben-hinnom: he gaue himselfe to witchcraft, and to charming, and to sojcery, and hee vled them that had familliar spirits, and soothsayers: he did very much euill in the sight of the Lord to anger him.

1. King. 8. 29. and

9. 3. 2. King. 21.

7. and 23. 27.

2. Sam. 7. 10.

7 He put also the carued image, which he had made, in the house of God, whereof God had said to David, and to Salomon his son, * In this house, and in Ierusalem which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will I * make the foot of Israel to remooue any more out of the land which I haue appointed for your fathers, so that they take heed, and doe all that I haue commanded them, according to the Lawe and statutes, and iudgements by the hand of Moses.

b By the charge giuen to Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

c Meaning, by his prophets, but their hearts were not touched to beleue and repent, without the which the preaching of the word taketh no place.

10 * And the Lord spake * to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaiues of the hoste of the king of Asshur, which tooke Manasseh, and put him in fetters, and bound him in chaines, and carried him to Babel.

12 And when he was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was intreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

14 Now after this, he built a wall without the citie of David, on the West side of Gihon in the valley, euen at the entry of the fish gate, and compassed about Dypel, and raised it very high, & put captaiues of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods, and the image out of the house of the Lord, and all the Altars that hee had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the Altar of the Lord, and sacrificed thereon peace offerings and of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Nevertheless, the people did sacrifice still in the high places, but vnto the Lord their God.

18 * Concerning the rest of the actes of Manasseh, & his prayer vnto his God, and the words of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the booke of the Kings of Israel.

19 And his prayer, and how God was intreated of him, and all his sin, and his trespass, and the places wherein hee built high places, and set groues and images (before he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in his own house, and Amon his sonne reigned in his stead.

21 * Amon was two and twenty yeere old when he began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, & serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon, and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 and reforesh the Temple, 14 The booke of the Law is found, 22 He sendeth to Huldah the Prophesse for counsell, 27 God heareth his prayer, 31 He maketh a covenant with God.

Iosiah * was eight yeere old when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And he did uprightly in the sight of the Lord, and walked in the wayes of * David his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when

d Thus affliction giueth vnderstanding: for hee that hateth God in his prosperitie, now in his miserie hee seeketh vnto him. e Reade Chap. 32. 30.

f Reade Chap. 27. 3.

g Which Salomon had caused to be made,

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

i Which albeit that it is not contained in the Hebrew, yet because it is here mentioned, and is written in the Greeke, we haue placed it in this ende of the booke.

|| Or, Hezekiah. k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house.

1. King. 21. 23.

2. King. 22. 1.

a He followed David in all points that he followed the Lord.

b When he was but sixteen yere old, he shewed himselfe zealous of Gods glory, and at twenty yere: old he abolished idolatry, and restored the truer religion. c Which sheweth that hee would see reformation with his owne eyes. d Read 2. King. 23. 16.

e This great zeale of this godly king, the holy Ghost setteth forth as an example and patterne to other kings and rulers, to teach them what God requirerth of them. 2. Kin. 22. 3.

|| Or, they returned to Jerusalem. meaning Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credit for their fidelitie, that they made none accounts of that which they received. 2. Kings 23. 7, 9.

h Read 2. King. 23. 8.

(when he was yet a^d child) hee beganne to seeke after the God of David his father, and in the twelfth yere he began to purge Judah and Jerusalem from the high places and the groues, and the carved images and molten images.

4 And they brake downe in his sight the altars of Baalim, and hee caused to cut downe the images that were on high upon them: he brake also the groues, and the carved images, and the molten images, and stamp'them to powder, and strowed it upon the graues of them that had sacrificed vnto them.

5 Also he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules they brake all round about.

7 And when he had destroyed the altars and the groues, and had broken and stamped to powder the images, and had cut downe all the idoles thoroughout all the land of Israel, he returned to Jerusalem.

8 ¶ Then in the eighteenth yere of his reigne when he had purged the land and the Temple, hee sent Shaphan the sonne of Azaliah, and Maaseiah the Governour of the citie, and Ioah the sonne of Johaz the Recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore had gathered at the hand of Manasseh and Ephraim, and of all the residue of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10 And they put it in the hands of them that should doe the workes, and had the oversight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workmen and to the builders gaue they it, to buy hewed stone and timber for couples and for beames of the houses, which the kings of Judah had destroyed.

12 And the men did the work faithfully, and the ouerscers of them were Iahaz and Obadiah the Leuites, of the children of Merari, and Zebariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites, all that could skill of instruments of musick.

13 And they were ouer the bearers of burdens, & them that set forward all the workmen in euery worke, and of the Leuites were scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord given by the hand of Moses.

15 Therefore Hilkiah answered, and said to Shaphan the chancellour, I haue found the Booke of the Lawe in the house of the

Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the king, and brought the king word again, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerscers, and to the hands of the workemen.

18 Also Shaphan the chancellour declared to the king, saying, Hilkiah the Priest hath giuen mee a booke: and Shaphan read it before the king.

19 And when the King had heard the wordes of the Law, he tare his clothes.

20 And the King commaunded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chancellour, and Aiaah the Kings seruant, saying,

21 Go and enquire of the Lord for me, and for the rest in Israel and Judah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the son of Iedon keeper of the wardrobe (and she dwelt in Jerusalem within the colledge) and they communed herof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses that are written in the booke which they haue read before the king of Judah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the workes of their hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the King of Judah, who sent you to enquire of the Lord: so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard shal come to passe.

27 But because thine heart did melt, and thou didst humble thy selfe before God, when thou heardest his wordes against this place, and against the inhabitants thereof, & humbledst thy selfe before mee, and tarest thy clothes, and weptest before mee, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King word againe.

29 ¶ Then the king lent and gathered all the Elders of Judah and Jerusalem.

30 And the King went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the

For the king was commaunded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17. 18.

k For sorrow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressors. l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessors haue offended God.

|| Or, Tikhah, || Or, Harhas, m Meaning, either of the Priests apparel, or of the kings.

n Reade hereof, 2. King. 22. 15. o That is, to the king.

p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.

q This declarerth what is the end of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.

r It may appeare that a very few were touched with true repentance, seeing that God spared them for a time, onely for the Kings sake.

Priestes

f Forasmuch as neither young nor old could be exempted from the curses contained therein, if they did transgresse, hee knewe it appertained to all, & was his duty to see it read to all sorts, that every one might learne to auoid those punishments by seru- uing God aright. Because he had charge ouer al, & must answer for every one & perished, he thought it his duty to see that all should make profession to receiue the word of God.

2. King. 23. 21.
a The Scripture vith in sundry places to call the lambe the Passouer, which was but the signe of the Passouer, because in all sacra- ments the signes haue the names of the things which are signified.
b So that the Le- uites charge was not onely to mi- nister in the Temple, but also to instruct the people in the word of God.
c As it was be- fore the Temple was built: there- fore your office onely is now to teach the people, and to praise God.
3. Chra. 23. 24. 25
26 chapters, &c.
|| Or, the people.
d Exhort euery one to examine themselves that they be not vn- meet to eate of the Passouer.
† Ebr. Ioues of the people.
e So that every one, and of all sorts, gaue of that they had, a libe- rall portion to the seruice of God.

Princes and the Leuites, and all the people from the greatest to the smallest, and hee read in their eares al the words of the booke of the covenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a covenant before the Lord, to walke after the Lord, and to keepe his commaunde- ments, and his testimonies, & his statutes, with all his heart, and with all his soule, and that hee would accomplish the words of the covenant writen in the same booke.

32 And hee caused all that were found in Ierusalem and Benjamin to stand to it: and the inhabitants of Ierusalem did according to the covenant of God, even y^e God of their fathers.

33 So Iosiah took away all the abomi- nations out of all the countries that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his daies they turned not backe from the Lord God of their fa- thers.

CHAP. XXXV.

1 Iosiah keepeth the Passouer, 2 He setteth forth Gods seruice, 20 He fighteth against the king of Egypt, and death, 24 The people bewaile him.

Moreouer, Iosiah kept a Passouer vn- to the Lord in Ierusalem, and they slew the Passouer in the foureteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord.

3 And hee sayde vnto the Leuites that b caught all Israel, and were sanctified vn- to the Lord. Put the holy Arke in the house which Salomon the sonne of Dauid king of Israel had build: it shalbe no more a bur- den vpon your shoulders: serue now the Lord your God, and his people Israel.

4 And prepare your selues by the houses of your fathers according to your courses, as Dauid the King of Israel hath writen, and according to the writing of Salomon his sonne.

5 And stand in the Sanctuary according to the diuision of the families of your bre- thren: the children of the people, and after the diuision of the family of the Leuites:

6 So kill the Passouer, and sanctifie your selues, and prepare your brethren, that they may doe according to the word of the Lord by the hand of Moyses.

7 Iosiah also gaue to the people sheepe, lambs, and kids, all for the Passouer, euen to all that were present, to the number of thirtie thousand, and thire thousand bul- locks: these were of the kings substance.

8 And his Princes offered willingly vn- to the people, to the Priests, and to the Le- uites: Wilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passouer, euen two thou- sand and fire hundred sheepe, and three hun- dred bullocks.

9 Conaniah also and Shemaiah, and

Jerahmeel his brethren, and Hashabiah and Iziel, and Jezabab, chiefe of the Leuites gaue vnto the Leuites for the Passouer, fure hundred sheepe, and fure hundred bul- locks.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Le- uites in their orders, according to the kings commandment:

11 And they slew the Passouer, and the Priests sprinkled the blood with their hands, and the Leuites stayed them.

12 And they took away from the burnt offering to giue it according to the diuisions of the families of the children of the people, as offer vnto the Lord, as it is writen in the booke of Moyses, and so of the bullocks.

13 And they roasted the Passouer with fire, according to the custome, and the sancti- fied things they laid in pots, pannes, and cal- drons, and distributed them quickly to all the people.

14 Afterward also they prepared for them- selues, and for the Priests: for the Priests the sonnes of Aaron were occupied in offer- ring of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselves, and for the Priests the sonnes of Aaron.

15 And the Singers the sonnes of Asaph stood in their standing according to the commandment of Dauid, and Asaph, and Heman, and Jeduthun the Kings Ser- uants: & porters at every gate, who might not depart from their seruice: therefore their bre- thren the Leuites prepared for them.

16 So all the seruice of the Lord was pre- pared the same day to keepe the Passouer, and to offer burnt offerings vpon the altar of the Lord, according to the commandment of King Iosiah.

17 And the children of Israel that were present, kept the Passouer the same time, and the feast of the vneleauened bread seven daies.

18 And there was no Passouer kept like that in Israel, from the daies of Samuells the Prophet: neither did all the kings of Israel keepe such a Passouer as Iosiah kept, and the Priests and the Leuites, and all Iudab and Israel that were present, and the inha- bitants of Ierusalem.

19 This Passouer was kept in the eigh- teenth yeare of the reigne of Iosiah.

20 ¶ After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against Carchemish by Berath, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to doe with thee, thou king of Iudab? I come not against thee this day, but against the house of I mine enemy, and God commanded me to make haste: leave off to come against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, but changed his apparell to fight with him, and hearkened not vnto the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

f Meaning of the lambe which was called the Passouer: for onely the Priests might sprinkle, and in necessi- ty the Leuites might kill the sacrifice.
g They refused for the people that which was not expedient to be offered, that euery man might offer peace offer- ings, and so haue his por- tion, Exod. 12. 8.
1. Chron. 25. 7.
h Meaning here- by his Prophet, because he ap- pointed the Psalmes and pro- phesies which were to be sung.
† Ebr. found.
i Which was in the six and twentieth yeere of his age.
2. King. 23. 29.
k Which was a citie of the Assy- rians, and Iosiah learing left be- passing Iherow- Iudab, would haue taken his kingdome, made war against him, & consulted not with the Lord.
|| Or, Emphases.
† Ebr. of my battell.
† That is, armed himselfe, or dis- guised himselfe, because he might not be knowne.

m The people so much lamented the loss of this good king, that after when there was any great lamentation, this was spoken of as a proverbe, read Zech. 12. 11. n Which some thinke Jeremy made, wherein he lamenteth the state of the Church after this Kings death,

23 And the snoopers shot at the king Ioshah: then the king sayde to his seruants, Carry me away, for I am very sicke.
24 So his seruantsooke him out of that charret, & put him in the second charret which hee had, and when they had brought him to Ierusalem, hee died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem mourned for Ioshah.
25 And Ieremias lamented Ioshah, and all singing men and singing women mourned for Ioshah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they be written in the Lamentations.
26 Concerning the rest of the acts of Ioshah and his goodnesse, doing as it was written in the Law of the Lord.
27 And his dedes, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Ioshah, reigned Jehoahaz. 2 After Jehoahaz, reigned Jehoachin. 3 After Jehoachin, reigned Zedekiah. 4 17 In whose time all the people were carried away to Babel for cause of their iniquities, and were restored againe the fourtieth yeere after by King Cyrus.

2. King. 33. 30.

Then the people of the land took Ioshah the sonne of Ioshah, and made him king in his fathers stead in Ierusalem.

2 Jehoahaz was three and twenty yeere old when he began to reigne, and he reigned thre moneths in Ierusalem.

3 And the King of Egypt took him away at Ierusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Iudah and Ierusalem, and turned his name to Jehoachin: and Nechoooke Jehoahaz his brother, and carried him to Egypt.

5 Jehoachin was fine and twenty yeere old when he began to reigne, and he reigned eleven yeere in Ierusalem, and did euill in the sight of the Lord his God.

6 Against him came up Nebuchad-nezzar king of Babel, and bound him with chaines, to carry him to Babel.

7 Nebuchad-nezzar also carried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the acts of Jehoachin, and his abominations which hee did, and that which was found vpon him, behold, they are written in the booke of the kings of Israel and Iudah: and Jehoachin his sonne reigned in his stead.

9 Jehoachin was eight yeere old when he began to reigne, and he reigned thre moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel, with the precious vessels of the house

of the Lord, and he made Zedekiah his brother king over Iudah and Ierusalem.

11 Zedekiah was one and twenty yeere old when he began to reigne, and reigned eleven yeeres in Ierusalem.

12 And he did euill in the sight of the Lord his God, and humbled not himselfe before Ieremias the Prophet at the commandement of the Lord.

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to swear by God: and he hardened his necke, and made his heart obstinate, that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priestes also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them by his messengers, rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his wordes, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no remedy.

17 For hee brought vpon them the King of the Caldeans, who slew their young men with the sword in the house of their Sanctuary, and spared neither young man nor virgin, ancient nor aged: God gaue all into his hand.

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these carried hee to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, aburnt all the palaces thereof with fire, and all the precious vessels thereof to destroy all.

20 And they that were left by the sword, carried he away to Babel, and they were seruants to him: and to his sonnes, vntill the kingdome of the Persians had rule.

21 To fulfill the word of the Lord by the mouth of Ieremias, vntill the land had her fill of her Sabbaths: for all the dayes that shee lay desolate, he kept Sabbath, to fulfill seventy yeeres.

22 But in the first yeere of Cyrus King of Persia, (when) word of the Lord spoken by the mouth of Ieremias, was fulfilled) the Lord stirred vp the spirit of Cyrus king of Persia, and he made a Proclamation through all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath commanded me to build him an house in Ierusalem that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

Or, uel.

2. King. 24. 17.

19. nre. 5. 2. 2.

† Ebr. by the hand

of his.

f By this phrase

the Scripture

meaneth oftentimes,

as here.

11. 7. & 25. 3. &

26. 5. & 32. 33.

g Til God could

no longer suffer

their sinnes, but

must needs punish

them,

h Whither they

fled, thinking to

haue bene saued

for the holinesse

thereof.

i Which is not

because God ap-

prooueth him,

which yet is the

minister of his

injustice, but be-

cause God would

by his iust iudg-

ment punish this

people: for this

king was led

with ambition,

& vaine glory,

whereunto were

ioyned fury and

cruelty: therefore

his worke was

condemnable,

notwithstanding

it was iust & ho-

ly on Gods part,

who vsed this

wicked instru-

ment to declare

his iustice,

k When Cyrus

king of Persia

had made the

Babylonians

subiect.

l Who threatned

the vengeance of

God, & seuentie

yeeres captiui-

ty, which he calleth

the Sabbaths, or

rest of the land,

ere, 25. 11.

2. 25. 13. & 29

10. 1. sdr. 2. 1.

m In the first

yeere that he

reigned ouer the

Caldeans, Ezr. 1

21. n God had so forewarned by his Prophet about an hundred yeeres before Cyrus was borne, Isai. 44. 28. that Ierusalem and the Temple should bee build againe by Cyrus his anointed: so called because God vsed his seruice for a time to deliuer his Church.

THE

The prayer of Manasse, king of the Iewes.

This prayer is not
in the Hebrew, but
is translated out of
the Greeke.



MLord Almighty, God of our fathers Abraham, Iſhak, and Iacob, and of thee
righteous Ierd, which haſt made heauen and earth with all their ornament, which
haſt bound the ſea by the word of thy commandement, which haſt ſent by the ſea,
and ſeaſed it by thy terrible and glorious Name, whom all doe feare, and tremble
before thy power: for the maieſty of thy power cannot be borne, and thine angry threatening
toward ſinners is importable, but thy mercifull promiſe is unmeaſurable & unſearchable.
For thou art the moſt high Lord, of great compaſſion, long ſuffering, and moſt mercifull
and repentſt for wans miſerics. Thou, O Lord, according to thy great goodneſſe haſt
promiſed repentance and forgiveness to them that ſinne againſt thee, and for thine infinite
mercies haſt appointed repentance vnto ſinners, that they may be ſaued. About wherefore
O Lord, that art the God of the iuſt, haſt not appointed repentance to the iuſt, as to Abrah-
am, and Iſaac, and Iacob, which haue not ſinned againſt thee, but thou haſt appointed
repentance vnto me, that am a ſinner: for I haue ſinned aboue the number of the ſand of the
ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are exceeding many:
and I am not worthy to behold and ſee the height of the heauens, for the multitude of mine
vnrighrouſneſſe. I am bowed downe with many yron bands, that I cannot liſt vp mine
head, neither haue any releaſe. For I haue prouoked thy wrath, and done euill before thee.
I did not thy will, neither kept I thy commandements. I haue ſet by abominations, and
haue multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of
grace. I haue ſinned, O Lord, I haue ſinned, and I acknowledge my tranſgreſſions: but
I humbly beſeech thee, forgive me. O Lord, forgive me, and deſtroy me not with my tranſ-
greſſions. Be not angry with me for ever by reſeruing euill for me, neither condemne mee
into the lower parts of the earth. For thou art the God, even the God of them that repen-
t: and in me thou wilt ſhew all thy goodneſſe: for thou wilt ſaue me that am vnto thy, accor-
ding to thy great mercy: therefore I will praife thee for ever all the dayes of my life. For
all the powers of the heauens praife thee, and thine to the glory for ever and euer. Amen.

a Thou haſt pro-
miſed that repen-
tance ſhal be the
way for them to
returne to thee.
b He ſpeaketh
this in compari-
ſon of himſelfe,
and thoſe holy
Fathers which
haue their com-
mendation in the
Scriptures, ſo
that in reſpect of
him ſelle he cal-
leth their finnes
nothing, but at-
tributeth vnto
them righteouſ-
neſſe.

Ezra.

THE ARGUMENT.

As the Lord is mercifull vnto his Church, and doeth not puniſh them, but to the intent they
ſhould ſee their owne miſeries, and be exerciſed vnder the croſſe, that they might conſider
the world and aſpire vnto the heauens: ſo after that he had viſited the Iewes, and kept them in
bondage ſeventie yeres in a ſtrange countrey, among infidels and idolaters, hee remembered their
mercy and their iniquities, and therefore for his owne ſake raiſed them vp a Deliverer, and
moued both the heart of the chiefe ruler to pittie them, and alſo by him puniſhed ſuch which had
kept them in ſervitude. Notwithſtanding leſt they ſhould grow into a contempt of Gods great be-
nefit, he keepeth them ſtill in exerciſe, and raiſeth domeſticall enemies, which endeavour as much as
they can to hinder their moſt worthy enterpriſes: yet by the exhortation of the Prophets they went
forward by little and little till their worke was finiſhed. The author of this booke was Ezra, who
was Priſt and Scribe of the Law, as Chap. 7. 6. Hee returned to Ieruſalem the ſix yeere of Darius,
who ſucceeded Cyrus, that is, about ſiftie yeeres after the returne of the firſt vnder Zerubbabel, when
the Temple was built. He brought with him a great company, and much treaſures, with letters to
the Kings officers for all ſuch things as ſhould be neceſſary for the Temple: and at his coming hee
reſtored that which was amiſſe, and ſet the things in good order.

CHAP. I.

1 Cyrus ſendeth againe the peoſe that was in capti-
vity, 8 and reſtoreth them their holy veſſels.



Now in the firſt yere of Cy-
rus King of Perſia (that the
word of the Lord, ſpoken by
the mouth of Ieremias,
might be accompliſhed) the
Lord ſtirred up the ſpirit of
Cyrus King of Perſia, and hee made a pro-
clamation throughout all his kingdome, and al-
ſo by writing, ſaying,

2 Thus ſaith Cyrus king of Perſia,
The Lord God of heauen hath giuen me al-
l theſe things. For he was chiefe Monarch, and had
many nations vnder his dominion, which this heauen king con-
ſeſſed to haue receiued of the liuing God.

the kingdomes of the earth, and hee had
commanded me to build him an houſe in Je-
ruſalem, which is in Iudah.

3 Who is he among you of all his people
with whom his God is: let him goe vp to
Ieruſalem, which is in Iudah, and build the
houſe of the Lord God of Iſrael: hee is the
God which is in Ieruſalem.

4 And euery one that remaineth in any
place (where hee ſolounneth): let the men of
his place relieue him with ſilver and with
gold, and with ſubſtance, and with careſſe,
and with a willing offering, for the houſe of
God that is in Ieruſalem.

5 Then the chiefe fathers of Iudah and
Beniamin, and the Priests and Leuites roſe
up, with all them whose ſpirit God had ray-
ſed to goe vp to build the houſe of the Lord
which is in Ieruſalem.

6 And

e If any through
poverty were not
able to returne,
the Kings com-
miſſion was that
he ſhould be ſur-
niſhed with ne-
ceſſaries,
f Which they
themſelues
ſhould ſend to-
ward the repara-
tion of the
Temple.

2. Chron. 36. 22.
1. ſ. d. 2. 1. ſ. 25
12 and 29. 10.
a After that he
and Darius had
wonne Babylon.
b Who promiſed
them deliverance
after that ſeventy
yeres were paſt.
Iere. 25. 11.
c That is, moued
him and gaue him heart.
d For he was chiefe Monarch, and had
many nations vnder his dominion, which this heauen king con-
ſeſſed to haue receiued of the liuing God.

g The Babylo-
nians & Caldeans
gave them these
presents: thus ra-
ther than the
children of God
should want for
their necessities,
he would stirre
up the heart of
the very infidels
to helpe them.
2. King. 25. 13.
e. ch. 36. 7.
iers. 37. 19, 20.
dan. 1. 2.
h So the Calde-
ans called Zer-
ubbabel, who
was the chiefe
gouverneur, so
that the preemi-
nence still re-
mained in the
house of David.

i Which serued to kill the beastes that were offered in sacrifice,
k With the Lewes that had bene kept captiues in Babylon,

6 And all s^{er}u^{er} that were about them,
strengthened their hands with vessels of sil-
uer, with gold, with substance, and with cat-
tell, and with precious things, besides all
that was willingly offered.

7 Also the king Cyrus brought forth the
vessels of the house of the Lord, which Ne-
buchad-nazzar had taken out of Ierusalem,
and had put them in the house of his god:

8 Euen them did Cyrus king of Persia
bring forth by the hand of Sheshbazzar the
treasurer, and counted them vnto Shesh-
bazzar the prince of Iudah.

9 And this is the number of them, three
thousand basins of gold, a thousand basins of siluer,
nine and twentie kettles,

10 Thirtie bowles of gold, and of siluer
bowles of the second sort, foure hundred and
ten, and of other vessels a thousand.

11 All the vessels of gold and siluer were
five thousand and foure hundred, Shesh-
bazzar brought vp all with them of the cap-
tinitie that came vp from Babel to Ierusa-
lem,

CHAP. II.

The number of them that returned from the captiui-
tie.

Isaiah 7. 6.

a. s. s. 5. 7.

a Meaning Iu-
dea, which was a
prouince, that is,
a country, which
was in subiection.

b Zerubbabel
was chiefe cap-
taine, and Ieshua
the high Priest:

but Nehemiah a
man of great au-
thority, went not
now, but came
after 64. yeeres.

c This was not
that Mordecai
which was E-
sters kinsman,

d Meaning of
the common
people.

Or, of the Duke
of Iudah.

e Which were
of the posteritie
of Hezekiah,

These also are the sons of the promise
that went by out of the captiuitie (whom
Nebuchad-nazzar king of Babel had carried
away vnto Babel) and returned to Ierusa-
lem, and to Iudah, euery one vnto his cite,

2 Which came with Zerubbabel, co wit,
Ieshua, Seraiab, Seraiab, Reiajab,
Mordecai, Bilshan, Bilshan, Biguai, Ro-
hum, Baaniab. The number of the men of
the people of Israel was,

3 The sonnes of Parosh, two thousand,
an hundred thirtie and two:

4 The sonnes of Shephatiah, three hun-
dred thirtie and two:

5 The sonnes of Arab, seven hundred
and thirtie and five:

6 The sonnes of Pahath Moab, of the
sonnes of Ieshua and Joab, two thousand,
eight hundred and twelue:

7 The sonnes of Elam, a thousand, two
hundred and foure and fiftie:

8 The sonnes of Iattu, nine hundred and
five and fiftie:

9 The sonnes of Zaath, seven hundred
and thirtie:

10 The sonnes of Bani, five hundred and
two and fiftie:

11 The sonnes of Bebai, five hundred and
thre and twentie:

12 The sonnes of Azgad, a thousand, two
hundred and two and twentie:

13 The sons of Adonikam, five hundred
thre score and five:

14 The sonnes of Biguai, two thousand,
and five and fiftie:

15 The sonnes of Adin, foure hundred
and foure and fiftie:

16 The sonnes of Atr of Bithai, nine
thre and eight:

17 The sonnes of Bezai, three hundred

and three and twentie:

18 The sonnes of Joab, an hundred and
twelue:

19 The sonnes of Bathan, two hundred
and three and twentie:

20 The sonnes of Gihbar, ninetie & five:

21 The sonnes of Ber-ber, an hun-
dred and three and twentie:

22 The men of Meropha, five and fiftie:

23 The men of Anathoth, an hundred and
eight and twentie:

24 The sonnes of Azmuth, two and
fiftie:

25 The sonnes of Kiciath-artim, of Chir-
phirah, and Beeroth, seven hundred & three
and fiftie:

26 The sonnes of Paramah, and Gaba,
five hundred and one and twentie:

27 The sons of Bichmas, an hundred
and two and twentie:

28 The sonnes of Ber-eh, and Al, two
hundred and three and twentie:

29 The sonnes of Zetho, two and fiftie:

30 The sonnes of Hagbith, an hundred
and five and fiftie:

31 The sonnes of the other Elam, a thou-
sand, and two hundred, and foure and fiftie:

32 The sonnes of Parim, three hundred
and twenty:

33 The sonnes of Lod-hadid, and Ono,
seven hundred and five and twentie:

34 The sonnes of Jericho, three hundred
and five and fiftie:

35 The sonnes of Sarnaah, three thousand
five hundred and thirtie.

36 The sonnes of the house of Ie-
daiab of the house of Joshua, nine hundred
seuentie and three:

37 The sonnes of Immer, a thousand and
two and fiftie:

38 The sons of Pashur, a thousand two
hundred and seven and fiftie:

39 The sonnes of Parim, a thousand and
seuentie:

40 The Leuites: the sonnes of Je-
shua, and Kadmiel, of the sonnes of Hodan-
ah, seuentie and foure.

41 The Singers: the sonnes of A-
saph, an hundred and eight and twentie.

42 The sonnes of the Porters: the
sonnes of Shallum, the sonnes of Ater, the
sonnes of Talmon, the sonnes of Akkub, the
sonnes of Hatita, the sonnes of Shabai, all
were an hundred and nine and thirtie.

43 The Reuellers: the sonnes of Je-
ziba, the sonnes of Alupha, the sonnes of
Tabbath,

44 The sonnes of Keros, the sonnes of
Shiaba, the sonnes of Badon,

45 The sonnes of Lehanah, the sonnes of
Hagabab, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of
Shamlat, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of
Gabar, the sonnes of Reiaab,

48 The sonnes of Rezai, the sonnes of
Rekoda, the sonnes of Bazzam,

49 The sonnes of Uzza, the sonnes of
Balaab, the sonnes of Belat,

50 The sonnes of Aliah, the sonnes of
Beunim

f That is, inha-
bitants: for so
this word (sons)
signifieth when
it is ioyned with
the names of
places.

g Before, he had
declared the two
tribes of Iudah
and Benjamin,
and now com-
meth to the tribe
of Leui, and be-
ginneeth at the
Priests.

† The Leuites,

† The singers,

† The Porters,

b So called be-
cause they were
giuen to the
Temple, to cut
wood and beare
water, for the vse
of the sacrifices,
and came of the
Gibeonites,
which were ap-
pointed to this
vse by Ioshua,
Iosh. 9. 23.

Peunim, the sonnes of Shephulim,

51 The sonnes of Bahuk, the sonnes of Bahupa, the sonnes of Warhur,

52 The sonnes of Bazluth, the sonnes of Wehda, the sonnes of Wartha,

53 The sonnes of Barcos, the sonnes of Silara, the sonnes of Chamah,

54 The sonnes of Azia, the sonnes of Hatipha,

55 The sonnes of Salomons seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Gidbel,

57 The sonnes of Shephatiah, the sons of Watri, the sonnes of Bochereth Wazzebam, the sonnes of Ami.

58 All the Bethinims, and the sonnes of Salomons seruants were three hundredth thirtie and two.

59 And these went by from Telmelah, and from Telhartha, Cherub, Addan, and Jimmer, but they could not discern their fathers house, and their seede, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, six hundred and two and fiftie.

61 And of the sonnes of the Priests, the sonnes of Batabah, the sonnes of Coz, the sonnes of Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose by a Priest wity^m Arum and Humman.

64 The whole Congregation together was two and forty thousand, three hundredth and threescore,

65 Besides their seruants & their maids: of whom were seven thousand, three hundred and seven and thirtie: and among them were two hundredth singing men and singing women.

66 Their horses were seven hundred and sixe and thirtie: their mules two hundred and sixe and forty:

67 Their camels foure hundred and sixe and thirtie: their asses, sixe thousand seven hundred and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, euen one and threescore thousand drammes of golde, and sixe thousand pieces of siluer, and an hundred Priests garments.

70 So the Priests and the Leuites, and a certaine of the people, and the singers and the porters, and the Bethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 They build the Altar of God. 6 They set to

the Lord. 7 They prepare for the Temple, 11 and sing vnto the Lord.

And when the seventh moneth was come, and the children of Israel were in their cities, the people assembled themselves as one man vnto Ierusalem.

2 Then stood by Iehua the sonne of Jozadak, and his brethren the Priests, and Zerubbabel the sonne of Shealtiel, and his brethren, and builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moyses, the man of God,

3 And they set the Altar vpon his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offerings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering daily, by number according to the custome day by day.

5 And afterward the continuall burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

6 From the first day of the seventh moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not laid.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke and oyle vnto them of Sidon and of Tyrus, to bring them Cedar wood from Lebanon to the sea vnto Japho, according to the grant that they had of Cyrus king of Persia.

8 And in the second yeere of their coming vnto the house of God in Ierusalem in the second moneth, began Zerubbabel the sonne of Shealtiel, and Iehua the sonne of Jozadak, and the remnant of their brethren the Priests and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere olde and aboue, to set forward the worke of the house of the Lord.

9 And Iehua stood with his sonnes, and his brethren, and Kadmiel with his sons and the sonnes of Judah together to set forward the workemen in the house of God, and the sonnes of Benadab with their sonnes, and their brethren the Leuites.

10 And when the builders laid the foundation of the Temple of the Lord, they appointed the Priests in their apparell with Trumpets, and the Leuites the sonnes of Alaph with Cymbals, to praise the Lord, after the ordinance of David King of Israel.

11 Thus they sang when they gaue praise and when they gaue thanks vnto the Lord, for he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laide.

12 Many also of the Priests and the Leuites and the chiefe of the fathers, ancient

1. Esdras 3. 47.
a Called Tishri, which answereth to part of September and part of October,
b Meaning new-moon: for hee was the sonne of Pedaiab, reade 1. Chro. 3. 19.
c In the place where Salomon had placed it.

Exod. 23. 16.

d That is, after the feast of Tabernacles.

|| Or, Yoppe.

e Which moneth conteine part of April and part of May: for in the meane season they had provided for things necessarie for the worke.
f They gaue them exhortations, and encouraged euery man forward in the worke.

1. Chron. 16. 7, 8.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 17. 27. and 19. 31. and because the Priests office was had in contempt, these would haue changed their state by their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignitie of their office.

l This is a Chaldee name, and signifies him that hath authoritie ouer others.

m Reade Exod. 28. 10.

n Which mount to of our money, 2. 48. 16. lib. 1. 3. shil. 4. d. esteeming the French crowne at 6 shil. 4. d. for the dram is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called Minas, and conteine apiece two markes: so 5000. Minas, make 50000. frankes, which mount to of our money 69665. li. 13. shil. 4. d. so that the whole summe was 24493. lib. 6. shil. 8. d.

g Because they saw that it was nothing so glorious as that Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall be more beautiful than the first: Meaning the spirituall Temple, which are the members of Christs body.

CHAP. III.

2 The building of the Temple is hindered, and how.
11 Letters to Artaxerxes, and the answer.

But the adversaries of Judah and Benjamin heard, that the children of the captivity builded the Temple unto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and sayd vnto them, We will build with you: for we seeke the Lord your God, as ye doe, and wee haue sacrificed vnto him, since the time of Esar-Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayd vnto them, It is not for you, but for vs to builde the house vnto our God: for we our selues together will build it vnto the Lord God of Israel, as King Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land discouraged the people of Judah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuice, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of Ahasueros (in the beginning of his reigne) wrote they an accusation against the inhabitants of Judah and Ierusalem.

7 And in the dayes of Artabhashte, Methersath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artabhashte King of Persia, & the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the Chancellor, and Shimsai the Scribe wrote a letter against Ierusalem to Artabhashte the King, in this sort.

9 Then wrote Rehum the Chancellor, and Shimsai the Scribe, and their companions, Dinaie, and Apharsathcaie, Tarpe-late, Apharsate, Archenate, Bablate, Shimsanach, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble Agnapper brought ouer, and set in the cities of Samaria, and other that are beyond the River, and Cheeneth:

11 This is the copie of the Letter that they sent vnto King Artabhashte, THEY SERVANTS the men beyonde the River

and Cheeneth, salute thee.

12 Be it known vnto the King, that the Jewes which came vp from thee to vs, are come vnto Ierusalem (a city rebellious and wicked) and build, and lay the foundations of the walles, and haue toynded the foundations.

13 Be it known now vnto the king, that if this citie be built, and the foundations of the walles be layd, they will not giue toll, tribute, nor custome: so shalt thou hinder the kings tribute.

14 Now therefore because we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue wee sent and certified the King.

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt find in the booke of the Chronicles, and perceiue that this city is rebellious and noisome vnto Kings & prouinces, and that they haue mooued sedition of old time, for the which cause this citie was destroyed.

16 We certifie the King therefore, that if this citie be builded, and the foundation of the walles layd, by this meane the portion beyond the River shall not be thine.

17 The King sent an answer vnto Rehum the Chancellour, and Shimsai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the River, Shelam, and Cheeth.

18 The letter which he sent vnto vs, hath bene openly read before me.

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made insurrection against Kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mighty Kings also ouer Ierusalem, which haue ruled ouer all beyond the River, and toll, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built till I haue giuen another commandement.

22 Take heede now that ye faile not to doe this: why should damage grow to hurt the king?

23 When the copie of king Artabhashtes letter was read before Rehum and Shimsai the Scribe, and their companions, they went vp in all haste to Ierusalem vnto the Jewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God which was in Ierusalem, and did stop vnto the second yeere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah doe prophesie. 3 The worke of the Temple goeth forward contrary to the mind of Tatnai. 6 His letter to Darius.

Then Haggai a Prophet, and Zechariah the sonne of Iddo a prophet prophesied vnto the Jewes that were in Judah, and Ierusalem, in the Name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose

k Meaning, the gifts that are wont to be giuen to Kings, when they passe by any country.
† Ebr. in the Chalde. We haue eaten the salt of the palace.

l Some read, for Shelam, Salutation, or greeting.
m Called also Cheeneth, as verse 10.

n Not altogether: for the Prophet exhorted them to continue, but they vied lesse diligence because of the troubles.

|| Or, Haggai.
Hagge. 1. 1.
1. s. d. 6. 1.

a Meaning, the inhabitants of Samaria, whom the King of Assyria had placed in the stead of the ten tribes. 2. King. 17. 24. and 23. 37. these professed God, but worshipped idoles also, and therefore were the greatest enemies to the true seruants of God. b For they perceived what their pretence was, to wit, to erect idolatrie, in stead of true Religion. † Ebr. made their hands weak.

c They bribed the gouernours vnder the King to hinder their worke. Thus they that halt, cannot abide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambyses Cyrus sonne, or Darius, as vers. 5. e Called Artaxerxes, which signifies in the Persian tongue, an excellent warriour.

|| Or, counsellour.

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Saneherib, but rather Salmanassar. h To wit, Euphrates.

i Which were a certaine people that enuied the Jewes.

a Which encouraged them to goe forward, and accused them that they were more careful to build their owne houses, then zealous to build the Temple of God.
b That is, the enemies asked this, as ver. 10.
c His fauour and the spirit of strength.

arose, and began to build the house of God at Jerusalem, and with them were the Prophets of God, which helped them.

3 At the same time came to them Tatnai, which was captaine beyond the river, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these wals?

4 Then said wee vnto them after this manner, What are the names of the men that build this building?

5 But the eye of their God was vpon the Elders of the Jewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters therunto.

6 The copie of the letter, that Tatnai captaine beyond the River, and Shether-boznai and his companions, Apharhachai, (which were beyond the River) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIUS the King, all peace.

8 Be it known vnto the King, that wee went into the pounce of Judea, to the house of the great God, which is builded with great stones, and beames are layde in the walles, and this worke is wrought speedily, and prospereth in their hands.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

10 Wee asked their names also, that we might certifie thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus, and said, Wee are the seruants of the God of heauen and earth, and build the house that was built of olde and many yeeres agoe, which a great King of Israel builded, and founded it.

12 But after that our fathers had pronounced the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Jerusalem, and brought them into the temple of Babel, those did Cyrus the king take out of the temple of Babel, and they gaue them vnto one Sheshbazzar by his name, whom he had made captaine.

15 And he said vnto him, Take these vessels, and go thy way, and put them in the Temple that is in Jerusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God, which is in Jerusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the King, let there bee search made in the house of the Kings treasures, which is there in Babel, whether a Decree hath bene made by King Cyrus, to build this house of God in Jerusalem, and let the king send his mind concerning this.

g Meaning, in the library, or places, where lay the Registers, or records of times.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keeps the Feast of Vnleavened bread.

Then King Darius gaue commandement, and they made search in the library of the treasures, which were there laid up in Babel.

1. 8/ dras 6. 21.
† Ebr. house of books.

2 And there was found in a coffer (in the palace that was in the pounce of the Medes) a volume, and therein was it thus written as a memorie.

a Wherein were the actes of the kings of Medes and Persians.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a Decree for the house of God in Jerusalem, let the house be built, euen the place where they offered sacrifices, and let the walles thereof bee ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites.

4 There // orders of // great stones, and one order of timber, and let the expences bee giuen of the kings house.

|| Or, yewes, or
courts,
|| Or, marble.

5 And also let them render the vessels of the house of God, (of gold and siluer, which Nebuchadnezzar tooke out of the Temple which was in Jerusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Jerusalem to his place, and put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyond the river, and Shether-boznai, (and their companions Apharhachai, which are beyond the river) be ye farre from thence.

7 Suffer ye the worke of this house of God, that the captaine of the Jewes, and the Elders of the Jewes may build this house of God in his place.

c Meddle not with them, neither hinder them

8 For I haue giuen a commandement what ye shall doe to the Elders of those Jewes for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the river, there bee continually expences giuen vnto these men that they cease not.

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it bee yong bullockes, or rammes, or lambs for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appoyntment of the Priestes that are in Jerusalem, that there bee no fault.

d For lacke of money.

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the Kings life, and for his finnes.

11 And I haue made a Decree, that whosoever shall altar this sentence, the wood hee bee pulled downe from his house, and shall bee set vp, and hee shall be hanged thereon.

A a 2 and

|| Or, marble.

d To wit, Salomon,
1. King. 6. 2.
2. Chron. 3. 2.
3. King. 24. 12.
and 25. 9.

e Reade Chap.
1. 1, 2.

f Reade Chap.
1. 8.

g Because they
law that it was
nothing so glo-
rious as that
Temple, which
Salomon had
built, not with-
standing Aggeus
comforteth them
then the first: Mem-
bers of Christs b

men which had scene the first house (when the foundation of this house was layd before their eyes) & wept with a lowde voyce, and many shoute alowde for ioy.

13 So that the people could not discern
the sound of the shout for joy, from the noise
of the weeping of the people : for the people
shouted with a lowd cry, and the noyle was
heard farre off.

and prophesieth that it shall be more beautifull
than the spirituall Temple, which are the mem-
ber.

CHAP. III.

2. The building of the Temple is hindered, and how.

BUt the adversaries of Judah and Benjamin heard, that the children of the captivity builded the Temple unto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and sayd vnto them, We will build with you: for we seeke the Lord your God, as ye doe, and wee haue sacrificed vnto him, since the time of Sennacherib king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Jeshua, and the rest of the chiefe fathers of Israel, sayd vnto them, It is not for you, but for vs to builde the house vnto our God: ^b for we our selues together will build it vnto the Lord God of Israel, as King Cyrus the King of Persia hath commaunded vs.

4 Therefore the people of the land + discouraged the people of Judah, and troubled them in building.

5 And they^e hired counsellors against them, to hinder their deuce, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reign of ^d Ahashuerosh (in the beginning of his reign) wrote they an accusation against the inhabitants of Judah and Jerusalem.

7 And in the dayes of Artahbafhte, Berthedath, Tabeel, and the rest of thier companions wrote when it was peace, unto Artahbafhte King of Perſia, & the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the chanceller, and Shimsai the Scribe wrote a letter against Jerusalem to Artahashaste the King, in this sort.

9 Then wrote Rehum the chancelor, and Shum the scribe, and their companions, Dinaï, and Apharsathcane, Tarpe-late, Apharsate, Archeme, Babelate, Shu-shanabai, Dehauc, Elmale,

10 And the rest of the people whom the great and noble Asnapper brought over, and set in the cities of Samaria, and other that are beyond the River, and Therneth

II This is the copie of the Letter that
they sent vnto King Artabashate, T H Y
SERVANTS the men beyonde the River

a Meaning, the inhabitants of Samaria, whom the King of Assyria had placed in the stead of the ten tribes, **a.** King. 17. 24. and **13.** 37. these professed God, but worshipped idols also, and therefore were the greatest enemies to the true servants of God, **b** For they perceived what their pretence was, to wit, to erect idolatry, in stead of true Religion.
† *Ebr. made their hands weak.*

and Cherneth, salute thee.

12 Be it known unto the King, that the
Iewes which came vp from thee to vs, are
come unto Ierusalem (a city rebellious and
wicked) and build, and lay the foundations
of the wallcs, and haue toynd the founda-
tions.

13 We it knownen now vnto the king, that if this citie be buillt, and the foundations of the walles be layd, they will not giue toll, tribute, nor^k custome: so shalt thou hinder the kings tribute.

14 Now therefore because I we haue bene brought by in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue wee sent and certified the King.

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt find in the booke of the Chronicles, and perceive that this city is rebellious and noisome unto Kings & provinces, and that they have mooued sedition of old time, for the which cause this citie was destroyed.

16 We certifie the King therefore, that if this citie be builded, and the foundation of the walles laide, by this means the portion beyond the River shall not be thine.

17 ¶ The King sent an answer unto Rehun the Chancellour, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and unto the other beyond the River. Shelam, and^m Cheeth.

18 ¶ The letter which pee sent vnto vs,
hath beene openly read before me.

19 And I haue commanded and they haue
searched, and found, that this cite of olde
time hath made insurrection against Kings,
and hath rebelled, and rebellion hath bene
committed therein.

20 There haue bene mighty Kings also
ouer Ierusalem, which haue ruled ouer all
beyond the River, and toll, tribute, and cu-
some was giuen vnto them.

21 Make ye now a decree, that those men
may cease, and that the citie be not built till
I haue giuen another commandement.

22 Take heede now that yee faile not to
doe this: why should damage grow to hurt
the king?

23 When the copie of king Artahastates
letter was read before Rehum and Shimi-
shai the Scribe, and their companions, they
went vp in all haste to Ierusalem vnto
the Jewes, and caused them to cease by force
and power.

24 Then ceased the worke of the house of God which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

V C H A P. V.

1 Haggai and Zechariah doe prophesie. 3 The
work of the Temple goeth forward contrary to the
mind of Tathnai. 6 His letter to Darius.

Then Haggai a Prophet, and Zachariah the sonne of Iddo a prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Jozadak arose

k Meaning, the
gifts that are
wont to be given
to Kings, when
they passe by any
countrey.
† Ebr. in the Chal-
de. We haue eaten
the salts of the pa-
lace.

I Some read, for
Shelam, Salutati-
on, or greeting.
m- Called allo
Cheeneth, as
verse 10.

n Not altogether ; for the Prophets exhorted them to continue, but they used lesse diligence because of the troubles.

|| Or, Haggens.
Hagge. 1. 1.
1. e/dra 6. 1.

a Which encouraged them to go forward, and accused them that they were more careful to build their owne houses, then zealous to build the Temple of God.
b That is, the enemies asked this, as ver. 10.
c His fauour and the spirit of strength.

arose, and began to build the house of God at Jerusalem, and with them were the Prophets of God, which helped them.

3 At the same time came to them Tatnai, which was captaine beyond the riuer, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these wals?

4 Then said wee vnto them after this manner, What are the names of the men that build this building?

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8 Be it knowne vnto the King, that wee went into the prouince of Iudea, to the house of the great God, which is builded with great stones, and beames are layde in the walles, and this worke is wrought speedily, and prospereth in their hands.

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13 But in the first yeere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Jerusalem, and brought them into the temple of Babel, those did Cyrus the king take out of the temple of Babel, and they gaue them vnto one Sheshbazzar by his name, whom he had made captaine.

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4 Three orders of great stones, and one order of timber, and let the expences bee giuen of the kings house.

|| Or, rows, or courses.
|| Or, marble.

5 And also let them render the vessels of the house of God, (of gold and siluer, which Nebuchadnezzar tooke out of the Temple which was in Jerusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Jerusalem to his place, and put them in the house of God.

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6 Therefore Tatnai captaine beyond the riuer, and Shether-boznai, (and their companions Apharschate, which are beyond the riuer) be ye farre from thence.

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d For lacke of money.

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the Kings life, and for his families.

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A a 2 and

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d To wit, Salomon.

1. King. 6. 2.
1. Chron. 3. 2.
2. King. 24. 12.
and 25. 9.

e Reade Chap. 1. 1, 2.

f Reade Chap. 1. 8.

e Who hath appointed that place to haue his Name called vpon there.

1. Eſdr. 7. 1.

f Whom God ſtirred vp to aſſure them that he would giue their worke good ſucceſſe, g This is the twelfth moneth, and conteineth part of February and part of March.

h And ſhetwo and fourtieth after their firſt returne.

Mumb 3. 6. and 8 9.

i Which were of the heathen, and forſaked their idolatrie to worſhip the true God.

k Meaning, Darius, who was King of the Medes, Perſians, and Aſſyrians
† Eſr. ſo ſtrengthen their hands.

and his houſe ſhall bee made a dunghill for this.

12 And the God that hath cauſed his Name to dwell there, deſtroy all kings and people that put their hand to alter, and to deſtroy this houſe of God, which is in Ieruſalem. I Darius haue made a decree, let it be done with ſpeed.

13 ¶ Then Tatnai the captaine beyond the Riuer, and ſhetchar Boznai and their companions, according to that which Darius had ſent, ſo they did ſpeedily.

14 So the Elders of the Jewes builded, and they proſpered by the prophecyng of Haggai the Prophet, and Zechariah the ſonne of Iddo, and they builded and finiſhed it, by the appointment of the God of Iſrael, and by the commaundement of Cyrus and Darius, and Artahſhaſte King of Perſia.

15 And this houſe was finiſhed the third day of the moneths Adar, which was^h the ſixth yeere of the reigne of King Darius.

16 ¶ And the children of Iſrael, the Priests, and the Leuites, and the reſidue of the children of the captiuitie, kept the dedication of this houſe of God with ioy.

17 And offered at the dedication of this houſe of God, an hundred bullockes, two hundred rammes, foure hundred lambes, and twelue goats, for the ſinne of all Iſrael, according to the number of the tribes of Iſrael.

18 And they ſet the Priests in their order, and the Leuites in their courſes ouer the ſeruiſe of God in Ieruſalem, as it is written in the^e booke of Moſes.

19 And the children of the captiuitie kept the Paſſeouer on the fourteenth day of the firſt moneth.

20 (For the Priests and the Leuites were purified all together) and they killed the Paſſeouer for all the children of the captiuitie, and for their brethren the Priests, and for themſelues.

21 So the children of Iſrael which were come againe out of captiuitie, and all ſuch as had ſeparated themſelues vnto them from the ſtitchineſſe of the heathen of the land, to ſeek the Lord God of Iſrael, did eate.

22 And they kept the feaſt of unleaueued bread ſeven dayes with ioy: for the Lord had made them glad, and turned the heart of the King of^k Aſſyria vnto them, to encourage them in the worke of the houſe of God, euen the God of Iſrael.

CHAP. VII.

1 By the commaundement of the King, Ezra and his companions come to Ieruſalem. 27 Hee gudgeth ſhaſke to God.

N^{ow} after theſe things in the reigne of Artahſhaſte king of Perſia, was Ezra the ſonne of Seraſai, the ſonne of Azariah, the ſonne of Bilſai,

2 The ſonne of Shallum, the ſonne of Zadok, the ſonne of Ahicub,

3 The ſonne of Amariah, the ſonne of Azariah, the ſonne of Seraſai,

4 The ſonne of Zeraſai, the ſonne of Azai, the ſonne of Bukki,

5 The ſonne of Abiſhua, the ſonne of

Binehas, the ſonne of Eleazar, the ſonne of Aaron the chiefe Priest.

6 This Ezra came vp from Babel, and was a^e Scribe prompt in the Law of Moſes, which the Lord God of Iſrael had giuen, and the King gaue him all his requiſit, according to the hand of the Lord his God which was vpon him.

7 And there went vp certaine of the children of Iſrael, and of the Priests, and the Leuites, and the ſingers, and the porters, and the Methinims, vnto Ieruſalem, in the ſeventh yeere of King Artahſhaſte.

8 And he came to Ieruſalem in the^d fiſt moneth, which was in the ſeventh yeere^e of the King.

9 For vpon the firſt day of the firſt moneth began he to goe vp from Babel, and on the firſt day of the fiſt moneth, came he to Ieruſalem, according to the good hand of his God, that was vpon him.

10 For Ezra had prepared his heart to ſeek the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Iſrael.

11 ¶ And this is the copie of the letter that King Artahſhaſte gaue vnto Ezra the Priest and ſcribe, euen a writer of the wordes of the commaundements of the Lord, and of his Statutes ouer Iſrael.

12 ARTAHSHAſTE king of kings, to Ezra the Priest and perſite Scribe of the Law of the God of heauen, and to^f Theeneth.

13 I haue giuen commaundement, that euery one that is willing in my kingdome of the people of Iſrael and of the Priests, and Leuites to goe to Ieruſalem with thee, ſhall goe.

14 Therefore art thou ſent of the King and his ſeuen counſellers, to^h enquire in Iudah and Ieruſalem, according to the Law of thy God, which is in thine hand,

15 And to carie the ſiluer and the gold, which the king and his counſellers willingly offer vnto the God of Iſrael (whoſe habitation is in Ieruſalem)

16 And all the ſiluer and gold that thou canſt finde in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the houſe of their God which is in Ieruſalem,

17 That thou mayeſt buy ſpeedily with this ſiluer, bullockes, rammes, lambes, with their meate offerings, and their drinke offerings, and thou ſhalt offer them vpon the altar of the houſe of your God, which is in Ieruſalem.

18 And whatſocuer it pleaſeth thee and thy brethren to doe with the reſt of the ſiluer and gold, doe yee it according to the will of your^k God.

19 And the veſſels that are giuen thee for the ſeruiſe of the houſe of thy God, thoſe deliuer thou before God in Ieruſalem.

20 And the reſidue that ſhall bee needfull for the houſe of thy God, which ſhall bee meet for thee to beſtow, thou ſhalt beſtow it out of the Kings treaſure houſe.

21 And I King Artahſhaſte haue giuen com-

b Ezra deduceth his kindred, till he cometh to Aaron, to proue that he came of him: c He ſheweth heere what a Scribe is, who had charge to write the Law, and to expound it: whom Marke calleth a Scribe, Marke 1. 28. Matthew and Luke call him a Lawyer, or doctor of the Law, Matthe. 23. 35. Luke 10. 25. d That conteined part of Iuly, and part of Auguſt. e Of king Darius.

f Some take this for the name of a people, ſome for time or continuance, meaning, that the King wiſhed him long life, g Which reſned as yet in Babylon, and had not returned with Zerubbabel. h To examine who liued according to the law, i Whereof thou art expert,

k As yee know beſt may ſerue to Gods glory.

a The Ebrewes write that diuers of the kings of Perſia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Caſar to the Emperours Romane.

1 Which was the river Euphrates, and they were beyond it in respect of Babylon.
† Ebr. Corim.
m Reade i. Kin. 7. 26. and 1.
Chron. 3. 10.

a This declarereth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that hee bare to Gods glory, or affection to his people.
o He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted and would not obey.
p Thus Ezra gaue God thanks for that hee gaue him so good successe in his affaires by reason of the king.

a. E. dr. 3. 2. 9.

a Reade Chap. 7. 1.

|| Or, captain of Menah.

commandement to all the treasurers which are beyond the River, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently.

22 Unto an hundredth talents of silver, vnto an hundredth measures of wheat, and vnto an hundredth baches of wine, and vnto an hundredth baches of oyle, and salt without writing.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should wee be wroth against the Realme of the king and his children?

24 And we certifye you, that vpon any of the Priests, Leuites, singers, porters, Archinins, or ministers in this house of God, there shall no gouernour lay vpon them toll, tribute nor custome.

25 And thou Ezra (after the wisdome of thy God, that is in thine hand) let Iudges and arbiters, which may iudge all the people that is beyond the River, even all that know the Law of thy God, and teach ye them that know it not.

26 And whosoever will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed bee the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem.

28 And hath inclined mercy toward me, before the king and his counsellors, and before all the kings mightie Princes, and I was comforted by the hand of the Lord my God, which was vpon mee, and I gathered the chiefe of Israel to goe by with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He canseeth them to fast. 24 He admonisheth the Priests of their dutie. 31 What they did when they came to Ierusalem.

These are now the chiefe fathers of them and the genealogie of them that came by with mee from Babel, in the reigne of king Artahshastte.

2 Of the sonnes of Phinehas, Serthom: of the sonnes of Ithamar, Daniel: of the sonnes of David, Hattush:

3 Of the sonnes of Shechania, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundredth and fiftie.

4 Of the sonnes of || Pahath Moab, Elihoenai, the sonne of Zerabiah, and with him two hundredth males.

5 Of the sonnes of Shechaniah, the son of Jahaziel, and with him, three hundredth males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshaiab, the sonne of Ahsaiab, and with him seuentie males.

8 And of the sonnes of Shephatiah, Ze-

badiah the sonne of Michael, and with him fourscore males.

9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundredth and eightheene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundredth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Johanan the sonne of Pakkatan, and with him an hundredth and ten males.

13 And of the sonnes of Adonikam, that were the last, whose names are these: Eliphelet, Jehiel and Shematah, and with them threescore males.

14 And of the sons of Bigvai, Uthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the River that goeth toward Ahava, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Jarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe and to Jocharib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the chiefe at the place of Galphias, and I told them the words that they should speake to Iddo, and to his brethren the Archinins at the place of Galphias, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Pahath the sonne of Leui the sonne of Israel, and She-rebia with his sonnes and his brethren, euen eightheene.

19 Also Pahabiah, and with him Ieshaiab of the sonnes of Merari, with his brethren and their sonnes twentie.

20 And of the Archinins, whom David had set, and the Princes for the seruice of the Leuites, two hundredth and twentie of the Archinins, which all were named by name.

21 And there at the River, by Ahava, I proclaimed a fast, that wee might humble our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the king an armie and horsemen, to helpe vs against the enemy in the way, because we had spoken to the king, saying, The hand of our God is vpon all them that seek him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Pahabiah, and ten of their brethren with them.

25 And weighed them the silver and the gold, and the vessels, euen the offering of

b That came to goe with Ezra.

c To that place of Euphrates, where Ahava the River entrench into it, looke 1. Eldras 8. 41.

d He was the chiefe that taught there the Law of God vnto the Leuites.
† Ebr. put words in there mouth.

e Reade Chap. 2. 43.

f He sheweth that the end of fasting is to humble the body to the spirit which must proceed of the heart lively touched, or else is but hypocrisie.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinary meanes to giue an occasion to others to thinke that he did doubt of Gods power.

e Who hath appointed that place to haue his Name called vpon there.

1. Esdr. 7. 1.

f Whom God stirred vp to assure them that he would giue their worke good successe.

g This is the twelfth moneth, and conteineth part of February and part of March.

h And the two and fortieth after their first returne.

Mum 3. 6.
and 8. 9.

i Which were of the heathen, and forsaked their idolatrie to worship the true God.

k Meaning, Darius, who was King of the Medes, Persians, and Assyrians
† Eir. to strengthen their hands.

a The Ebrewes write that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Caesar to the Emperours Romane.

and his house shall bee made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all kings and people that put their hand to alter, and to destroy this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ Then Tatnai the captaine beyond the River, and Sherbar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Jewes builded, and they prospered by the prophesying of Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commaundement of Cyrus and Darius, and Artahshastre King of Persia.

15 And this house was finished the third day of the moneths Adar, which was the first yeere of the reigne of King Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie, kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God, an hundred bullockes, two hundred rammes, foure hundred lammes, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Jerusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie kept the Paskeouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified all together) and they killed the Paskeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselves vnto them from the filthinesse of the heathen of the land, to seek the Lord God of Israel, did eate.

22 And they kept the feast of vneleuened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the King of Assyria vnto them, to encourage them in the worke of the house of God, euen the God of Israel.

CHAP. VII.

1 By the commaundement of the King, Ezra and his companions come to Ierusalem. 27 Hee giueth thanks to God.

N^{ow} after these things in the reigne of Artahshastre king of Persia, was Ezra the sonne of Seratah, the sonne of Azariah, the sonne of Wilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Abiath,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraiach,

4 The sonne of Seratah, the sonne of Uzai, the sonne of Bukki,

5 The sonne of Abishua, the sonne of

Phinehas, the sonne of Eleazar, the sonne of Aaron the chiefe Priest.

6 This Ezra came by from Babel, and was a Scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request, according to the hand of the Lord his God which was vpon him.

7 And there went by certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Bethinims, vnto Jerusalem, in the seventh yeere of King Artahshastre.

8 And hee came to Jerusalem in the fifth moneth, which was in the seventh yeere of the King.

9 For vpon the first day of the first moneth began he to goe by from Babel, and on the first day of the first moneth, came he to Jerusalem, according to the good hand of his God, that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that King Artahshastre gaue vnto Ezra the Priest and scribe, euen a writer of the wordes of the commaundements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASTRE king of kings, to Ezra the Priest and perfite Scribe of the Law of the God of heauen, and to the Leuites.

13 I haue giuen commaundement, that euerie one that is willing in my kingdome of the people of Israel and of the Priests, and Leuites to goe to Jerusalem with thee, shal goe.

14 Therefore art thou sent of the King and his seuen counsellors, to enquire in Iudah and Jerusalem, according to the Law of thy God, which is in thine hand.

15 And to carie the silver and the gold, which the king and his counsellors willingly offer vnto the God of Israel (whose habitation is in Jerusalem)

16 And all the silver and gold that thou canst finde in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Jerusalem,

17 That thou mayest buy speedily with this silver, bullockes, rammes, lammes, with their meate offerings, and their drinke offerings, and thou shalt offer them vpon the altar of the house of your God, which is in Jerusalem.

18 And whatsoeuer it please thee and thy brethren to doe with the rest of the silver and gold, doe yee it according to the will of your God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Jerusalem.

20 And the residue that shall bee needfull for the house of thy God, which shall bee meet for thee to bestow, thou shalt bestow it out of the Kings treasure house.

21 And I King Artahshastre haue giuen com.

b Ezra deduced his kinred, till he cometh to Aaron, to proue that he came of him: c He sheweth heere what a Scribe is, who had charge to write the Law, and to expound it: whom Marke calleth a Scribe, Marke 12. 28, Matthew and Luke call him a Lawyer, or doctor of the Law, Matthe. 23. 35. Luke 10. 25. d That conteined part of Iuly, and part of August. e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning, that the King wished him long life, g Which reued as yet in Babylon, and had not returned with Zerubabel. h To examine who liued according to the law, i Whereof thou art expert,

k As yeknow best may serue to Gods glory.

1 Which was the river, Euphrates, and they were beyond it in respect of Babylon.
 † Ebr. Carim.
 m Reade i. Kin. 7. 26. and 2.
 Chron. 3. 10.

a This declarereth that the feare of Gods iudgements caused him to vse this liberallitie, and not the loue that hee bare to Gods glory, or affection to his people.
 o He gaue Ezra full authority to restore all things according to the word of God, and to punish them that resisted and would not obey.
 p Thus Ezra gaue God thanks for that hee gaue him so good successe in his affaires by reason of the king.

commandement to all the treasurers which are beyond the River, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Unto an hundredth talents of silver, vnto an hundredth measures of wheat, and vnto an hundredth bashes of wine, and vnto an hundredth bashes of oyle, and salt without writing.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth against the Realme of the king and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Rechinims, or ministers in this house of God, there shall no gouernour lay vpon them toll, tribute nor custome.

25 And thou Ezra (after the wisdom of thy God, that is in thine hand) let Iudges and arbiters, which may iudge all the people that is beyond the River, euen all that know the Law of thy God, and teach ye them that know it not.

26 And whosoever will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed bee the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Jerusalem.

28 And hath inclined mercy toward me, before the king and his counsellors, and before all the kings mightie Princes, and I was comforted by the hand of the Lord my God, which was vpon mee, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admonisheth the Priests of their dutie. 31 What they did when they came to Ierusalem.

a. E. dr. 3. 2. 9.

These are now the chiefe fathers of them and the genealogie of them that came vp with mee from Babel, in the reigne of king Artaxastates.

a Reade Chap. 7. 1.

2 Of the sonnes of Phinehas, Gerthom: of the sonnes of Ithamar, Daniel: of the sonnes of David, Hattush:

3 Of the sonnes of Shechania, of the sonnes of Pharoosh, Zechariah, and with him the count of the males, an hundredth and fiftie.

|| Or, captain of Moab.

4 Of the sonnes of Pahath Moab, Eliahoenai, the sonne of Zerahiah, and with him two hundredth males.

5 Of the sonnes of Shechaniah, the son of Jahaziel, and with him, three hundredth males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshatah, the sonne of Athaliah, and with him seuen males.

8 And of the sonnes of Shephatiah, Ze-

badiah the sonne of Michael, and with him fourscore males.

9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundredth and eigheteen males.

10 And of the sonnes of Shelomith the sonne of Josiphiah, and with him an hundredth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Johanan the sonne of Pakkatan, and with him an hundredth and ten males.

13 And of the sonnes of Adonikam, that were the last, whose names are these: Eliaphiel, Jehiel and Shematah, and with them threescore males.

14 And of the sons of Biguai, Uthai, and Zabbud, and with them seuen males.

15 And I gathered them to the River that goeth toward Ahava, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Artel, to Shemeiah, and to Elnathan, and to Jarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe and to Jocharib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the chiefe at the place of Caliphia, and I told them the words that they should speake to Iddo, and to his brethren the Rechinims at the place of Caliphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Babel, the sonne of Leui the sonne of Israel, and Sherebia with his sonnes and his brethren, euen eigheteen.

19 Also Hashabiah, and with him Ieshiah of the sonnes of Merari, with his brethren and their sonnes twentie.

20 And of the Rechinims, whom David had set, and the Princes for the seruice of the Leuites, two hundredth and twentie of the Rechinims, which all were named by name.

21 And there at the River, by Ahava, I proclaimed a fast, that wee might humble our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the king an armie and horsemen, to helpe vs against the enemy in the way, because we had spoken to the king, saying, The hand of our God is vpon all them that seek him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this: and he was increased of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hashabiah, and ten of their brethren with them.

25 And weighed them the silver and the gold, and the vessels, euen the offering of

b That came to goe with Ezra.

c To that place of Euphrates, where Ahava the River entereth into it, looke 1. Eldras 8. 41.

d He was the chiefe that taught there the Law of God vnto the Leuites. † Ebr. put words in their mouth.

e Reade Chap. 2. 43.

f He sheweth that the end of fasting is to humble the body to the spirit which must proceed of the heart lively touched, or else is but hypocrisie. g He thought it better to commend himselfe to the protection of God, then by seeking these ordinary meanes to give an occasion to others to thinke that he did doubt of Gods power.

h Reader Kings
9.14.

i Reade Chap.
2.69.

k This declared
that their jour-
ney was full of
danger, and yet
God deliuered
them according
to their prayer.

l This was a to-
ken of a good
conscience, and
of his integritie,
that he would
haue witness
of his fidelitie.

Ezra 8.67.
a From the time
they came home
vnder Zerubba-
bel, vntill y^e com-
ming of Ezra,
they had degene-
rate contrary to
the Law of God,
& married where
it was not law-
full, Deut. 7.3.

the house of our God, which the king and his
counsellors, and his princes, and all Israel
that were present had offered.

26 And I weighed vnto their hand six
hundred and thirtie talents of siluer, and in
siluer vessel, an hundred talents, and in gold
an hundred talents:

27 And twenty basins of gold, of a thou-
sand drammes, and two vessels of shining
brasse very good, and precious as gold.

28 And I said vnto them, Ye are con-
secrate vnto the Lord, and the vessels are con-
secrate, and the gold and the siluer are free-
ly offered vnto the Lord God of your fa-
thers.

29 Watch yee, and keepe them vntill yee
weigh them before the chiefe Priests, and
the Leuites, and the chiefe fathers of Israel
in Jerusalem in the chambers of the house of
the Lord.

30 So the Priests and the Leuites recei-
ued the weight of the siluer and of the gold,
and of the vessels to bring them to Jerusa-
lem, vnto the house of our God.

31 Then we departed from the River
of Ahava on the twelfth day of the first mo-
neth, to goe vnto Jerusalem, and the hand of
our God was vpon vs, and deliuered vs
from the hand of the enemy, and of such as
layd wait by the way.

32 And we came to Jerusalem, and abode
there three dayes.

33 And on the fourth day was the siluer
weighed, and the gold and the vessel in the
house of our God by the hand of Meremoth
the sonne of Uriah the Priest, and with him
was Eleazar the sonne of Phinehas, and
with them was Jolabad the sonne of Jeshua,
and Noadiah the sonne of Binnui the Le-
uites,

34 By number and by weight of euery
one, and all the weight was written at the
same time.

35 Also the children of the captiuitie,
which were come out of captiuitie, offered
burnt offerings vnto the God of Israel,
twelve bullockes for all Israel, ninetie and
sixe rammes, seventy and seuen lambs, and
twelue hee goates for sinne: all was a burnt
offering of the Lord.

36 And they deliuered the kings commis-
sion vnto the kings officers, and to the cap-
taines beyond the River: and they promoted
the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned
themselves from God, and married with the Gentiles,
5 He prayeth vnto God.

W Hen * as these things were done, the
rulers came to me, saying, The peo-
ple of Israel, and the Priests and the Le-
uites are not separated from the people of
the lands (as touching their abominations)
to wit, of the Canaanites, the Hittites, the
Perizzites, the Jebusites, the Ammonites,
the Moabites, the Egyptians, and the A-
mozites.

2 For they haue taken their daughters
to themselves, and to their sonnes, and they

haue mixed the holy seed with the people of
the lands, and the hand of the princes and
rulers haue bene chiefe in this trespass.

3 But when I heard this saying, I rent
my clothes and my garment, and pluckt off
the haire of mine head, and of my beard, and
fate downe astonished.

4 And there assembled vnto mee all that
feared the words of the God of Israel, be-
cause of the transgression of them of the cap-
tiuitie. And I fate downe astonished vntill the
evening sacrifice.

5 And at the euening sacrifice I arose vp
from mine heavinesse, and when I had rent
my clothes and my garment, I fell vpon my
knees, and spread out mine hands vnto the
Lord my God,

6 And said, O my God, I am confoun-
ded and ashamed to lift vp mine eyes vnto
thee, my God: for our iniquities are increa-
sed ouer our head, and our trespass is
grown vp vnto the heauen.

7 From the dayes of our fathers haue
we bene in a great trespass vnto this day,
and for our iniquities haue wee, our kings,
and our priests bene deliuered into the hand
of the kings of the lands, vnto the sword, in-
to captiuitie, into a spoile, and into confusion
of face, as appeareth this day.

8 And now for a little space, grace hath
bene shewed from the Lord our God, in cau-
sing a remnant to escape, and in giuing vs a
nate in his holy place, that our God may
light our eyes, and giue vs a little reuiuing
in our seruitude.

9 For though wee were bondmen, yet our
God hath not forsaken vs in our bondage,
but hath inclined mercy vnto vs in the sight
of the kings of Persia, to giue vs life, and to
erect the house of our God, and to redresse
the desolate places thereof, and to giue vs a
wall in Iudah and in Jerusalem.

10 And now, our God, what shall we say
after this? for wee haue forsaken thy Com-
mandements,

11 Which thou hast commanded by thy
seruants the Prophets, saying, The land
wherunto ye goe to possesse it, is an vncleane
land, because of the filthinesse of the people
of the lands, which by their abominations,
and by their vnclannesse haue filled it from
corner to corner.

12 Now therefore shall yee not giue your
daughters vnto their sonnes, neither shall ye
take their daughters vnto your sonnes, nor
seeke their peace nor wealth for euer, that
yee may be strong and eate the goodnesse of
the land, and leaue it for an inheritance to
your sonnes for euer.

13 And after all that is come vpon vs for
our euill deeds, and for our great trespasses,
(seeing that thou our God hast scaled vs from
being beneath for our iniquities, and hast
giuen vs such deliuerance.)

14 Should we returne to breake thy com-
mandements, and loyne in affinity with the
people of such abominations? wouldst not
thou be angry towards vs till thou hadst con-
sumed vs, so that there should be no remnant
nor any escaping?

15 O Lord God of Israel, thou art iust, for
we

b That is, the
governours are
the chiefe begin-
ners hereof.

c As one doub-
ting whether
God would con-
tinue his bene-
fits towards vs,
or else destroy
this which he
had begun.
Exod 29.39.
num. 28.3, 4.

d That is, wee
are drowned in
sinne.
e They to exceed
that they cannot
growe greater.
f In giuing vs a
resting place. It
is a similitude ta-
ken of them that
remaine still in a
place, which
smite nails to
hang things vp-
on, Isa. 22.23.

Exod. 23.32.
and 34.12, 15.
16. deut. 7.23.

Deut. 23. 6.

g Hast not vt-
terly cast vs
downe, and de-
stroyed vs for
our sinnes, Deut.
28.13.

h He sheweth
that God is iust
in punishing
his people, and
yet mercifull
in referring a residue to whom he sheweth fauour.

we haue been^e referred to escape, as appeareth this day: behold, we are before thee in our trespass: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wives.

1. Esdr. 8. 90.
a He confessed
his sinnes and
the sinnes of the
people.

WHiles * Ezra prayed thus, and * confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women, and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered, and said to Ezra, Wee haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is hope in Israel concerning this.

3 Now therefore let vs make a couenant with our God, to put away * all the wiues, (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

4 Arise: for the matter * belongeth vnto thee: wee also will be with thee: bee of comfort, and doe it.

5 Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel to sweare, that they would doe according to this word. So they sware.

6 * And Ezra rose vp from before ^h house of God, and went into the chamber of Iohanan the sonne of Eliashib: hee went euen thither, but hee did eate neither bread, nor drinke water: for hee mourned because of the transgression of them of the captivity.

† Ebr sonnes of
the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto all them of the captiuitie, that they should assemble themselves vnto Ierusalem.

8 And whosoever would not come within three dayes according to the counsell of the Princes and Elders, all his substance should bee || forfeit, and hee should bee separate from the Congregation of them of the captivity.

|| Or, condemned.

9 Then all the men of Iudah & Benjamin assembled themselves vnto Ierusalem within three dayes, which was the twentieth day of the * ninth moneth, and all the people sate in the street of the house of God, trembling for this matter, and for the * raine.

10 And Ezra the Priest stood by and said vnto them, Pee haue transgressed, and haue taken strange wiues, to increase the trespass of Israel.

11 Now therefore * giue prayse vnto the Lord God of your fathers, and doe his will, and separate your selues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and said with a loud voyce, So will wee doe according to thy words vnto vs.

13 But the people are many, and it is a

rairie weather, and we are not able to stand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore before all the Congregation, & let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery citie, and the Judges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Jonathan the sonne of Asah-el, and Iahazab the sonne of Eluah ouer this matter, and Meshullam, and Sabbertai the Leuites helped them.

16 And they of the captiuitie did so, and departed, euen Ezra the Priest, and the men that were chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priests there were men found, that had taken strange wiues: to wit, of the sonnes of Ieshua, the sonne of Iozabab, and of his brethren, Maaseiah, Eliezer, and Iarib, and Gedaliah.

19 And they gaue ^l their hands that they would put away their wiues, and they that had trespassed, gaue a ramme for their trespass.

20 And of the sonnes of Immer, Bonani, and Sebadiah.

21 And of the sonnes of Harim, Maaseiah, and Elitah, and Shemariah, and Iehiel, and Uziah.

22 And of the sonnes of Iashur, Elieonai, Maaseiah, Ishmael, Aethaneel, Iozabad, and Elalah.

23 And of the Leuites, Iozabad, and Shimei, and Kelaiah (which is Keltah) Berthabiah, Iudah, and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Uri.

25 And of * Israel: of the sonnes of Parosh, Ramiah, and Ieshiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benajah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Jeremoth, and Eliash.

27 And of the sonnes of Zattu, Elieonai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Vananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adabab, Iahub, and Sheal, Jeremoth.

30 And of the sonnes of || Bhabah, Adna, and Chelal, Benajah, Maaseiah, Mattaniah, Bizaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ithiah, Malchiah, Shemariah, Shimeon,

32 Benjamin, Malluch, Shamariah.

33 Of the sonnes of Iashub, Mattaniah, Mattartah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

i Let them be
appointed to
examine this
matter.

k They went to
the chiefe cities
to sit on this
matter, which
was three moneths in finishing.

l As a token
that they would
keepe promise
and doe it.

m Meaning of
the common
people: for before
he spake of
the Priests and
Leuites.

|| Or, the captain
of Moab.

e Which contained part of
Nouember and
part of December.

f For the season
was giuen to
rairie, and so the
weather was
more sharpe and
colde, and also
their conscience
touched them.
g Ye haue laid
one sinne vpon
another.
h Reade Iosh.
7. 19.

34 Of the sonnes of Bani, Maadai, Amram, and El,
 35 Banafah, Bediab, Chellub,
 36 Uantab, Berimoth, Eliafih,
 37 Barrantiab, Bartenai, and Jaalan,
 38 And Banni, and Bennui, Shemel,
 39 And Shelemiah, and Nathan, and Adatab,
 40 Machnadebat, Shafai, Sharat,

41 Azareel, and Shelemiah, Shema-riah,
 42 Shallum, Amariah, Joseph.
 43 Of the sonnes of Rebo, Jicel, Mat-
 tithab, Zabad, Zebina, Zabaui, and Joel, Be-
 natah.
 44 All these had taken strange wives:
 and among them were women that had
 children.

n Which also
 were made ille-
 gitimate, because
 the marriage was
 vnlawfull.

Nehemiah.

THE ARGUMENT.

God doth in all ages and at all times set vp worthy persons for the commoditie and profit of his Church, as now within the compasse of seuentie yeeres he raised vp diners excellent men for the preferuation of his people, after the returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and provided that the Temple was builded: the second reformed their manners, and planted religion: and the third builded vp the wals, deliuered the people from oppression, and provided that the Law of God was put in execution among them. He was a godly man and in great authority with the King, so that the King honoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamities of Ierusalem.
 5 Hee confesseth the finnes of the people, and prayeth God for them.

IN the words of Nehemiah, the sonne of Machabiah. In the moneth^a Chilleu, in the twentieth yere, as I was in the palace of Shushan,
 2 Came Hanani one of my^b brethren, hee and the men of Iudah: and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto mee, The residue that are left of the captiuitie there in the^c prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,

5 And said, O Lord God of heauen, the great and terrible God, that keepeth covenant and mercy for them that loue him, and obliuie his Commandements,

6 I pray thee, let thine eares bee attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue grievously sinned against thee, & haue not kept the commandements, nor the statutes, nor the iudgements which thou commaundedst thy seruant Moses.

8 I beseech thee remember the word that thou commandedst thy seruant Moses, saying, Be will transgress, and I will scatter you abroad among the people.

9 But if ye turne vnto me, and keepe my commandements, and doe them, though your scattering were to the uttermost part

of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my name there.

10 Now these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine eares now hearken to the prayer of thy seruant, and to the prayer of thy seruants who desire to^d feare thy name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of^e this man: for I was the kings butler.

CHAP. II.

After that Nehemiah had obtained letters of Artaxerxes, 11 Hee came to Ierusalem, 17 and builded the walles.

NOW in the moneth^a Sillan, in the twentieth yere of King^b Artahshastar, the wine flood before him, and I tooke vp the wine, and gaue it vnto the King. Now I was not before time sad in his presence.

2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sick? this is nothing but sorrow of heart. Then was I sore afraid.

3 And I said vnto the King, God saue the King for euer: why should not my countenance be sad, when the city and house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto me, For what thing dost thou require? Then I prayed to the God of heauen,

5 And said vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the city of the sepulchres of my fathers, that I may build it.

6 And the king said vnto me, (the queen also sitting by him) How long shall thy tourney be? and when wilt thou come againe? So it pleased the king, and hee sent me, and I set him a time.

7 After, I said vnto the king, If it please the king, let them giue me letters to the capitaines beyond the^f River, that they may conuey me oner, till I come into Iudah,

8 And

d That is, to
 worship thee.
 e To wit, the
 King Artah-
 shastar.

a Which was
 the first moneth
 of the yere, and
 containeth part
 of March, and
 part of April,
 b Who is also
 called Darius:
 reade Ezra 7. 1.
 and was the
 sonne of Hyfla-
 pis.

f I desired God
 in mine heart to
 prosper mine
 enterprise.

|| Or, Euphrates.

a Which con-
 taineth part of
 Nouember, and
 part of Decem-
 ber, and was
 their ninth mo-
 neth.
 b A few as I
 was,

c Meaning, in
 Iudea,

Dem. 9. 4.

† Ebr. corrupted,

Dem. 29. 21, 28.

Dem. 30. 4.

Or, Paradise.
 As God moved me to aske, and as he gaue me good successe therein.

e These were great enemies to the Iewes, & laboured alwayes both by force and subtilty to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.

Or, conduit.

f That is, condemned of other nations, as though God had forsaken vs.

g They were encouraged, and gaue themselves to doe well, and to trauell in this worthy enterprise.

h These were three chief gouernours vnder the King of Persia, beyond Euphrates.

i Thus the wicked when they will burden the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

k Neither are ye of the number of the children of God (to whom he hath appointed this crie onely) neither did any of your predecessors euer leave God.

8 And letters vnto Asaph the keeper of the Kings || parke that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the King gaue mee according to the good hand of my God vpon me.

9 Then came I to the capitaines beyond the river, and gaue them the Kings letters. And the King had sent capitaines of the army and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Jerusalem, and was there three dayes.

12 And I arose in the night, I, and a few men with mee: for I told no man what God had put in my heart to doe at Jerusalem, and there was not a beast with me, save the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the walles of Jerusalem, how they were broken downe, and the ports thereof denoured with the fire.

14 Then I went forth vnto the gate of the fountain, vnto the kings fishpoole, and there was no roume for the beast that was vnder me, to passe.

15 Then went I by in the night by the brooke, and viewed the wall, and turned backe, and coming backe, I entered by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, See see the misery that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Jerusalem, that we be no more a reproch.

18 Then I told them of the hand of my God (which was good ouer me) and also of the Kings wordes, that hee had spoken vnto mee. And they sayd, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and Geshem the Arabian heard it, they mocked vs, and despised vs, and said, What a thing is this that ye doe? Will ye rebell against the King?

20 Then answered I them, and said to them, The God of heauen, he will prosper vs, and wee his seruants will rise vp and build: but as for you, ye haue no portion nor right, nor memorie in Jerusalem.

CHAP. III.

The number of them that build the walles.

Then arose Estash the high Priest with his brethren the Priests, and they built

the sheepgate: they repaired it, and set vpon the doores thereof: euen vnto the towre of Sheah repaired they it, and vnto the towre of Hananeel.

2 And next vnto him builded the men of Jericho, and beside him Zaccur the sonne of Imri.

3 But the fishport did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Uriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshazabel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the worke of their labors.

6 And the gate of the olde fishpoole fortified Jehoiadab the sonne of Paseah, and Meshullam the sonne of Besodab: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mishpah, vnto the thorne of the Duke, which was beyond the River.

8 Next vnto him fortified Uzziel the sonne of Harhoblah || of the goldsmiths: next vnto him also fortified Hananiah, the sonne of || Harakkahim, and they repaired Jerusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Jerusalem.

10 And next vnto him fortified Iedajah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Pat-cuth, the sonne of Habbabiah.

11 Malchiah the sonne of Harim, and Hashab the sonne of Pahath Moab, fortified the second || portion, and the towre of the furnaces.

12 Next vnto him also fortified Shallum the sonne of Halloch, the ruler of the halfe part of Jerusalem, he, and his daughters.

13 The valley gate fortified Hanan, and the inhabitants of Zannah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dungport.

14 But the dungport fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccaram: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountain fortified Shallum, the sonne of Col-hoseh, the ruler of the fourth part of Mishpah: he builded it, and covered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of || Shelah by the kings garden, and vnto the it: so that goe downe from the citie of David.

16 After him fortified Nehemiah, the sonne of Asbuk, the ruler of the halfe part of Beth-zur vntill the ocher doe ouer against the

a In Ebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b The rich and mighty would not obey them, which were appointed officers in this worke, neither would they helpe thereunto.

1sa. 22. 11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

Or, of Zerephim.
Or, of the Apothecaries.

Or, measures.

Or, Silas.

the sepulchres of David, and to the fishpools that was repaired, and unto the house of the mighty.

17 After him fortified the Leuites, Rehun the sonne of Bani, and next unto him fortified Habbabiah the ruler of the halfe part of Reilah in his quarter.

18 After him fortified their brethren: Banai the sonne of Henadab the ruler of the halfe part of Reilah:

19 And next unto him fortified Ezer, the sonne of Jeshua the ruler of Mizpah, the other portion ouer against the going vp to the corner of the armoury.

20 After him was earnest Baruch the sonne of Sacchai, and fortified another portion from the corner unto the doore of the house of Eliahib the high Priest.

21 After him fortified Merimoth, the sonne of Uriah, the sonne of Hakkoz, another portion from the doore of the house of Eliahib, euen as long as the house of Eliahib extended.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified Benjamin, and Halhub ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadab another portion, from the house of Azariah unto the turning and unto the corner.

25 Palai, the sonne of Uzai, from ouer against the corner, and the high tower that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiab, the sonne of Barosh.

26 And the Meshinims they dwell in the fortress vnto the place ouer against the water gate, Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower, that lieth out, euen vnto the wall of the fortress.

28 From aboue the horsegate fourth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shematah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanan, the sonne of Salaph, the sixth, another portion: after him fortified Meshullam, the sonne of Berechiah ouer against his chamber.

31 After him fortified Malchiah the goldsmiths sonne, vntil the house of the Meshinims, and of the merchants ouer against the gate^b Niphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the sheepe gate, fortified the goldsmiths and the merchants.

CHAP. III.

7 The building of Ierusalem is hindered. 15 But God breaketh their enterprise. 17 The Iewes build with one hand, and hold their weapons in the other.

But when Sanballat heard that we builded the wall, then was he wroth and sore grieved, and mocked the Iewes;

2 And said before his brethren and the armie of Samaria, thus he said, What doe these weake Iewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a force goe by, he shall euen breake downe their stone wall.

4 Heare, O our God, (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray^a in the land of their captiuitie,

5 And couer not their iniquitie, neither let their sinne be put out in thy presence: for they haue provoked vs before the builders.

6 So we build the wall, and all the wall was toynd vnto the halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to bee stopped) then they were very wroth,

8 And conspired altogether to come and to fight against Ierusalem, and to hinder them.

9 Then we prayed vnto our God, and set watchmen by them day & night, because of them.

10 And Iudah said, The strength of the bearers is weakened, and there is much earth, so that wee are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we come into the middes of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwell beside them) came and told vs ten times, 13 From all places whence ye shall returne, they will be vpon vs.

14 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families with their swords, their speares and their bowes.

15 Then I beheld, and rose by, and said vnto the Princes, and to the rulers, and to the rest of the people, Be not afraid of them: remember the great Lord and fearefull, and fight for your brethren, your sonnes, and your daughters, your wives, and your houses.

16 And when our enemies heard that it was known vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke,

17 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergins: and the rulers stood behind all the house of Iudah.

18 They that builded on the wall, & they that

a Of his compassions that dwell in Samaria.

b Thus the wicked that considered not that Gods power is euer in a readines for the defence of his, mocke them as though they were weake & feeble.

c This is the remedie that the children of God haue against the derision and threatnings of their enemies: to flee to God by prayer.

d Let them be spoiled and led away captiue, e Let thy plagues declare to the world, that they see themselves against thee, and against thy Church: thus he prayeth, only having respect to Gods glory, and not for any private affection or grudge.

f Or, halfe height. f Ebr. make to slay, meaning, the people.

g That is, oftentimes.

h They which brought the tidings, said, thus, When you leave your worke, and goe either to eate or to rest, your enemies will assaile you.

i Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory and for the preservation of their owne liues and of theirs, he encourageth them to play the valiant men.

j To oversee them and to encourage them to their worke.

k Or, halfe height. l Ebr. make to slay, meaning, the people.

m That is, oftentimes.

n They which brought the tidings, said, thus, When you leave your worke, and goe either to eate or to rest, your enemies will assaile you.

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z They which brought the tidings, said, thus, When you leave your worke, and goe either to eate or to rest, your enemies will assaile you.

aa Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory and for the preservation of their owne liues and of theirs, he encourageth them to play the valiant men.

ab To oversee them and to encourage them to their worke.

d Where the weapons and armour of the citie lay.

e Which dwelt in the plaine country by Jordan and Iericho.

f Reads Ezra, Chap. 2. 43.

g Meaning, the sixt of his sons.

h Which was the place of iudgement, or execution.

that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girt on his loynes, and so builded: and he that blew the trumpet was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, ^k resort ye thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares from the appearing of the morning, till the starres came forth.

22 And at the same time said I vnto the people, Let euery one with his seruant lodge within Jerusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward, (which followed mee) none of vs did put off our clothes, laue euery one put them off ^l for washing.

CHAP. V.

¹ The people are oppressed and in necessitie, 6 Nehemiah remedeth it. ¹⁴ Hee take not the portion of others that had ruled before, lest hee should grieve the people.

NOW there was a great cry of the people and of their wiues ^a against their brethren the Iewes.

2 For there were that said, Alce, our sons and our daughters are many, therefore wee take by ^b coine, that we may eat and liue.

3 And there were that said, Alce must gage our lands, and our vineyards, and our houses, and take by coine for the famine.

4 There were also that said, Alce haue borrowed money for the kings ^c tribute vpon our lands and our vineyards.

5 And now our flesh is as ^d the flesh of our brethren, and our sonnes as their sonnes and soe, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power ^e in our handes: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their cry and these words.

7 And I thought in my mind, and I rebuked the Princes, and the rulers, and sayd vnto them, You lay ^f burdens euery one vpon his brethren: and I set a great assembly against them.

8 And I said vnto them, Alce (according to our ability) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and will you sell your brethren againe, or shall they ^g bee solde vnto vs? Then held they their peace, and could not answer.

^h moved with pittie seeing how many were by them oppressed, and also beare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren. ^h Seeing God hath once deliuered them from the bondage of the heathen, shall wee make them our slaves?

^k Meaning to resist their enemies if neede required.

^l That is, when they purified themselves, or else when they washed their clothes.

^a Against the rich which oppressed them.
^b This is the complaint of the people, shewing to what extremitie they were brought vnto.
^c To pay our tribute to the King of the Persians, which was exacted yearly of vs.
^d By nature the rich is no better then the poore.
^e We are not able to redeeme them, but for poverrie are constrained to hire them to others.
^f You presse them with vsury, and seeke how to bring all things into your hands.
^g Both because they should be

9 I said also, That which yee doe, is not good. Dought ye not to walk in the feare of our God, for the ^k reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants doe lend them money and coine: I pray you, let vs leaue off this ^l burden.

11 Restore, I pray you, vnto them this day their landes, their vineyards, their oliues and their houses, and reioice the hundredth part of the silver and of the coine, of the wine, and of the oyle ^l that yee exact of them.

12 Then said they, Alce will restore it, and will not require of them: wee will doe as thou hast sayd. Then I called the Priests, and caused them to sweare, that they should doe according to this promise.

13 So Iooke my lap, and said, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him bee shaken out and emptied. And all the congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the king gaue mee charge to bee gouernour in the land of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshasthe, that is, twelue yeere, I, and my brethren haue not eaten the ^m bread of the gouernour.

15 For the former gouernours that were before mee, had been chargeable vnto the people, and had taken of them bread and wine, beside fourty shekels of silver: yea, and their seruants bare rule over the people, but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreover, there were at my table an hundred and fiftie of the Iewes, and rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ore and fire cholen sheepe, and birds were prepared for mee, and ⁿ within ten dayes wine for all ^o in abundance. Yet, for all this I required not the bread of the gouernour: for the bondage was greivous vnto this people.

19 Remember me, O my God, in goodness, according to all that I haue done for this people.

CHAP. VI.

⁸ Nehemiah answereth with great wisdoms and zeale to his aduersary. ¹¹ Hee is not discouraged by the false prophets.

AND when Sanballat and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more ^a breaches therein, (though at that time I had not set by the doores vpon the gates.)

2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that wee may meete together in the villages in the plaine of

ⁱ Meaning, Nehemiah.
^k Who by this occasion will blaspheme the Name of God, seeing that our actes are no better then theirs.
^l Or, vsury.

^l Which yetake of them for the lone.

^m I receiued not that portion and diet, which the gouernours that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

ⁿ Or, once in ten dayes.
^o Whereas at other times they had by measure, at this time they had most liberally.

^a That is, that they were ioyned together, as Chap. 4.6.

of Dno: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: Why should the worke cease, whyles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and || Gashmu hath said it, that thou and the Jewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt bet their king according to these words.

7 And thou hast also ordeined the Prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now according to these words it shal come to y kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou fastest them of thine owne heart.

9 For all they afrayed vs, saying, Their hands shall bee weakened from the worke, and it shal not be done: now therefore I encourage thou me.

10 And I came to the house of Shemaiah, the sonne of Delatah the sonne of Behebael, and he was shut vp, and hee said, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea in the night will they come to kill thee.

11 Then I said, Should such a man as I, flee? Who is hee, being as I am, that would goe into the Temple to lue? I will not goe in.

12 And loe, I perceived, that God had not sent him, but that hee pronounced this prophete against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and linne, and that they might haue an euill report that they might reproch me.

14 By God, remember thou Tobiah and Sanballat according vnto these their works, and Moabiah the Prophete also, and the rest of the prophets that would haue put me in feare.

15 Notwithstanding the wall was finished on the fife and twentieth day of E-lul, in two and fifty dayes.

16 And when all our enemies heard thereof, even all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

b Meaning, that if he should obey their request, the work which God had appointed, should cease: shewing hereby that we should not commit our felues to the hands of the wicked. || Or, Geshem.

c As the same goeth. d Thou hast bribed, and let vp false prophets to make thy selfe King, and so to defraud the King of Persia of that subiection, which you owe vnto him. † Ebr. strengthen thou mine hand.

e As though he would be secrete, to the intent that he might pray vnto God with great liber- tie, and receiue some reuelation, which in him was but hypo- crisie.

f He doubted not but God was able to pre- serue him, and knew that if he had obeyed this counsell, hee should haue discouraged all the people: thus God giueth power to his to resist false propheties, though they seeme to haue neuer so great probabilitye.

g Very griefe caused him to pray against such which vnder the pretence of being the ministers of God, were aduer- saries to his glory, and went about to overthrow his Church, declaring also hereby, that where there is one true minister of God, the deuill hath a great sort of hirelings. h Which was the sixt moneth, and conteined part of August, and part of September.

i After that I had sent Sanballat his answer.

17 And in these dayes were there many of the Princes of Judah, whose letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Judah, that were sworne vnto him: for he was the sonne in law of Shebaniab, the sonne of Arah: and his sonne Jehonathan had the daughter of Shebaniab the sonne of Berechiah.

19 Yea, they spake in his praise before me, and told him my wordes, and Tobiah sent letters to put me in feare.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous, then the outward & professed enemy.

CHAP. VII

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbered.

NOW when the wal was builded, and I had set vp the doores, and the porters and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Jerusalem (for he was doubtlesse a faith- full man, and feared God about many.)

3 And I said vnto them, Let not the gates of Jerusalem bee opened, vntill the heat of the Summer: and while they stand by, let them shut the doores, and make them fast: and I appointed wardes of the inhab- itants of Jerusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, which came vp at the first, and found writ- ten therein.

6 These are the sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they return- ed to Jerusalem and to Judah euery one vnto his cite.

7 They which came with Zerubbabel, Je- shua, Nehemia, Azariah, Raamiah, Naba- man, Maadecai, Bilshan, Mispereth, Bi- guai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand, an hundred seenty and two.

9 The sonnes of Shephatiah, three hun- dret seenty and two.

10 The sonnes of Arah, sixe hundred fiftie and two.

11 The sonnes of || Pahath Moab of the sonnes of Ieshua, and Joab, two thousand eight hundred and eightene.

12 The sonnes of Elam, a thousand two hundred fiftie and foure.

13 The sonnes of Sattu, eight hundred and fife and fourty.

14 The sonnes of Zacchai, seuen hundred and threescore.

15 The sonnes of Binnui, sixe hundred and eight and fourty.

16 The sonnes of Bebai, sixe hundred and eight

Ecclui. 49. 13.

a To wit, they that are mencio- ned, verse 2. † Ebr. hold them, meaning, till the barres were put in.

Ecclui. 2. 2.

b That is, the inhabitants of Iudah.

c Azariah in Ex- ra is called Sera- iah: and Raami- ah, Reeliah, Chap. 2. 3.

|| Or, the captain of Moab.

eight and twentie.

17 The sonnes of Azgad, two thousand three hundred and two and twentie.

18 The sonnes of Adonikam, six hundred threescore and seuen.

19 The sonnes of Biguai, two thousand threescore and seuen.

20 The sonnes of Adin, six hundred and five and fiftie.

21 The sonnes of Ater of Nizkiah, ninety and eight.

22 The sonnes of Hashum, three hundred and eight and twentie.

23 The sonnes of Bezai, three hundred and four and twentie.

24 The sonnes of Hariph, an hundred and twelue.

25 The sonnes of Gibeon, ninetie and five.

26 The men of Berh-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred and eight and twentie.

28 The men of Berh-alinaueth, two and fortie.

29 The men of Kiriah-searim, Chephirah, and Becroth, seuen hundred and three and fortie.

30 The men of Ramah and Gaba, six hundred and one and twentie.

31 The men of Michmas, an hundred and two and twenty.

32 The men of Beth-el and Ai, an hundred and three and twentie.

33 The men of the other Rebo, two and fiftie.

34 The sonnes of the other Elam, a thousand two hundred and four and fiftie.

35 The sonnes of Harim, three hundred and twentie.

36 The sonnes of Jericho, three hundred and five and fortie.

37 The sonnes of Lod-hadad and Duo, seuen hundred and one and twentie.

38 The sonnes of Senaah, three thousand nine hundred and thirtie.

39 The Priests: the sonnes of Jedaiah, of the house of Ieshua, nine hundred seuen and thre.

40 The sons of Immer, a thousand and two and fiftie.

41 The sonnes of Jashur, a thousand two hundred and seuen and fortie.

42 The sonnes of Harim, a thousand and seuentene.

43 The Leuites: the sonnes of Ieshua of Kadmiel, and of the sonnes of Hodinab, seuentie and foure.

44 The singers: the children of Asaph, an hundred and eight and fortie.

45 The porters: the sonnes of Shalum, the sonnes of Ater, the sonnes of Salmon, the sonnes of Akub, the sonnes of Harita, the sonnes of Shohai, an hundred and eight and thirtie.

46 The Nethinims: the sonnes of Ziba, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sla, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of

Magaba, the sonnes of Shalmat,

49 The sonnes of Hanan, the sonnes of Glodai, the sonnes of Gahar,

50 The sonnes of Reaiab, the sonnes of Rezin, the sonnes of Rekoda,

51 The sonnes of Gazzan, the sonnes of Uzza, the sonnes of Daleah,

52 The sonnes of Besai, the sonnes of Beumim, the sonnes of Rephithaim,

53 The sonnes of Bakbuk, the sonnes of Hacupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Wehida, the sonnes of Warha,

55 The sonnes of Warkos, the sonnes of Sillera, the sonnes of Tamah,

56 The sonnes of Aztah, the sonnes of Haripha,

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophtereth, the sonnes of Perida,

58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Harai, the sons of Jochebed of Sebaïm, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were three hundred ninetie and two.

61 And these came vp from Telmelah, Tel-haresha, Chereb, Addon, and Immer: but they could not shew their fathers house, nor their seede, or if they were of Israel.

62 The sonnes of Delalah: the sonnes of Tobiah, the sonnes of Rekoda, six hundred and two and fortie.

63 And of the Priestes, the sonnes of Bahalah, the sonnes of Hakkos, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirshatha said vnto them, That they should not eate of the most holy: till there rose vp a Priest with Urim and Thummin.

66 All the Congregation together, was two and fortie thousand three hundred and threescore.

67 Besides their seruants & their maids, which were seuen thousand three hundred and seuen and thirtie: and they had two hundred and five and fourtie singing men and singing women.

68 Their horses were seuen hundred and five and thirtie, and their mules two hundred and five and fortie.

69 The camels foure hundred and five and thirtie, and six thousand seuen hundred and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure a thousand ^b drammes of gold, fifty ^h Reade Ezra

balins, five hundred and thirtie Priests garments.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twenty thousand drammes of golde, and two thousand and two hundred ^h pieces of silver.

72 And

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

|| Or, Hodaiab.

f Reade Ezra 2. 43.

g Meaning, Nehemiah: for Tirshatha in the Chaldee tongue signifieth a butler. Exod. 28. 30.

h Reade Ezra 2. 69.

|| Or, minas.

72 And the rest of the people gave twenty thousand drammes of golde, and two thousand pieces of silver, and chrysopoe and seven Priests garments.

73 And the Priests and Levites, and the porters and the singers, and the rest of the people, and the Perchemims, and all Israel dwelt in their cities: and when the seventh month came, the children of Israel were in their cities.

i Which contained part of September, and part of October.

CHAP. VIII.

2 Ezra gathered together the people, and readeth to them the Law. 11 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or Boothes.

And all the people assembled themselves together in the streete that was before the water gate, and they spake vnto Ezra the Scribe, that hee would bring the booke of the Law of Moses, which the Lord had commanded Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seventh month.

3 And hee read therein in the streete that was before the water gate (from the morning vnto the midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

4 And Ezra the Scribe stood vpon a pulpit of wood, which he had made for the preaching, and beside him stood Paricthiah and Shema, and Ananiah, and Arisah, and Viskiah, and Paalishah on his right hand, and on his left hand Iddabab, and Misael, and Malchiah, and Hashum, and Hashbadana, Sechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was above all the people: and when hee opened it, all the people stood vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their handes: and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Iehua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiah, Malchiah, Kelita, Azariah, Jozabab, Hanan, Delaiah, and the Levites caused the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Levites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: moune not, neither weep: for all the people wept when they heard the words of the Law.

10 Hee sayd also vnto them, Goe, and eate of the fat, and drinke the sweet, and send part vnto them, for whom none is prepared: for this day is holy vnto our Lord: be ye not for-

ry therefore: for the joy of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, and to send away part, and to make great joy, because they had vnderstood the words that they had taught them.

13 And on the second day, the chiefe fathers of all the people, the Priests & the Levites were gathered vnto Ezra the Scribe, that hee also might instruct them in the words of the Law.

14 And they found written in the Law (that the Lord had commanded by Moses) that the children of Israel should dwell in boothes in the feast of the seventh month,

15 And that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, and branches of Myrtus, and palme branches, and branches of thick trees to make boothes, as it is written.

16 So the people went forth and brought them, and made them boothes, euery one vpon the rooffe of his house, & in their courts, and in the courts of the house of God, and in the street by the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come againe out of the captivity, made boothes, and sate vnder the boothes: for since the time of Iehua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great joy.

18 And hee read in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seven dayes, and on the eighth day a solenne assembly, according vnto the maner.

CHAP. IX.

1 The people repent, & forsake their strange wiues, 5 The Levites exhort them to praise God, 6 declaring his wonders, 16 and their ingratitude, 30 and Gods great mercies toward them.

In the foure and twentieth day of this month, the children of Israel were assembled with fasting, and with sackcloth, and earth vpon them,

2 (And they that were of the seede of Israel were separated from all the strangers) and they stood and confessed their sinnes and the iniquities of their fathers.

3 And they stood vp in their place and read in the booke of the law of the Lord their God foure times on the day, and they confessed and worshipped the Lord their God foure times.

4 Then stood vp vpon the staires of the Levites, Iehua, and Bani, Radmuel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loude voyce vnto the Lord their God.

5 And the Levites said, euen Iehua and Radmuel, Bani, Hashabniah, Sherebiah, Hodiah, Shebaniah, and Bethabiah, Stand vp, and praise the Lord your God, for

g Reioyce in the Lord, and hee will giue you strength.

Lewit, 23, 34.

|| Or, goodly branches, as Lewit, 23, 40.

h For their houses were made flat above, reade Deut. 22, 8.

i Which was almost a thousand yeeres.

a Meaning, the seventh, 1 Esdras 9, 4.

† Elr. strange children.

b They made confession of their sinnes, and vsed prayers.

† Ebr. as one man,

a Reade Ezra 7, 6.

b Which had age and discretion to vnderstand.

c This declareth the great zeale that the people had to heare the word of God

d To the intent that his voyce might be the better heard,

e In considering their offences against the law. Therefore the Levites doe not reprove them for mourning, but assure them of Gods mercies, forasmuch as they are repentant.

f That is, remember the poore.

for ever and ever, and let them praise thy glorious Name, O God, which excelleth above all thanksgiving and praise.

9 Thou art Lord alone: thou hast made heaven, and the heaven of all heavens, with all their hoste, the earth, and all things that are therein, the seas and all that are in them, and thou preservest them all, and the hoste of the heaven worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of Ur in Caldea, and madest his name Abraham,

8 And foundest his heart faithfull before thee, and madest a covenant with him, to give unto his seed the land of the Canaanites, Hittites, Amorites, and Perizzites, and Jebusites, and Girgashites, and hast performed thy wordes, because thou art just.

9 Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red sea,

10 And shewed tokens and wonders by on Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a name, as appeareth this day.

11 For thou didst breake by the sea before them, and they went thorow the mids of the sea on dry land, and those that pursued them, hast thou cast into the bottomes, as a stone in the mightie waters:

12 And leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire, to give them light in the way that they went.

13 Thou camest downe also vpon mount Sinai, and spakest vnto them from heaven, and gavest them right iudgements and true Lawes, ordinances, and good commandements,

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rocke for their thirst: and promisedst them that they should goe in, and take possession of the land, for the which thou hadst lift by thine hand for to give them.

16 But thy and our fathers behaued themselves proudly, and hardened their neck, so that they harkened not vnto thy commandments,

17 But refused to obey, and would not remember thy marvellous workes that thou hadst done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou O God of mercies, gracious and full of compassion, of long suffering, and of great mercy, yet forsookest them not.

18 Moreover, when they made them a molten calfe (and said, This is thy God that brought thee by out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest

them not in the wilderness: the pillar of the cloud departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should goe.

20 Thou gavest also thy good Spirit to instruct them, and withheldst not thy Manna from their mouth, and gavest them water for their thirst.

21 Thou diddest also feede them fourtie yeeres in the wilderness: they lacked nothing: their clothes waxed not olde, and their feet swelled not.

22 And thou gavest them kingdomes and people, and scatteredst them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Basan.

23 And thou diddest multiply their children like the starres of the heaven, and broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should goe and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, even the Canaanites, and gavest them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and olives, and trees for food in abundance, and they did eate, and were filled, and became fat, and lived in pleasure through thy great goodness.

26 Yet they were disobedient, and rebelled against thee, and cast thy Lawe behinde their backs, and slew thy Prophets (which protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardst them from the heaven, and through thy great mercies thou gavest them saviours, who saved them out of the hand of their adversaries.

28 But when they had rest, they returned to doe euill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they converted and cryed vnto thee, thou heardst them from heaven, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Law: but they behaued themselves proudly, and hardened not vnto thy Commandements, but sinned against thy iudgements (which a man should do and live in them) and pulled awaye the shoulder, and were stiffnecked, and would not heare.

30 Yet thou diddest forbeare them many yeeres, and protestedst among them by

diddest admonish them by thy Prophets, } Elc thou diddest prolong vpon them many yeeres,

Exod. 13. 22.
Numb. 14. 14.
1. Cor. 10. 1.

Deut. 8. 4.
c Though the way was tedious and long.
d Meaning the heathen whom he droue out.
Numb. 21. 16.

e Taking heaven and earth to witnesse, that God would destroy them, except they returned, as 2. Chro. 24. 9.

f He declareth how Gods mercies euer contended with the wickednes of the people, who euer in their prosperitie forgate God.
Leuit. 18. 5. ez. 44. 20. 11. rom. 10. 5.
g Which is a similitude taken of oxen, that shrink at the yoke or burden, as Zech. 7. 11.

h When thou

thy

Gen. 11. 31.
Gen. 17. 5.

Gen. 15. 18.

Exod. 3. 7.
and 14. 10.

Exod. 14. 22.

Exod. 13. 21.

Exod. 19. 18. 20.
and 20. 1.

Exod. 16. 15.
Exod. 17. 6.

Deut. 1. 8.

thy Spirit, even by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them: neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, thou great God, mightie and terrible, that keepst covenant, and *mercy, let not all the affliction that hath come vnto vs, seeme a litle before thee, that is, to our Kings, to our Princes, and to our Priests, & to our Prophets, and to our Fathers, and to all the people, since the time of the Kings of *Assur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou *hast dealt truly, but we haue done wickedly.

34 And our Kings and our Princes, our Priests and our Fathers haue not done thy Law, nor regarded thy Commandements, nor thy proclatations, wherewith thou hast *protected among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and far land which thou diddest let before them, and haue not conuerted from their euill workes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our Fathers, to eate the *fruit thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and we are in great affliction.

38 Now because of all this wee make *a sure covenant, and write it, and our princes, our Leuites and our Priests seale vnto it.

CHAP. XI

1 The names of them that sealed the covenant betwene God and the people.

Now they that sealed were Nehemiah the *Eliathah the sonne of Hachaliah, and Zidkiah.

2 Seratah, Azariah, Jeremias, 3 Balthur, Amariah, Balchta, 4 Hattush, Shebaniah, Balluch, 5 Harim, Herimoth, Dabiah, 6 Daniel, Sinmethon, Baruch, 7 Beshullam, Abitah, Biamin, 8 Baaziah, Bilgai, Shebaniab: these are *the Priests.

9 And the Leuites: Ieshua the sonne of Azariah, Binnui, of the sonnes of Yehiadad, Kadmiel,

10 And their brethren, Shebaniah, Hodiah, Kelita, Delatah, Yanan,

11 Michah, Rehob, Balthabiah,

12 Zaccur, Shebaniab, Shebaniab,

13 Hodiah, Bani, Beninu.

14 The chiefe of the people were Pa-

ros, Balthath, Hoab, Elam, Zattu, Bani,

15 Binnui, Azgad, Bebai,

16 Adoniah, Bignai, Adin,

17 Ater, Bizkiah, Azur,

18 Hodiah, Balthur, Bani,

19 Hariph, Anathoth, Achab,

20 Baguiath, Beshullam, Bzir,

21 Betherabeel, Zadok, Iadonah,

22 Delatah, Yanan, Aniah,

23 Dohra, Yananah, Balthur,

24 Ballobeh, Bileba, Shobek,

25 Rehun, Balthabiah, Baniab,

26 And Abitah, Yanan, Anan,

27 Balluch, Harim, Baanah,

28 And the rest of the people, the Priests,

the Leuites, the Porters, the Singers, the

*Nethinims, and all that were *separated

from the people of the lands vnto the Law

of God, their wives, their sonnes, and their

daughters, all that could vnderstand.

29 The chiefe of them *received it for their brethren, & they came to the *curse and to the oath to walke in Gods Lawe, whiche was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements, and his statutes:

30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes:

31 And if the people of the land brought warre on the Sabbath, or any victuals to sell, that wee would not take it of them on the Sabbath, and on the holy dayes: *and that wee would let the seruents yere better, and the debts of euery person.

32 And wee made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God,

33 For the *shepherds, and for the daily offering, and for the daily burnt offering, the Sabbaths, the new moone, for the solemne Feasts, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lots for the offering of the wood, even the Priests, the Leuites and the people, to bring it into the house of our God, by the house of our fathers, yeerly at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first fruites of our land, and the first of all the fruites of all trees yeere by yeere into the house of the Lord,

36 And the first booke of our sonnes and of our cattell, as it is *written in the Lawe, and the first booke of our bullocks and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that wee should bring the first fruit of our dough, and our offerings, and the fruites of euery tree, of wine, and of oyle vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our *travaille.

38 And the Priest, the sonne of Aaron, shall bee with the Leuites, when the Leuites take tithes: And the Leuites shall *bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the

b Reade Ezra

2.43.

c Which being

idolaters for-

sooke their wic-

kednesse, and

gaue themselves

d They made the

oath in the name

of the whole

e Whereunto

they gaue them-

selues, if they

breaketh the Law,

as Deut. 28. 15.

f Which not-

withstanding

they brakelooke

after, as Chap.

13. 15.

Leuit. 23. 4.

Leuit. 15. 1.

g This declared

wherefore they

gaue this third

part of the she-

kel which was

besides the halfe

shekel that they

were bound to

pay Exod. 10. 13

|| Or, into the house.

h By this rehear-

fall is meant: that

there was no

part nor ceremo-

ny in the Law,

whereunto they

did not binde

themselves by

i Wherefoever

we laboured or

trauailed, there

the tithes were

due vnto the

Lord both by the

Law, and accord-

ing to the oath

and covenant

that we made.

Num. 18. 26.

Exod. 34. 6, 7.

Psal. 143. 1, 2.

i By whom we were led away into captiuitie, and haue beene appointed to be slaine, as Ester 3. 13.

k He confesseth that all these things came to them iustly for their sins, but he appealeth from Gods iusticeto his mercies.

l That thou wouldst destroy them, except they would returne to thee, as verſe 26.

m That is, to be the Lords thereof.

n Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

|| Or, butler.

a Which subscribed to keepe the promise.

|| Or, captains of Moab.

the treasure house.

k We will not leave it destitute of that, that shall be necessary for it.

39 For the children of Israel, & the children of Levi, shall bring up the offerings of the corne, of the wine, & of the oyle, unto the chambers, and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and there will not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Jerusalem after it was builded, 21 And who in the cities of Judah.

a Because their enemies dwell round about them, they provided that it might be replenished with men, and used this police, because there were few that offered themselves willingly.

And the rulers of the people dwell in Jerusalem: the other people also cast lots, to bring one out of ten, to dwell in Jerusalem the holy city, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell at Jerusalem.

3 These now are the chiefs of the province that dwell in Jerusalem, but in the cities of Judah, every one dwell in his owne possession in their cities of Israel, the priests and the Levites, and the Rechabims, and the sonnes of Salomons servants.

4 And in Jerusalem dwell certaine of the children of Judah, & of the children of Benjamin. Of the sonnes of Judah, Athaliah, the sonne of Uzziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahalael of the sonnes of Perez.

b Which came of Perez the sonne of Judah.

|| Or, of a Shulamite.

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazatiah, the sonne of Adajah, the sonne of Joiazib, the sonne of Zechariah, the sonne of Shiloni.

6 All the sonnes of Perez that dwell at Jerusalem, were four hundredth threescore and eight valiant men.

7 These also are the sons of Benjamin, Shallu the sonne of Meshullam, the sonne of Iord, the sonne of Pedajah, the sonne of Kozabiah, the sonne of Maaseiah, the sonne of Athiel, the sonne of Jeshatiah.

8 And after him Gabai, Gallai, nine hundred and twentie and eight.

9 And Joel the sonne of Zichai was gouernour ouer them: and Judah the sonne of Senuah was the second ouer the cite.

10 Of the Priests, Jedajah, the sonne of Joiazib, Jachin.

11 Seraiab the son of Wilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Merath, the sonne of Ahitub was chiefe of the house of God.

c That is, was the hie Priest. d That serued and ministred in the Temple.

12 And their brethren that did the work in the Temple, were eight hundred twentie and two: and Adajah the sonne of Jeroham, the sonne of Belatiah, the sonne of Amzi, the sonne of Zechariah, the sonne of Baskur, the sonne of Balchiah:

13 And his brethren, chiefe of the fathers two hundred and two and fourtie: and Amashai, the sonne of Azareel, the sonne of Ahazai, the sonne of Meshillemoth, the sonne of Immer:

14 And their brethren, valiant men, an hundred & eight and twenty: and their ouerscer was Zabbai the sonne of Hagedolim.

|| Or, of one of the great men.

15 And of the Levites, Shemaiab the

sonne of Hashub, the sonne of Azekam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Jozabad of the chiefs of the Levites were ouer the workers of the house of God without.

17 And Mattaniah the sonne of Michah, the sonne of Sabot, the son of Alaph was the chiefe to begin the thanksgiving and prayer: and Bakkubiah the second of his brethren, and Abda the sonne of Shammua, the sonne of Salai, the sonne of Jeduthun.

e That is, he began the Psalmes, and was the Chaunter.

18 All the Levites in the holy cite were two hundredth fourscore and four.

19 And the porters Akkub, Talmon, and their brethren that kept the gates, were an hundredth twentie and two.

f Meaning, of the Temple.

20 And the residue of Israel of the Priests, and of the Levites dwell in all the cities of Judah, every one in his inheritance.

g Of them which dwell not in Jerusalem.

21 And the Rechabims dwell in the fortress, and Ziba, and Gilead was ouer the Rechabims.

|| Or, Ophel.

22 And the ouerscer of the Levites in Jerusalem was Uzzi the sonne of Bani, the son of Ashabiah, the sonne of Mattaniah, the son of Michah: of the sons of Alaph singers were ouer the worke of the house of God.

23 For it was the kings commandment concerning them, that faithfull provision should be for the singers every day.

24 And Bethabiah the sonne of Meshazabriel, of the sonnes of Zerach the son of Judah was at the kings hand in all matters concerning the people.

h Was chiefe about the king for all his affairs.

25 And in the villages in their landes, some of the children of Judah dwell in Kirath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Tekabzeel, and in the villages thereof,

26 And in Jehua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Bechonah, and in the villages thereof,

29 And in En-rimmon, and in Zarcab, and in Jarmuth,

30 Zanoah, Adullam, & in their villages, in Lachish, & in the fields thereof, at Azekah, and in the villages thereof: and they dwell from Beer-sheba unto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zebulun, Bebalat,

35 Lod, & Ono in the Carpenters valley.

36 And of the Levites were diuisions in Judah and in Benjamin.

CHAP. XII.

1 The Priests and Levites which came with Zerubbabel unto Jerusalem, are numbered, 27 And the wall is dedicated.

These also are the Priests and the Levites that went up with Zerubbabel, the son of Shealtiel, and Jehua: to wit, Seraiab, Ezra,

a From Babylon to Jerusalem.

2 Amariah, Malluch, Mattath,

3 Shecaniah, Rehum, Meremoth,

B b

4 Idde

b Next in dignity to the high Priests, & which were of the stock of Aaron.
c Had charge of them that sang the Psalms.
d They kept their wards and watches according to their turnes, as 1. Chro. 23. 6.

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah,

f Whereof was Zacharie, Iohn Baptists father.

g That is, one after another, and every one in his course.

† Ebr. *sonnes of the fingers.*

h Which were a certaine family, and had their possessions in the fields, 1. Chro. 2. 54.

4 Jodo, Simetho, Abiiah,
5 Stamir, Maadiah, Bilgah,
6 Schematah, and Jotari, Jedatah,
7 Sallu, Amok, Hilkiah, Jedatah: these were the chiefe of the Priests, and of their brethren in the dayes of Ieshua.

8 And the Levites: Ieshua, Binnui, Kadmiel, Sherebiah, Judah, Patarniah, were over the thanksgivings, hee and his brethren.

9 And Bakbukiah, and Unni and their brethren, were about them in the watches.

10 And Ieshua begat Joiakim, Joiakim also begate Eliashib, and Eliashib begate Joiada.

11 And Joiada begat Jonathan, and Jonathan begate Jaddua.

12 And in the dayes of Joiakim, were these the chiefe fathers: of the Priests; Under Seraiah was Seraiah, under Jeremiah, Hananiah,

13 Under Ezra, Meshullam, under Amariah, Jehohanan,

14 Under Helic, Jonathan, under Shebaniah, Joseph,

15 Under Harim, Adna, under Merathai, Hilkai,

16 Under Jodo, Zachariah, under Simethon, Meshullam,

17 Under Abiiah, Zichai, under Binjamin and under Maadiah, Bilgai,

18 Under Bilgah, Shamunah, under Schematah, Jehonathan,

19 Under Jotari, Pattenai, under Jedatah, Uzzi,

20 Under Sallai, Kallai, under Amok, Eber,

21 Under Hilkiah, Hashabiah, under Jedatah, Sherebiah.

22 In the dayes of Eliashib, Joiada, and Johanan, & Jaddua, were the chiefe fathers of the Levites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Levi, the chiefe fathers, were written in the booke of the Chronicles even unto the dayes of Johanan the sonne of Eliashib.

24 And the chiefe of the Levites were Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to give praise and thanks, according to the ordinance of David the man of God, ward over against ward.

25 Patarniah, and Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub, were porters keeping the ward, at the thresholds of the gates.

26 These were in the dayes of Joiakim the sonne of Ieshua, the sonne of Jozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keepe the dedication and gladnes, both with thanksgivings and with songs, cymbales,

28 Then the singers gathered themselves together, both from the plaine country about Jerusalem, and from the villages of Bethopparthi,

29 And from the house of Gilgal, and out of the countreys of Seba, and Azmaveth: for the singers had built them villages round about Jerusalem.

30 And the Priests and Levites were purified, and cleansed the people, and the gates, and the wall.

31 And I brought by the princes of Judah upon the wall, and appointed two great companies to give thanks, and the one went on the right hand of the wall toward the dung gate:

32 And after them went Hoshatah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, Benjamin, and Schematah, and Jeremiah,

35 And of the Priests sonnes with trumpets, Zachariah the sonne of Jonathan, the sonne of Schematah, the sonne of Patarniah, the sonne of Michai, the sonne of Zaccur, the sonne of Alaph,

36 And his brethren, Schematah, and Azareel, Bilgal, Galai, Maai, Netaneel, and Judah, Hanani, with the musick instruments of David the man of God, and Ezra the scribe went before them.

37 And to the gate of the fountaine, even over against them, went they up by the staires of the city of David, at the going up of the wall beyond the house of David, even unto the water gate Eastward.

38 And the second company of them that gave thanks, went on the other side, and I after them, and the halfe of the people was upon the wall, and upon the towre of the fornicies, even unto the broad wall,

39 And upon the gate of Ephraim, and upon the old gate, and upon the fish gate, and the towre of Hananeel, and the towre of Sheph, even unto the shepe gate: and they stood in the gate of the ward.

40 So stood the two companies of them that gave thanks in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Benjamin, Michai, Elkenai, Zachariah, Hananiah, with trumpets:

42 And Maaseiah, and Schematah, and Elazar, and Uzzi, and Jehohanan, and Balchiah, and Elam, and Ezer, and the singers sang loud, hauing Azariah which was the overseer.

43 And the same day they offered great sacrifices and rejoyced: for God had given them great joy, so that both the women and the children were ioyfull: and the ioy of Jerusalem was heard farre off.

44 Also at the same time were men appointed over the chambers, of the store for the offerings, for the first fruits, and for the tithes, to gather into them out of the fieldes of the cities the portions of the Law for the Priests and the Levites: for Judah rejoyced for the Priests, and for the Levites, that served.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and Salomon his sonne.

46 For in the dayes of David & Asaph,

i Meaning, Nehemiah,

k That is the brethren of Zaccur.

l Which was the going up to the mount Zion, which is called the citie of David.

† Ebr. *caused to heare.*

m Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2. Chro. 31. 11. and now were repaired againe for the same use.

1. Chro. 15. 16.

of old were chiefe fingers, and songs of praise and thanksgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the fingers and porters, euery day his portion, & they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aaron.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproveth them that breake the Sabbath. 30 An ordinance to serue God.

And on that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, & the Moabite should not enter into the Congregation of God.

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them; and our God turned the curse into a blessing.

3 Now when they had heard the Law, they separated from Israel all those that were mixed.

4 And before this had the Priest Eliashib the ouersight of the chamber of the house of our God, being kinsman to Tobiah:

5 And hee had made him a great chamber, and there had they also set time for the offerings, the incense, and the vessels, and the tithes of corne, of wine and of oyle (appointed for the Leuites, and the fingers, and the porters) and the offerings of the Priests.

6 But in all this time was not I in Jerusalem: for in the two and thirtieth yeere of Artaxerxes the king of Babel, came I vnto the king, and after certaine dayes I obtained of the king.

7 And when I was come to Jerusalem, and understood the euill that Eliashib had done for Tobiah, in that hee had made him a chamber in the court of the house of God,

8 And it grieved me for that hee had made him a chamber in the court of the house of God, with the meat offering and the incense.

9 And I commanded them to cleanse the chambers; and thither brought I againe the vessels of the house of God, with the meat offering and the incense.

10 And I perceived that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, even the Leuites and fingers that executed the worke.

11 Then reproveth I the rulers, and said, Why is the house of God forsaken? and I assembled them, and set them in their place.

12 Then brought all Iudah the riches of corne, and of wine and of oyle, into the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Bedaias, and vnder their hand Hanan the sonne of Zaccur the sonne of Baranias: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my kindness that I haue shewed on the house of my God, and on the

offices thereof.

15 In those dayes saw I in Iudah, them that trode winepresses on the Sabbath, and that brought in sheaves, and which laden asses also with wine, grapes and figges and all burdens, and brought them into Jerusalem vpon the Sabbath day: and I protested to them in the day that they sold vic-tuals.

16 There dwelt men of Tyrus also therein, which brought fish & all wares, and sold on the Sabbath vnto the children of Iudah euen in Jerusalem.

17 Then reproveth I the rulers of Iudah, and sayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this cite? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Jerusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and some of my seruants set I at the gates, that there should no burden bee brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandise remained once or twice all night without Jerusalem.

21 And I protested among them, and said vnto them, Why saye ye all night about the wall? If ye doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath day.

22 And I sayd vnto the Leuites that they should cleanse themselves, and that they should come and keepe the gates to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon me, according to thy great mercy.

23 In those dayes also I saw Iewes, that married wiues of Aethiops, of Ammon, and of Moab.

24 And their children spake halfe in the speech of Aethiops, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproveth them, and cursed them, and smote certaine of them, and pulled off their haire, and tooke an oath of them by God, Yet shall not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

26 Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for he was beloued of his God, and God had made him king ouer Israel: yet strange women caused him to sinne.

27 Shall we then obey vnto you to do all this great euill, and to transgresse against our God, euen to marry strange wiues?

28 And one of the sonnes of Joiada the sonne of Eliashib the high Priest was the sonne in law of Sanballat the Horonite: but I chased him from mee.

29 Remember them, O my God, & defile

g I declared vnto them, that God would not suffer such transgressours of his Law to be vnpunished.

h Was not this a great cause why God plagued vs in times past? meaning that if they transgressed now in the same againe, their plague should be greater. i About the time that the Sunne went downe: for the Sabbath lasted from the Sunne going downe of the one day, to the setting of the other.

k Meaning, of the Temple, that none that was vnclean, should enter.

l Which was a cite of the Philistines, and they had married wiues thereof, and so had corrupted their speech and religion.

m That is, I did excommunicate them, and drive them out of the Congregation.

1. King. 3. 7. 2. 2. Sam. 12. 24.

1. King. 11. 1. 4. eccles. 47. 9. 30. n Punish them according to their fault and euill example.

which they haue giuen to the rest of thy people, contrary to their vocation.

a That is, the tenth part of the riches.

Deut. 23. 3.

Num. 22. 5, 6.

a That is, a such which had ioy- ned in vnlawful marriage and also those with whom God had forbidden them to haue societie. b That the separation was made. c He was ioy- nel in afflic- tion with Tobiah the Ammonite, and enemy of the Iewes. d Called also Darius, Ezra. 7. 1.

|| Or, at the yeeres end.

e Thus we see to what inconue- niences the peo- ple fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gover- nour was but a while absent, and yet they fell into such great absur- dities: as appea- reth also, Exod. 32. 1.

f He protesteth that hee did his dutie with a good conscience, yet hee doeth not iustifie himselfe herein, but desi- reth God to fa- uour him, and to be mercifull vnto him for his owne goodnesse sake, as verse 22. and 31.

the Disethood, and the Covenant of the Disethood, and of the Venices.

30 Then cleansed I them from all strangers, & appointed the wards of the Diseths

and of the Venices, every one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, in goodness.

o That is, to show mercie vnto mee.

Esther.

THE ARGVMENT.

BECAUSE of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeeres wherein the Ebrewes and the Grecians doe varie, diuers authors write diuersly as touching this Ahashuerosh, but it seemeth, Dan. 6. 1. and 9. 1. that he was Darius King of the Medes and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their great dangers, but when all hope of worldly helpe faileth, hee neuer stirreth vp some by whom he sendeth comfort and deliuerance. Herein also is described the ambition, pride, and crueltie of the wicked when they come to honour, and their sudden fall when they are at highest: and how God preferreth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 wherein the Queene Vashti will not come. 19 For which cause shee is divorced. 20 The kings decree touching the preeminence of man.

a Called also Darius, who was now the soueraigne Monarch, and had the government of the Medes, Persians and Caldeans, some thinke he was Darius Hy. Raspissonne, called also Artaxerxes, d Daniel, Chap. 6. 1. maketh mention but of sixscore, leaving out the number that is vnsperfit, as the Scripture in diuers places vseth c That is had rest and quietnesse. Nehem. 1. 1. d Which they vsed in those countreys in head of tables.

IN the dayes of Ahashuerosh (this is Ahashuerosh that reigned from India vnto Ethiopia, ouer an hundred and seuen and twentie prouinces.)

2 In those dayes when the king Ahashuerosh sat on his throne, which was in the palace of Shushan,

3 In the third yere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the capitaines and gouernours of the prouinces which were before him,

4 That he might shew the riches & glory of his kingdom, and the honour of his great maiestie many dayes, euen an hundred and fourescore dayes.

5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, Greene, and blue clothes, fastened with cords of fine linnen and purple, in blue rings, and pillars of marble: the beds were of gold and of silver vpon a pavement of Porphyre, and marble, and alabastrer, and blue colour.

7 And they gaue them drinke in vessels of gold, and changed vessell after vessell, and royall wine in abundance according to the power of the King.

8 And the drinke was by an order, none might compell: for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 The Queene Vashti made a feast also for the women in the royal house of king Ahashuerosh.

10 Vpon the seuenth day, when the king was merry with wine, he commanded Behuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen Eunuches, (that serued in the presence of king Ahashuerosh.)

11 To bring Quene Vashti before the king with the crowne royall, that he might shew the people and the princes her beauty: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings word, which he had giuen in charge to the Eunuches: therefore the king was very angry, and his wrath kindled in him.

13 Then the king said to the wise men, that knew the times (for so was the kings manner towards all that knew the law and the iudgement:

14 And the next vnto him was Carshena, Shetar, Admatha, Tarshish, Meris, Martana and Memucan the seuen princes of Persia and Media, which saw the kings face, and sat the first in the kingdom.)

15 What shall we doe vnto the Queene Vashti, according to the law, because she did not according to the word of the king Ahashuerosh by the commission of the eunuches?

16 Then Memucan answered before the King and the Princes, The Queene Vashti hath not onely done euill against the King but against all the Princes, and against all the people that are in all the prouinces of King Ahashuerosh.

17 For the act of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The king Ahashuerosh commaunded Vashti the Queene to be brought in before him, but she came not.

18 So shall the princesses of Persia and Media this day say vnto all the Kings princes, when they heare of the act of the queene: thus shall there bee much despightfulness and wrath.

19 If it please the King, let a royal decree proceed from him, & let it bee written among the statutes of Persia and Media (and let it not be transgressed) that Vashti come no more before King Ahashuerosh: and let the King giue her royall estate vnto her companion that is better then shee.

20 And when the decree of the king which shall be made, shall bee published throughout all his kingdom (though it bee great) all his kingdom shall giue their husbands honour both great and small.

21 And this saying pleased the king and the

† Ebr. which was in the hand of the Eunuches,

h That had experience of things as they had learned by diligence marking in continuance of time. i Which were his chiefe counsellors, that might haue alwayes access vnto him,

k By her disobedience she hath giuen an example to all women to doe the like, and that the like to their husbands. l That is, her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, and that the

rest of women would by continuance doe the same.

n Let her be divorced, and an other made Queene

o For hee had vnder him an hundred twenty and seuen countreys.

e As was becoming for so magnificall a King. f None might be compelled to drinke more then it pleased him. g Which was the last day of the feast that the King made for the people, as velle. 5.

the princes, and the king did according to the word of Hemucan.

22 For he sent letters into all the provinces of the king, into every province according to the writing thereof, and to every people, after their language, that every man should beare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

3 After the *Queene* is put away, certain young maids are brought to the king. 17 Ester pleaseth the King, and is made *Queene*. 22 Mordecai discloseth unto the King those that would betray him.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Uashti, and what shee had done, and what was decreed against her.

2 And the kings seruants that ministered vnto him, said, Let them seeke for the king beautifull young virgins.

3 And let the king appoint officers throught all the provinces of his kingdom, and let them gather all the beautifull young virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the kings Eunuch, keeper of the women, to giue them their things for purification.

4 And the maide that shall please the king, let her reigne in the stead of Uashti. And this pleased the king, and he did so.

5 In the citie of Shushan, there was a certaine Jew, whose name was Mordecai, the sonne of Jair, the sonne of Shimei, the sonne of Kish, a man of Temini.

6 Which had bene caried away from Ierusalem with the captiuitie that was caried away with Ieconiah King of Iudah (whom Nebuchad-nezzar King of Babel had caried away.)

7 And hee nourished Hadassah, that is Ester, his vncles daughter: for she had neither father nor mother, and the maide was faire, and beautifull to looke on: and after the death of her father & her mother, Mordecai tooke her for his owne daughter.

8 And when the kings commandement and his decree was published, and many maids were brought together to the palace of Shushan vnder the hand of Hege, Ester was brought also vnto the kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, & she found fauour in his sight: therefore hee caused her things for purification to be giuen her speedily, and her state, and seven comely maids to be giuen her out of the kings house, and he gaue change to her and to her maides of the best in the house of the women.

10 But Ester shewed not her people and her kinned: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked every day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of every maide came, to goe in to King Ahasuerus, after that she had bene twelue moneths according

to the manner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrre, and sixe moneths with sweet odours, and in the purifying of the women:

13 And thus went the maides vnto the King, whatsoeuer she required, was giuen her, to go with her out of the womens house vnto the kings house.

14 In the evening she went, and on the morrow she returned into the second house of the women, vnder the hand of Shashgaz, the kings Eunuch, which kept the concubines: shee came into the king no more, except she pleased the King, and that shee were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that she should goe in to the king, she desired nothing, but what Hege the kings Eunuch the keeper of the women said, and Ester found fauour in the sight of all them that looked vpon her.

16 So Ester was taken vnto King Ahasuerus into his house royall in the tenth moneth, which is the moneth Tebeth, in the seventh yeere of his reigne.

17 And the king loued Ester aboue all the women: and she found grace and fauour in his sight more then all the virgines: so that he set the crowne of the kingdom vpon her head, and made her *Queene* in stead of Uashti.

18 Then the King made a great feast vnto all his princes, and his seruants, which was the feast of Ester, and gaue rest vnto the provinces, and gaue gifts according to the power of a King.

19 And when the virgins were gathered the second time, then Mordecai late in the Kings gate.

20 Ester had not yet shewed her kinned, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 In those dayes when Mordecai late in the Kings gate, two of the Kings Eunuchs, Bigthan, and Teresh, which kept the doore, were wroth, and sought to lay hand on the King Ahasuerus.

22 And the thing was knowne to Mordecai, & he told it vnto Queen Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

CHAP. III.

Haman after he was exalted, obtained of the king that all the Lewes should be put to death, because Mordecai had not done him worship as other had.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and exalted him, and set his seat aboue all princes that were with him.

2 And all the Kings seruants that were at the Kings gate, bowed their knees, and

f What apparell she asked of the eunuch, that was he bound to giue her.

|| Or, Hagai, 8 Wherein her modesty appeared, because she sought not apparell to commend her beautie, but stood to the Eunuchs appointment. h Which contained part of December and part of Ianuary.

i That is, made for her sake. k Hee released their tribute. l That is, great and magnificall. m That is, at the mariage of Ester, which was the second mariage of the King.

n Meaning, to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10, 2.

p That is, that the wife should be subiect to the husband, and at his commandement.

a That is, he called the matter againe into communication. b By the seven wise men of his counsell.

c The abuse of these countreyes was so great, that they inuented many meanes to serue the lustes of Princes, and therefore, as they ordained wicked lawes, that the King might haue whose daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queene another. d Read what this purification was, verse 12. 3. King. 24. 15.

† Ebr. portions.

* For though she was taken away by a cruell law, yet he ceased not to haue a fatherly care ouer her and therefore did resort oftentimes to beare of her.

a The Persians
maner was to
kneele downe
and reuerence
their kings and
such as he ap-
pointed in chiefe
authority, which
Mordcai would
not doe to this
ambitious and
proude man.
b Thus we see
that there is
none so wicked,
but they haue
their flatterers to
accuse the godly.
† Ebr. despised in
his eyes.

c Which answere-
th to part of
March and part
of April.
d To know what
moneth and day
should be good
to enterprise this
thing, that it
might haue good
successe: but God
disappointed
their lots and
expectation.
e Containing
part of February
and part of
March.
f These be the
two arguments
which common-
ly the worldlings
and the wicked
use toward prin-
ces against the
godly, that is,
the contempt of
their lawes and
diminishing of
their profit with-
out respect how
God is either
pleased or dis-
pleased.

† Ebr. weigh.
|| Or, secretaries.
† Ebr. the hands of
posse.

reuerenced Haman for the king had so com-
maunded concerning him: but Mordecai
bowed not the knee, neither did reuerence.

3 Then the kings seruants which were
at the kings gate, said vnto Mordecai,
Why traungrest thou the kings comman-
dement?

4 And albeit they spake thus vnto him,
yet he would not heare them: therefore they
told Haman, that they might see how
Mordecais matters would stand: for hee
had told them that he was a Jew.

5 And when Haman saw that Mordecai
bowed not the knee vnto him, nor did reue-
rence vnto him, then Haman was full of
wrath.

6 Now hee thought it too little to lay
hands onely on Mordecai: and because they
had shewed him the people of Mordecai,
Haman sought to destroy all the Jewes, that
were throughout the whole kingdome of A-
hashueros, even the people of Mordecai.

7 In the first moneth (that is the moneth
of Nisan) in the twelfth yere of king Ahas-
ueros, they cast Pur (that is a lot) before
Haman from day to day, and from moneth
to moneth, vnto the twelfth moneth, that is,
the moneth of Adar.

8 Then Haman said vnto King Ahas-
ueros, There is a people scattered and dis-
persed among the people in all the prouinces
of thy kingdome, and their lawes are diuers
from all people, and they doe not obserue the
kings lawes: therefore it is not the kings
profit to suffer them.

9 If it please the King, let it bee written
that they may be destroyed, and I will pay
ten thousand talents of siluer by the hands
of them that haue the charge of this busines
to bring it into the kings treasury.

10 Then the king tooke his ring from
his hand, and gaue it vnto Haman the son
of Hammedatha the Agagite, the Jewes ad-
uersary.

11 And the King said vnto Haman, Let
the siluer be thine, and the people to do with
them as it pleaseth thee.

12 Then were the Kings scribes cal-
led on the thirteenth day of the first moneth,
and there was written (according to all that
Haman commaunded) vnto the kings offi-
cers, and to the Capetaines that were ouer
euery prouince, and to the rulers of euery
people, & to euery prouince, according to the
writing thereof, and to euery people accord-
ing to their language: in the name of king
Ahashueros was it written, and sealed with
the Kings ring.

13 And the letters were sent by postes,
into all the Kings prouinces, to root out,
to kill and to destroy all the Jewes, both young
and old, children and women, in one day vpon
the thirteenth day of the twelfth moneth
(which is the moneth of Adar) and to spoyle
them as a pray.

14 The contents of the writing was, that
there should bee given a commandement in
all prouinces, and published vnto all people,
that they should bee ready against the same
day.

And the postes compelled by the kings

commandement went forth, and the com-
maundement was given in the palace at
Shushan: and the King and Haman late
drinking, but the city of Shushan was in
perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the
cruell decree of the King against the Jewes. 16 She
willeth that they pray for her.

Now when Mordecai perceiues all that
was done, Mordecai rent his clothes,
and put on sackcloth and ashes, and went
out into the mids of the city, and cryed with
a great cry and a bitter.

2 And hee came euen before the Kings
gate, but hee might not enter within the
kings gate, being clothed with sackcloth.

3 And in euery prouince, and place, whi-
ther the Kings charge and his Commissi-
on came, there was great sorrow among the
Jewes, and fasting, and weeping, and moun-
ning, and many lay in sackcloth and in
ashes.

4 Then Esters maids & her eunuches
came and told it her: therefore the Queene
was very heauy, & she sent raiment to clothe
Mordecai, and to take away his sackcloth
from him, but he refused it not.

5 Then called Ester Hatach one of the
kings Eunuches, whom he had appointed
to serue her, & gaue him a commandement
vnto Mordecai, to know what it was, and
why it was.

6 So Hatach went forth to Mordecai,
vnto the street of the citie which was before
the kings gate.

7 And Mordecai tolde him of all that
which had come vnto him, & of the summe
of the siluer that Haman had promised to
pay vnto the Kings treasures, because of the
Jewes for to destroy them.

8 Also he gaue him the copy of the wri-
ting & commission that was giuen at Shu-
shan to destroy them, that he might shew it
vnto Ester, and declare it vnto her, and to
charge her, that she would go in to the king,
and make petition and supplication before
him for her people.

9 So when Hatach came, he tolde E-
ster the words of Mordecai.

10 Then Ester said vnto Hatach, and
commaunded him to say vnto Mordecai,

11 All the kings seruants doe know, that who-
soeuer man or woman, that cometh to the
king into the inner court, which is not cal-
led, there is a law of his, that he shall die, ex-
cept him to whom the King holdeth out the
golden rod, that hee may liue. Now I haue
not bene called to come vnto the king these
thirty dayes.

12 And they certified Mordecai of Esters
words.

13 And Mordecai said, that they should
answer Ester thus, Thinke not with thy
selfe, that thou shalt escape in the Kings
house, more then all the Jewes.

14 For if thou holdest thy peace at this
time, comfort and deliuerance shall ap-
peare to the Jewes out of another place,
but thou and thy fathers house shall perish:
and

g To wit, the
Jewes that were
in Shushan.

a Because hee
would aduertise
Ester of this cru-
ell proclama-
tion.

† Ebr. sackcloth,
and ashes were
spread for many.

† Ebr. had caused
to stand before
her.

† Ebr. declaration.

|| Or, contents.

† Ebr. breathing,
b Thus Morde-
cai spake in the
confidence of
that faith, which
all Gods children
ought to haue:
which is, that
God will deliuer
them, though all
worldly means
faile.



e For to deliver Gods Church out of these present dangers.

d I will put my life in danger, and referre the successe to God, seeing it is for his glory, & the deliverance of his Church,

a To wit, after that the Iewes had begun to fast.

b Which was a signe that her coming was agreeable vnto him, as Chap. 4. 11.

c Meaning hereby, that whatsoeuer shee asked, should be granted, as Mar. 6, 23.

d Because they vied to drinke excessively in their banquet, they called the banquet, by the name of that which was most in vfe or esteemed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted, instead of acknowledging their charge and humbling themselves, waxe ambitious, disdainfull and cruel.

and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commaunded to answeere Mordecai,

16 For, and assemble all the Iewes that are found in Shushan, and fast yee for mee, and eate not, nor drinke in three dayes, day nor night, I also and my maides will fast likewise, and so wil goe in to the king, which is not according to the lawe: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commaunded him.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallows for Mordecai.

As for the third day Ester put on her royall apparell, and stood in the court of the kings palace within, ouer against the kings house: and the king late vpon his roiall choyne in the kings palace ouer against the gate of the house.

2 And when the king sawe Ester the Queene standing in the court, hee found fauour in his sight: and the king held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then sayd the King vnto her, What wilt thou Queene Ester: and what is thy request? it shall bee euen giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the king, let the king and Haman come this day vnto the banquet, that I haue prepared for him.

5 And the king sayd, Cause Haman to make haste that hee may doe as Ester hath sayd. So the king and Haman came to the banquet, that Ester had prepared.

6 And the king said vnto Ester, at the banquet of wine, What is thy petition, that it may bee giuen thee? and what is thy request? it shall euen bee performed vnto the halfe of the kingdome.

7 Then and answered Ester, and sayd, My petition and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue mee my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will doe to morrow according to the kings saying.

9 Then went Haman forth the same day ioyfull and with a glad heart. But when Haman sawe Mordecai in the kings gate, that hee stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when hee came home, hee sent and called for his friends, and Zereh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things whereof the King had promoted him, and how that hee had set him above the princes and seruants of the king.

12 Haman said moeouer, Dea, Ester the Queene did let no man come in with the

King to the banquet that shee had prepared, save mee; and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing answere, as long as I see Mordecai the Iew sitting at the kings gate.

14 Then said Zereh his wife and all his friends vnto him, Let them make a tree of fifty cubites hie, and to morrow speak thou vnto the King, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

g Meaning, the highest that could be found.

CHAP. VI.

1 The king turneth over the Chronicles, and findeth the fidelity of Mordecai. 10 and commaundeth Haman to cause Mordecai to be had in honour.

The same night the king slept not, and hee commaunded to bring the booke of the Records and the Chronicles: and they were read before the King.

2 Then it was found written that Mordecai had told of Bigtana, and Zereh two of the kings eunuches, keepers of the doore, who sought to lay hands on the king Ahasuerus.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruants that ministered vnto him, sayd, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the inner court of the kings house, that hee might speake vnto the king to hang Mordecai on the tree that hee had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall bee done vnto the man, whom the King will honour? Then Haman thought in his heart, To whom would the king do honour more then to mee?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king vseth to weare, and the horse that the king rideth vpon, and that the crowne royall may be set vpon his head.

9 And let the rayment and the horse bee deliuered by the hand of one of the Kings most noble princes, and let them apparill the man (whom the king will honour) and cause him to ride vpon the horse through the streets of the citie, and proclaime before him, Thus shall it bee done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the rayment and the horse as thou hast said, and do so vnto Mordecai the Iew, that sitteth at the Kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the rayment and the horse, and arrayed Mordecai, and brought him on horsebacke through the streets of the citie, and proclaimed before him, Thus shall it bee done to the man whom the King will honour.

† Ebr, the kings sleeps departed.

Chap. 2, 22.

a For he thought it vnworthy his estate to receiue a benefite, and not reward it.

b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

c Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was knowne to be next to Pharaoh, Gen. 41. 42.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning, and his head covered.

13 And Haman told Zeresh his wife, and all his friends all that had befallen him. Then said his wife men, and Zeresh his wife unto him, If Mordecai be of the seede of the Jewes, before whom thou hast begun to fall, thou shalt not preuaile against him, ^a but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches, and halted to bring Haman unto the banket that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the king and Haman agayne, and prayeth for her people. 6 Shee accuseth Haman, and he is hanged on the gallows which he had prepared for Mordecai.

So the King and Haman came to banket with the Queene Ester.

2 And the King sayde againe vnto Ester on the second day at the banket of wine, What is thy petition, Queene Ester, that it may be giuen thee, and what is thy request? It shall bee euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For wee are solde, I, and my people to be destroyed, to bee slaine and to perish: but if wee were solde for seruants, and for handmaidens, I would haue held my tongue: although the aduersary could not recompense the Kings losse.

5 Then King Ahasuerus answered and sayde vnto the Queene Ester, Who is he? and where is he that presumeth to doe thus?

6 And Ester said, The aduersary and enemye is this wicked Haman. Then Haman was afraid before the King and the Queene.

7 And the King arose from the banket of wine in his wrath, and went into the palace garden: But Haman stood vp to make request for his life to the Queene Ester: for hee saw that there was a mischief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed whereon Ester lay: therefore the King said, Will hee force the Queene also before mee in the house? as the word went out of the Kings mouth, they couered Hamans face.

9 And Harbonah one of the eunuches saide in the presence of the King, Beholde, there standeth yet the tree in Hamans house fifty cubits high, which Haman had prepared for Mordecai, that spake good for the King. Then the King sayd, Hang him thereon.

10 So they hanged Haman on the tree that hee had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Haman, was Mordecai exalted. 14 Comfortable letters are sent vnto the Jewes.

The same day did king Ahasuerus giue the house of Haman the aduersary of the Jewes vnto the Queene Ester. And Mordecai came before the King: for Ester tolde what he was vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester let Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feete weeping, and besought him that hee would put away the wickednesse of Haman the Agagite, and his deuce that hee had imagined against the Jewes.

4 And the King held out the golden scepter toward Ester. Then arose Ester, and stood before the king.

5 And said, If it please the king, and if I haue found fauour in his sight, and the thing bee acceptable before the king, and I please him, let it be written, that the letters of the deuce of Haman the sonne of Ammedatha the Agagite, may be called againe, which he wrote to destroy the Jewes, that are in all the kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? or how can I suffer and see the destruction of my kindred?

7 And the king Ahasuerus said vnto the Queene Ester, and to Mordecai the Jew, Beholde, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because hee laid hand vpon the Jewes.

8 Write pee also for the Jewes, as it liketh you in the kings name, and seale it with the kings ring, (for the writings written in the kings name, and sealed with the kings ring, may no man reuoke.)

9 Then were the kings scribes called at the same time, euen the third moneth, that is the moneth ^a Siuan, on the thire and twentieth day thereof: and it was written, according to all as Mordecai commaunded vnto the Jewes, and to the princes, and capitaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twenty prouinces, vnto euery prouince, according to the writing thereof, and to euery people after their speech, and to the Jewes, according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus name, and sealed it with the kings ring: and hee sent letters by postes on horsebacke, and that rode on beasts of price, as ^b diomedaries, and colts of mares.

11 Wherein the king granted the Jewes (in what cities soeuer they were) to gather themselves together, and to stand for their life, and to roote out, to slay, and to destroy all the power of the people and of the prouince that hated them, both children and women, and to spoile their goods:

12 Upon one day in all the prouinces of king Ahasuerus, euen in the thirteenth day

a That is, was receiued in to the kings fauour and presence, b That he was her vncke, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Jewes, d Reade Chap. 5.2.

|| Or, went about to slay the Jewes.

e This was the law of the Medes and Persians, as Dan. 6. 1. notwithstanding the king reuoked the former decree graunted to Haman, for Esters sake, f Which containe h part of May and part of Iune, g That is, in such letters and language, as was vsuall in euery prouince. || Or, mules.

h That is, to defend themselves against all that would assaile them.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

a Reade Chap. 5.6.

b Haman could not so much profit the king by this his malice, as he should hinder him by the losse of the Jewes, and the tribute which he hath of them, c Ebr. filleth his heart.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same d He fell downe at the beds feete or couch whereupon he lay, & made request for his life.

e This was the manner of the Persians, when one was out of the kings fauor, f Which discovered the conspircie against the King, Chap. 2, 21, 22.

i Which hath part of Februarie, and part of March.

k The king gaue them liberty to kill all that did oppresse them.

l He sheweth by these words that folow, what this light was.

m Conformed themselves to the Jewes religion.

day of the twelfth moneth, which is the moneth Adar.

13 The copy of the writing was, how there should be a commandement giuen in all and euery prouince, published amongst all the people, and that the Jewes should be ready against that day to avenge themselves on their enemies.

14 So the postes rode vpon beasts of price and bondsmen, and went forth with speed, to execute the kings commaundement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Jewes was come light, and ioy, and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery city and place, where the kings commandement and his decree came, there was ioy and gladnesse to the Jewes, a feast and good day, and many of the people of the land became Jewes: for the feare of the Jewes fell vpon them.

CHAP. IX.

1 At the commandement of the King the Jewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Jewes keepe a feast in remembrance of their deliuerance.

So in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Jewes hoped to haue power ouer them (but it turned contrary: for the Jewes had rule ouer them that hated them.)

2 The Jewes gathered themselves together into their cities, throughout all the prouinces of the King Ahasuerus, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes, and the capitaines, and the officers of the king exalted the Jewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went thorow all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Jewes smote all their enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slew the Jewes and destroyed fine hundred men,

7 And Parshandatha, and Dalphon, and Abatha,

8 And Boratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Lagezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Jewes slew they: but they laid not their hands on the spoyle.

11 On the same day came the number of those that were slaine vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Jewes haue slaine in Shushan the palace and destroyed fine hundred men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreover, that it may be performed?

13 Then sayd Ester, If it please the king let it be granted also to morrow to the Jewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the king charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 So the Jewes that were in Shushan assembled themselves vpon the fourteenth day of the moneth Adar, and slew three hundred men in Shushan, but on the spoyle they layd not their hand.

16 And the rest of the Jewes that were in the Kings prouinces, assembled themselves and stood for their liues, and had rest from their enemies, and slew of them that hated them, seuentie and five thousand: but they laid not their hand on the spoyle.

17 Thus they did on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Jewes that were in Shushan assembled themselves on the thirteenth day and on the fourteenth thereof, and they rested on the fiftenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Jewes of the villages that dwelt in the vnwalld townes, kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 And Mordecai wrote these words, and sent letters vnto all the Jewes that were thorough all the prouinces of the King Ahasuerus, both neere and farr,

21 Intoyning them that they should keepe the fourteenth day of the moneth Adar, and the fiftenth day of the same, euerie yeere,

22 According to the dayes wherein the Jewes rested from their enemies, and the moneth which was turned vnto them from sorrow vnto ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

23 And the Jewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Jewes aduersary, had imagined against the Jewes, to destroy them, and had cast Pur (that is, a lot) to consume and destroy them.

f This the requirereth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies,

g Reade Chap.

8. 11.

h Meaning, that they layd hands on none, that were not the enemies of God.

i Meaning, in all places sauing in Shushan.

k As the Jewes doe euen to this day, calling it in the Persians language, Purim, that is, the day of lots.

l The Jewes gather hereof that Mordecai wrote this story, but it seemeth that hee wrote but onely these letters, and decrees that follow.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendship, and reliefe of the poore.

n Reade Chap.

3. 7.

o That is, Ester.

p These are the wordes of the kings commandment to disavow Hamans wicked enterprife.

||Or, transgress, q Meaning, the fourteenth and fifteenth day of the moneth Adar.

||Or, strength, or efficacie.

25 And when she came before the king, hee commanded by letters, Let his wicked deutee (which hee imagined against the Jewes) turne upon his owne head, and let them hang him, and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and because of all the wordes of this letter, and of that which they had seen besides this, and of that which had come unto them.

27 The Jewes also ordained and promised for chem and for their seede, and for all that toynd unto them, that they would not faile to obserue those two dayes every yeere, according to their writing, and according to their season.

28 And that these dayes should be remembered and kept throughout every generation, and every family, and every prouince, and every cite: euen these dayes of Purim should not faile among the Jewes, and the memorie of them should not perish from their seede.

29 And the Queene Ester the daughter of Abihail and Mordecai the Jew, wrote with all authority (to confirme this letter of Purim the second time)

30 And he sent letters unto all the Jewes to the hundred and seuen and twentie prouinces of the kingdom of Ahasuerus, with

words of peace and truth,

31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Jew and Ester the Queene had appointed them, and as they had promised for themselves, and for their seede with fasting and prayer.

32 And the decree of Ester confirmed these wordes of Purim, and was written in the booke.

this feast with fasting and earnest prayer, which in Hebrew is signified by this word (their cry.)

CHAP. X.

The affirmation and authoritie of Mordecai.

And the king Ahasuerus laid a tribute upon the land, and upon the ples of the Sea.

2 And all the actes of his power, and of his might, and the declaration of the dignity of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Jewe was the second unto king Ahasuerus, and great among the Jewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

r Which were letters declaring unto them quietnesse, and assistance, and putting them out of doubt and feare.

† Ebr. sonles, † That they would obserue.

a These three points are here set forth as commendable, and necessary for him that is in authority: to haue the fauour of the people, to procure their wealth, and to be gentle & loving toward them.

Iob.

THE ARGUMENT.

IN this history is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtil disputationes brought him almost to despair: for they set forth God as a seuerie Iudge, and mortall enemy vnto him which had cast him off, therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding, he did constantly resist them, and at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe, his aduersaries haue an euill matter, but they defend it crautily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgements, wherof man knew not the cause, and therefore man could not reason against God therein, but he should be contented. Moreouer, he was assured that God had not reiected him, yet through his great torments and affliction, he bursteth forth into many inconueniences both of words and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doth not handle well. Againe, the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasses, grounding vpon Gods providence, his iustice, and mans sinnes: yet their intencion is euill: for they labour to bring Iob into despair, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example, Iames 5. 11.

CHAP. I.

1 The holmesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance and his children. 20 His faith and patience.

¶ Here was a man in the land of Uz, called Iob, and this man was an vpright & iust man, one

a That is, of the country of Idumea, as Lamen. 4. 21. or bordering thereupon: for the land was called by the name of Uz the sonne of Dathan the sonne of Seir, Gen. 36. 28. b Forasmuch as hee was a Gentile, and not a Jew, and yet is pronounced vpright, and without hypocrisie, it declareth, that among the heathen God hath his.

c Hereby is declared what is meant by an vpright and iust man,

that feared God, and eschewed euill.

2 And hee had seuen sonnes, and three daughters.

3 His substance also was seuen thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and his familie was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banquetted in their houses, every one his day, and sent and called euer three sisters to eat and to drinke with them.

5 And when the daies of their banquetting were

d His children and riches are declared, to commend his vertue in his prosperity, & his patience, and constancie, when God had taken them from him.

† Ebr. children. e Meaning, the Arabians, Chaldeans, Idumeans, &c.

f That is, com-
manded them to
be sanctified:
meaning, that
they should con-
sider the faults
that they had
committed, and
reconcile them
for the same.

g That is, he of-
fered for every
one of his chil-
dren an offering
of reconciliati-
on, which decla-
red his religion
toward God, and
the care that he
had towards his
children.

h In Ebrew it is,
and blessed God,
which is some-
time taken for
blaspheming,
and cursing, as
here, and 1.

King, 21. 10.
and 13. &c.

i While the
feast lasted,
k Meaning the
Angels which
are called the
sonnes of God,
because they are
willing to exe-
cute his will.

l Because our in-
firmities cannot
comprehend
God in his maie-
stie, hee set

forth vnto vs as a
king, that our ca-
pacities may be
able to under-
stand that which
is spoken of him.

m This declareth,
that although Satan
be an aduersary to
God, yet he is
compelled to obey
him, and to doe him
all homage, without
whose permission
and appointment
he can doe nothing.

n This
question is asked
for our infirmity:
for God knew
whence he came.

o Herein is de-
scribed the nature
of Satan, which is
ever ranging for
his pray, 1. Pet. 5. 8.

p Hee feareth thee
not for thine owne
sake, but for the
commodity that
hee receiveth by
thee.

q Meaning,
the grace of God,
which serued Iob
as a rampart
against all tempta-
tions.

r This signifieth,
that Satan is not
able to touch vs,
but it is God that
must doe it.

s Satan noteth the
vice whereunto
men are commonly
subiect: that is,
to hide their
rebellion, and to
be content with
God in the time
of prosperity,
which vice is
disclosed in the
time of their
aduersity.

t God giue him
not Satan power
ouer man to
gratifie him,
but to declare
that hee had
no power
ouer man,
but that which
God giueth him.

u That is, went
to execute
that which
God had
permitted him
to doe: for
els he can
neuer goe
out of Gods
presence.

x That is, the
Arabians.

y Which thing
was also done
by the craft of
Satan, to tempt
Iob the more
griuously,
forasmuch as
hee might see
that not only
men were his
enemies, but
that God made
warre against
him.

z The last plague
declareth, that
when one plague
is past, which
seemeth hard
to be borne,
God can send
vs another
farre more
griuous, to
trie his
patience,
and teach
them
obedience.

a Which came
not of im-
patience,
but declareth
that the
children
of God are
not
insensible
like
blockes,
but that
in their
patience

they feele
affliction
and griefe
of minde:
yet they
keepe a
meane
herein,
and rebel
not against
God as the
wicked doe.

Eccl. 5. 1. 4.
1. Tim. 6. 7.

b That is, into
the belly of
the earth,
which is
the mother
of all.

c Hereby
hee confesseth
that God is
iust and
good,
although
his hand
be before
vpon him.

d But declared
that God
did all things
according
to iustice
and equity.

CHAP. II.

6 Satan hath
permission to
afflict Iob.

9 Hu
tempteth him
to forsake
God.

11 Hu
thred
friends
visite him.

17 And
whiles he
was yet
speaking,
another
came, and
said, The
Caldeans
set out
three
bands, and
fell vpon
the camels,
and haue
taken them,
and haue
slaine the
seruants
with the
edge of the
sword: but
I onely
am escaped
alone to
tell thee.

18 And
whiles he
was yet
speaking,
came
another, and
sayde, Thy
sonnes and
thy
daughters
were eating,
and drinking
wine
in their
eldest
brothers
house.

19 And
behold,
there came
a great
wind
from beyond
the wilderness,
and smote
the four
corners of
the house,
which fell
vpon
the children,
and they
are dead,
and I onely
am escaped
alone to
tell thee.

20 Then
Iob arose,
and rent
his gar-
ment, and
shaued his
head, and
fell downe
vpon the
ground,
and worshipped.

21 And
sayde, Naked
came I out
of my
mothers
wombe,
and naked
shall I
returne
thither:
the Lord
hath giuen,
and the Lord
hath taken
it: blessed
be the Name
of the
Lord.

22 In
all this
did not
Iob sin,
nor charge
God foolishly.

And on a day
the children
of God came
and stood
before the
Lord, and
Satan came
also among
them, and
stood before
the Lord.

2 Then
the Lord
saide vnto
Satan,
Whence
comest thou?
And Satan
answered
the Lord,
and said,
From
compassing
the earth,
and from
walking
in it.

3 And
the Lord
saide vnto
Satan,
Hast
thou not
considered
my seruant
Iob, how
none is
like him
in the earth,
a vpright
and iust
man, one
that feareth
God, and
escheweth
euill: for
yet hee
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in his
vprightnes,
although
thou moudest
me
against
him, to
destroy
him without
cause.

4 And
Satan
answered
the Lord,
and
said, Skinne
for skinne,
and all
that euer
a man
hath, wilt
thou giue
for his
life.

5 But
stretch
now out
thine hand,
and touch
his bones,
and his
flesh, to
see if hee
will not
blaspheme
thee to thy
face.

6 Then
the Lord
saide vnto
Satan, Loe,
he is in
thine hand,
but saue
his life.

7 So
Satan
departed
from the
presence
of the Lord,
and smote
Iob with
sores
boyles,

him then
another
mans.

f Meaning
his own
person.

g Thus
Satan can
goe no
further
in punishing,
then God
hath
limited
him.

h This
fore was
most
vehement,
wherewith
also God
plagued
the
Egyptians,
Exod. 9. 9.
and threat-
neth to
punish
the
rebellious
people,
Deu. 28. 27.
So that
this
tentation
was most
griuous:
for if Iob
had
measured
Gods
favor by
the
vehement
of his
disease,
he might
haue
thought
that God
had
cast
him off.

from

17 And
whiles he
was yet
speaking,
another
came, and
said, The
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bands, and
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the earth,
and from
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3 And
the Lord
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Satan,
Hast
thou not
considered
my seruant
Iob, how
none is
like him
in the earth,
a vpright
and iust
man, one
that feareth
God, and
escheweth
euill: for
yet hee
continueth
in his
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although
thou moudest
me
against
him, to
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for his
life.

5 But
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Satan
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disease,
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haue
thought
that God
had
cast
him off.

from

z The last plague
declareth, that
when one plague
is past, which
seemeth hard
to be borne,
God can send
vs another
farre more
griuous, to
trie his
patience,
and teach
them
obedience.

a Which came
not of im-
patience,
but declareth
that the
children
of God are
not
insensible
like
blockes,
but that
in their
patience

they feele
affliction
and griefe
of minde:
yet they
keepe a
meane
herein,
and rebel
not against
God as the
wicked doe.

Eccl. 5. 1. 4.
1. Tim. 6. 7.

b That is, into
the belly of
the earth,
which is
the mother
of all.

c Hereby
hee confesseth
that God is
iust and
good,
although
his hand
be before
vpon him.

d But declared
that God
did all things
according
to iustice
and equity.

CHAP. II.

6 Satan hath
permission to
afflict Iob.

9 Hu
tempteth him
to forsake
God.

11 Hu
thred
friends
visite him.

17 And
whiles he
was yet
speaking,
another
came, and
said, The
Caldeans
set out
three
bands, and
fell vpon
the camels,
and haue
taken them,
and haue
slaine the
seruants
with the
edge of the
sword: but
I onely
am escaped
alone to
tell thee.

18 And
whiles he
was yet
speaking,
came
another, and
sayde, Thy
sonnes and
thy
daughters
were eating,
and drinking
wine
in their
eldest
brothers
house.

19 And
behold,
there came
a great
wind
from beyond
the wilderness,
and smote
the four
corners of
the house,
which fell
vpon
the children,
and they
are dead,
and I onely
am escaped
alone to
tell thee.

As deftitute of
all other helpe
and meanes, and
wonderfully af-
flicted with the
forrow of his
dileafe,
k Satan vseth
the fime instru-
ment againft
Iob, as he did
againft Adam,
l Meaning, what
gainft thou to
ferue God, feeing
he thus plagueth
thee, as though
he were thine
enemie?

This is the moft
griuous tentati-
on of the faith-
full, when their
faith is affayled,
and when Satan
goeth about to
perwade them,
that they truft in
God in vaine.

m For death was appointed to the blafphemer, and fo the meant
that he fhould be foone rid out of his paine. n That is, to be pa-
tient in aduerfite, as we reioyce when he fenderh prosperitie, and
fo to acknowledge him to be both mercifull and iuft. o Hee fo
bridled his affections, that his tongue thorow impatiency did not
murmure againft God. p Which were men of authoritie, wife and
learned, and as the Septuagint write, kings, and came to comfort
him, but when they faw how he was vifited, they conceived an euil
opinion of him, as though he had bin but an hypocrite, & fo iuftly
plagued of God for his finnes. q This was alfo a ceremony which
they vfed in thofe countreys, as the renting of their clothes in figne
of forrow, &c. r And therefore thought that he would not haue
hearkened to their counfell.

CHAP. III.

1 Iob complaineth, and curfeth the day of his
birth. 11 He defireth to die, as though death were
the end of all mans miserie.

Afterward Iob opened his mouth, and
curfed his day.

2 And Iob cryed out, and fayd,
3 Let the day ^a perith wherein I was
borne, & the night when it was fayd, There
is a man-child conceived.

4 Let that day be darkneffe, let not God
regard it from above, neither let the light
fhine vpon it.

5 But let darknes & the ^a shadow of death
ftaine it: let the cloud remaine vpon it, and
let them make it fearefull as a bitter day.

6 Let darkneffe poffeffe that night, let it
not be toynd vnto the dayes of the yere, nor
let it come into the count of the moneths.

7 Yea, defolate be that night, and let no
toy be in it.

c Men ought not to be weary of their life, and curfe it, becaufe of
the infirmities that it is fubieft vnto, but becaufe they are given to
fiane and rebellion againft God. d Let it be put out of the num-
ber of dayes, and let it not haue the light of the funne to feparate it
from the night. e That is, moft obfcure darkneffe, which maketh
them afraid of death that are in it.

from the fole of his foot vnto his crowne.

8 And hee tooke a portheard to fcrape
him, and he fate downe among the afhes.

9 Then faid his ^a wife vnto him, Doeft
thou ^a continue yet in thine vppighneffe?
10 Blafpheme God, and die.

10 But he fayd vnto her, Thou fpeakelt
like a foolifh woman: what fhall we receiue
good at the hand of God, and not ^a receiue
euill? In all this did not Iob finne with his
lips.

11 Now when Iobs three ^a friendes
heard of all this euill that was come vpon
him, they came euery one from his owne
place, to wit, Eliphaz the Temanite, and
Bildad the Shuhite, and Zophar the Ma-
mathite: for they were agreed together to
come to lament with him, and to comfort
him.

12 So when they lift v^a their eyes a-
farre off, they knew him not: therefore they
lift v^a their voyces and wept, and euery one
of them rent his garment, and fpinkled
dust vpon their heads toward the hea-
uen.

13 So they fate by him vpon the ground
feuen dayes, & feuen nights, and none fpake
a word vnto him: for they faw that his griefe
was very ^a great.

8 Let them that curfe the day (being
ready to renew their mourning) curfe it.

9 Let the flars of that twilight be dimme
through darkneffe of teares: let it looke for light,
but haue none: neither let it fee the dawning
of the day.

10 Becaufe it fhut not v^a the doores of my
mothers wombe: nor fhould lozrow from mine
eyes.

11 Why died I not in the birth? or why
died I not when I came out of the wombe?

12 Why did the knees preuent me: and
why did I facke the heafts?

13 For fo fhould I now haue ^a lten and
bene quiet, I fhould haue fleep then, and bene
at reft.

14 With the kings and counfellers of the
earth, which haue builded themfelues ^a de-
folate places:

15 With the princes that had gold, and
haue filled their houfes with filuer.

16 Why was I not hid, as an vntime-
ly birth, either as infants, which haue not
feene the light?

17 The wicked ^a haue there ceafed from
their tyrannie, and thence they that labourd
baltantly, are at reft.

18 The ^a prifoners reft together, and heare
not the voice of the oppreffour.

19 There are fmall and great, and the let-
uant is free from his mafter.

20 Wherefore is the light giuen to him
that is in mifery: and ^a life vnto them that
haue deaule hearts?

21 Which long for death, and if it come
not, they would euen fearch it more then
treafures:

22 Which toy for gladneffe, and reioyce
when they can find the grane.

23 Why is the light giuen to the man whose
way is ^a hid, and whom God hath hedged
in?

24 For my fighing cometh before I
eate, and my roarings are powred out like
the water.

25 For the thing I ^a feared, is come vpon
me, and the thing that I was afraid of, is
come vnto me.

26 I had no peace, neither had I quiet-
nes, neither had I reft, yet trouble is come.

1 That is, by death, the cruelty of tyrants haue ceafed. m All they
that fufteine any kind of calamity and miserie in this world: which
he fpeaketh after the iudgement of the flefh. n He fheweth that
the benefits of God are not comfortable, except the heart be ioyful
and the confcience quieted. o That feeth not how to come out
of his miferies, becaufe hee dependeth not on Gods providence.
p In my prosperity I euer looked for a fall, as is come now to paffe.
q The feare of troubles that fhould enfue, caufed my prosperity to
feeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 and vn-
iuflice, 17 and of the prefumption of his owne righ-
teoufneffe.

Then Eliphaz the Temanite answered,
and faid,

2 If wee affay to commune with thee,
wilt thou be grieued: but ^a who can with-
hold himfelfe from fpeaking?

3 Behold, thou haft taught many, and
haft

f Which curfe
the day of their
birth, let them
lay that curfe
vpon this night.
g Let it be al-
wayes night, and
neuer fee day.

† Ebr, the eye lids
of the morning.

h This and that
which foloweth,
declareth that
when man giueth
place to his paffi-
ons, he is not
able to ftay nor
keepe meafure,
but runneth head-
long into all e-
uill, except God
call him backe.

i The vehemen-
cie of his afflic-
tions made him to
viter thefe words,
as though death
were the end of
all miferies, and
as if there were
no life after this:

which he fpeak-
eth not as though
it were fo, but
the infirmities of
his flefh caufed
him to braft out
into this error
of the wicked.

k He noteth the
ambition of
them, which for
their pleafure as
it were, change
the order of na-
ture, and build in
moft barren pla-
ces, becaufe they
would hereby
make their
names immortal.

l Seeing this
thine impati-
encie.

b Thou hast comforted others in their afflictions, & canst not now comfort thy selfe?

c This he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

d He concludeth that Iob was reproved, seeing that God handled him so extremely, which is the argument that the carnall men make a-

gainst the children of God.

e They that doe euill, cannot but receive euill.

f Hee sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants (whom for their cruelty he compareth to lions, and their children to their whelps) yet God both is able, and his iustice will punish them.

h A thing that I knew not before,

was declared vnto mee by vision: that is, that whosoever thinketh himselfe iust, shall be found a sinner, when hee commeth before God.

i In these visions which God sheweth to his creatures, there is ever a certaine feare ioyned, that the authority thereof might bee had in greater reuerence.

k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliash, 1. Kin. 19.

l Hee proueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemy.

m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall hee lay folly to mans charge, when he would iustifie himselfe against God?

n That is, in his mortall body subiect to corruption, 1. Cor. 5. 1.

o They see death continually before their eyes, and daily approaching toward them.

p No man for all this doeth consider it.

q That is, before: but any of them were so wise as to thinke on death.

hast strengthened the weary hands.

4 Thy words haue confirmed him that was falling, and thou hast strengthened the weak knees.

5 But now it is come vpon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee, who ever perished being an innocent? or where were the vpright destroyed?

8 As I haue seene, they that plow iniquitie, and sow wickednesse, reape the same.

9 With the blast of God they perish, and with the breath of his wrath are they consumed.

10 The roaring of the elion, and the voice of the lionnesse, and the teeth of the lions whelps are broken.

11 The lion perisheth for lacke of pray, and the lions whelps are scattered abroad.

12 But a thing was brought to mee secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread, which made all my bones to tremble.

15 And the winde passed before mee, and made the haire of my flesh to stand vp.

16 Then stood one, & I knew not his face: an image was before mine eyes, and in silence heard I a voice, saying,

17 Shall man be more iust then God? or shall a man be more pure then his maker?

18 Behold, he found no steadfastnes in his seruants, and laid folly vpon his Angels:

19 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shall bee destroyed before the month?

20 They be destroyed from the morning vnto the evening: they perish for euer without regard.

21 Worth not their dignity go away with them? doe they not die, and that without wisdom?

CHAP. V.

1. 2 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who destroyeth the wicked, and deliuereth him.

All now, if any will answer thee, and to which of the Saints wilt thou turne?

2 Doubtlesse anger killeth the foolish, and enuy slayeth the idot.

3 I haue seene the foolish well rooted, and suddenly I cursed his habitation, saying,

4 His children shall farre from saluation, and they shall be destroyed in the gate, and none shall deliuer them.

5 The hungry shall eate vp his haruest: yea, they shall take it from among his thornes, and the thristie shall drinke vp their substance.

6 For misery commeth not forth of the dust, neither doeth affliction spring out of the earth.

7 But man is borne vnto trauell, as the sparkes flie vprward.

8 But I would enquire at God, and turne my talke vnto God:

9 Which doeth great things and vnsearchable, and marvellous things without number.

10 He giueth raine vpon the earth, and pouereth water vpon the streets,

11 And setteth vp on high them that bee low, that the sorrowfull may be exalted to saluation.

12 He scattereth the deuices of the crafty: so that their hands cannot accomplish that which they doe enterprise.

13 He taketh the wife in their craftines, & the counsell of the wicked is made foolish.

14 They meete with darkenesse in the day time, and grope at noone day, as in the night.

15 But hee saneth the poore from the sword, from their mouth, and from the hand of the violent man.

16 So that the poore hath his hope, but iniquity shall stop her mouth.

17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For hee maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 He shall deliuer thee in fire troubles, and in the seventh the cuill shall not touch thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of

a He willeth Iob to consider the example of all them that haue liued, or doe liue godly, whether any of them be like vnto him in raging against God as hee doeth.

b Murmuring against God in afflictions, increaseth the paine, and vttereth many folly.

c That is, the sinner that hath not the feare of God.

d I was not moued with his prosperity, but knew that God had cursed him and his.

e Though God sometime suffer the father to passe in this world, yet his iudgements will light vpon their wicked children.

f By publike iudgement they shall be condemned, and none shall pity them.

g Though there be but two or three eares left in the hedge, yet these shall be taken from him.

h That is, the earth is not the cause of barrennesse, and mans misery, but his owne sinne.

i Which declar-

eth that sinne is ever in our corrupt nature: for before sinne it was not subiect to paine and affliction. k If I suffered as thou doest I would seeke vnto God. l He counselleth Iob to humble himselfe to God to whom all creatures are subiect, and whose works declare that man is inexcusable, except hee glorifie God in all his works. m He sheweth by particular examples what the works of God are. 1. Cor. 3. 19. n In things plaine and euident they shew themselves fooles in stead of wise men. o This declareth in God punisheth the worldly wise as he threatened Deut. 28. 29. p That is, he that humbleth him selfe before God. q He compareth the slander of the wicked to sharpe swordes. r If the wicked be compelled at Gods workes to stop their mouthes, much more they that professe God. s He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, even in the greatest and the least, which is here called the seventh.

Whereas the wicked lament in their troubles, thou shalt have occasion to reioyce.

When we are in Gods fauour, all creatures shall serue vs.

God shall so blesse thee, that thou shalt have occasion to reioyce in all things, and not to be offended.

Though the children of God haue not alwaies this promise performed, yet God doeth recompense it other wise to their aduantage. Wee haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man lusteineth, commeth for his owne sinne.

the tongue, and thou shalt not bee afraid of destruction when it commeth.

But thou shalt laugh at destruction, and death, and shalt not bee afraid of the beast of the earth.

For the stones of the field shall bee in league with thee, and the beastes of the field shall be at peace with thee.

And thou shalt know that peace shall be in thy Tabernacle, and thou shalt visit thine habitation, and shalt not sinne.

Thou shalt perceiue also, that thy seed shall be great, and thy posterity as the grasse of the earth.

Thou shalt go to thy graine in a full age, as a rich of corne commeth in due season into the barn.

Lo thus haue we enquired of it, and so it is: heare this, and know it for thy selfe.

CHAP. VI.

Job answereth, that his paine is more grievous then his fault. He wisheth death. He complaineeth of his friends.

At Job answered, and said, That my griefe were well weighed, and my miseries were laid together in the balance!

For it would bee now heavier then the sand of the sea: therefore my words are swallowed vp.

For the arrows of the Almighty are in me, the venom wherof doeth drinke vp my spirit, and the terrors of God fight against me.

Doeth the wilde asse bray when he hath grasse? or loweth the ore when he hath fodder?

That which is vnseasonable, shall it be eaten without salt? or is there any taste in the white of an egge?

Such things as my soule refused to touch, as were sorowes, are my meat.

Wherfore I might haue my desire, and that God would grant mee the thing that I long for!

That is, that God would destroy me: that he would let his hand goe, and cut me off.

Then should I yet haue comfort, (though I burne with sorrow, let him not spare) because I haue not denied the words of the Holy one.

What power haue I that I should endure? or what is mine end, if I should prolong my life?

Is my strength the strength of stones?

Herein hee sinneth double, both in wishing thowrowe impatientie to die, and also in desiring of God a thing which was not agreeable to his will.

That is, let me die at once before I come to distrust in Gods promise through mine impatientie.

Hee feareth lest hee should be brought to inconueniences, if his sorowes should continue.

or is my flesh of brass?

Is it not so y there is in me no helpe: and that strength is taken from me?

He that is in misery, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

My brethren haue deceiued me as a brooke, and as the rising of the riuers they passe away.

Which are blackish with yce, and wher in the snow is hid.

But in time they are dried by with heat, and are consumed: and when it is hot, they faile out of their places.

Or they depart from their way and course, yea they vanitie and perish.

They that goe to Tema, considered them, and they that goe to Sheba, waited for them.

But they were confounded: when they hoped, they came thither and were ashamed.

Surely now are ye like vnto it: yee haue seene wy fearefull plague, and are afraid.

Was it because I said, Bring vnto mee? Or giue a reward to me of your libtance?

And deliuer me from enemies hand, or ransom me out of the hand of tyrants?

Teach mee, and I will holde my tongue: and cause me to vnderstand wher in I haue erred.

How steadfast are the words of righteousness: and what can any of you iustly reprove?

Do ye imagine to reprove words, that the talke of the afflicted should be as the wind?

Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

Now therefore be content to looke vpon me: for I will not lie before your face.

Turne, I pray you, let there bee none iniquitie, returne, I say, and yee shall see yet my righteousness in that behalfe. Is there iniquitie in my tongue? doeth not my mouth seele sorowes?

Shew me wher in I haue erred, and I will confesse my fault.

Hee that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they bee able to perswade him by reason.

Do you cauilt at my words, because I should be thought to speake foolishly, which am now in misery?

Consider whether I speake as one that is driuen to this impatientie through very sorrow, or as an hypocrite as you condemne me.

CHAP. VII.

Job sheweth the shortnes and misery of mans life.

Is there not an appointed time to man vpon earth? and are not his daies as the daies of an hireling?

As a seruant longeth for the shadowe, and as an hireling looketh for the end of his worke:

So haue I had as an inheritance the months of vanitie, and painefull nights haue bene appointed vnto me.

If I layd mee downe, I said, When shall I arise againe?

From moneth to moneth, and I haue looked for hope in vaine.

Haue I not sought to helpe my selfe as much as was possible.

Or, wisdom, or law.

He compareth those friends which comfort vs not in misery, to a brook which in summer when we need waters, is drie, in winter is hard frozen, and in the time of raine, when we haue no need

overfloweth with water.

They that passe thereby to goe into the hore countreies of Arabia, thinke to find water there to quench their thirst, but they are deceiued.

That is, like to this brooke, which deceiue them that thinke to haue water there in their need, as I looked for consolation at your hands.

He toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him comfort.

Hee that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they bee able to perswade him by reason.

Do you cauilt at my words, because I should be thought to speake foolishly, which am now in misery?

Consider whether I speake as one that is driuen to this impatientie through very sorrow, or as an hypocrite as you condemne me.

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Shew me wher in I haue erred, and I will confesse my fault.

Hee that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they bee able to perswade him by reason.

e This signifieth that his disease was rare and most horrible. d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him. e If thou beholdest me in thine anger, I shall not be able to stand in thy pieleness. f Shall no more enjoy this mortal life. g Seeing I can by no other means comfort my selfe, I will declare my griefe by words, and thus he speaketh as one ouercome with griefe of minde. h Am not I a poore wretch? what needest thou then to lay so much paine on me? i So that I can haue no rest night nor day. k He speaketh as one ouercome with sorrow and not of judgement, or of the examination of his faith. l Seeing my terme of life is so short, let me haue some rest and ease. m Seeing that man of himselfe is so vile, why doest thou giue him that honor to contend against him? Iob vseth all kindes of perswasion with God, that he might stay his hand. n After all temptations, saith burleth forth, and leaue Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tryed his faith. o That is, I shall be dead.

shall I arise? and measuring the evening, I am euen full with toiling to and fro vnto the dawning of the day.

5 My flesh is clothed with wormes and filthinesse of the dust, my skinne is rent, and become horrible.

6 My dayes are swifter then a weauers shuttle, and they are spent without hope.

7 Remember that my life is but a wind, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall see me no more: thine eyes are vpon me, and I shall be no longer.

9 As the cloude vanissheth and goeth away, so bee that goeth downe to the graue shall come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth but will speake in the trouble of my spirit, and muse in the bitterness of my minde.

12 Am I a sea? or a whale fish, that thou keepest me in ward?

13 When I say, My couch shall releeue me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me with dreames, and astonishest me with visions.

15 Therefore my soule chuseth rather to bee strangled and to die, then to be in my bones.

16 I abhorre it, I shall not line alway: spare me then, for my dayes are but vanitie.

17 What is man that thou dost magnifie him, and that thou settest thine heart vpon him?

18 And dost visite him euery morning, and triest him euery moment?

19 How long will it be yet thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue sinned, what shall I doe vnto thee? Thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why dost thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

22 I haue sinned, what shall I doe vnto thee? Thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

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25 And why dost thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

26 And why dost thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

27 And why dost thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

28 And why dost thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

29 And why dost thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

and he hath sent them into the place of their iniquitie.

5 Yet if thou wilt early seeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then surely hee will awake vp vnto thee, and hee will make the habitation of thy righteousness prosperous.

7 And though thy beginning be small, yet thy latter end shall greatly increase.

8 Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but of yesterday, and are ignorant: for our dayes vpon earth are but a shadow.)

10 Shall not they teach thee and tell thee, and utter the words of their heart?

11 Can a rush grow without myre? or can the grass grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe:

13 So are the pathes of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cast off, and his trust shall be as the house of a spider.

15 He shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The tree is greene before the Sunne, and the branches spread ouer the garden thereof.

17 The roots thereof are wrapped about the fountaine, and are selded about the house of bones.

18 If any plucke it from his place, and it deny, saying, I haue not seene thee,

19 Behold, it will reioyce by this meanes, that it may grow in another moose:

20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand.

21 Till hee haue filled thy mouth with laughter, and thy lips with ioy.

22 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

23 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

24 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

25 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

26 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

27 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

28 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

29 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

30 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

31 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

32 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

33 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

b That is, hath rewarded them according to their iniquity: meaning that Iob ought to be warned by the example of his children, that he offend not God. c That is, if thou turne betime, whiles God calleth thee to repentance. d Though thy beginnings be not so pleasant as thou wouldest desire, yet in the end thou shalt haue sufficient occasion to content thy selfe. e He will examine all antiquities, and he shall finde it true which he here saith. f Meaning, that it is not enough to haue the experience of our felices, but to be confirmed by the examples of them that went before vs. g As a rush cannot grow without myrre, so cannot the hypocrite, because he hath not faith which is moistened with Gods

h Which is to day, and to morrowe swept away. i Hee compareth the iust to a tree, which although it be removed out of one place vnto another, yet flourisheth: so the affliction of the godly ru neth to their profit. k That is, so that there remaine nothing there to proue whether the tree had growen there or no. l To be planted in another place, where it may growe at pleasure. m If thou bee godly, hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

n After all temptations, saith burleth forth, and leaue Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tryed his faith. o That is, I shall be dead.

p Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him. q If thou beholdest me in thine anger, I shall not be able to stand in thy pieleness. r Shall no more enjoy this mortal life. s Seeing I can by no other means comfort my selfe, I will declare my griefe by words, and thus he speaketh as one ouercome with griefe of minde. t Am not I a poore wretch? what needest thou then to lay so much paine on me? u So that I can haue no rest night nor day. v He speaketh as one ouercome with sorrow and not of judgement, or of the examination of his faith. w Seeing my terme of life is so short, let me haue some rest and ease. x Seeing that man of himselfe is so vile, why doest thou giue him that honor to contend against him? Iob vseth all kindes of perswasion with God, that he might stay his hand. y After all temptations, saith burleth forth, and leaue Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tryed his faith. z That is, I shall be dead.

aa He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

ab He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

ac He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

ad He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

ae He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

af He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

ag He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

ah He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

ai He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

aj He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

ak He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

al He declareth that their words which would diminish any thing from the iustice of God is but as a puffe of wind that vanissheth away.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner because God punissheth the wicked, and preserueth the good.

2 When answered Bildad the Shuhite, and said,

3 How long wilt thou talke of these things: and how long shall the words of thy mouth be as a mightie wind?

4 Dost thou peruerse iudgement? or dost thou the Almighty subuert iustice?

5 If thy sonnes haue sinned against him,

6 And if thy daughters haue committed fornication,

7 And if thou hast hated the word of the Lord,

8 Then shalt thou be destroyed, and thou shalt be counted among the wicked.

1 Iob declareth the mighty power of God, and that mans righteousness is nothing.

2 When Iob answered, and said,

3 I knowe verily that it is so: for how should man compared vnto God, be as iustified?

4 If he would dispute with him, he could not answer him one thing of a thousand.

5 If he would dispute with him, he could not answer him one thing of a thousand.

6 If he would dispute with him, he could not answer him one thing of a thousand.

7 If he would dispute with him, he could not answer him one thing of a thousand.

8 If he would dispute with him, he could not answer him one thing of a thousand.

1 As brittle as a
pot of clay.
m That is, reason
and vnderstand-
ing, and many
other gifts where-
by man excelleth
all earthly crea-
tures.
n That is, thy
fatherly care and
providence,
whereby thou
preferrest me and
without which I
should perish
straightway.
o Though I be
not fully able
to comprehend
these things, yet I
must needs con-
fesse that it is so.
p I will alway
walke in feare &
humilitie, know-
ing that none is
iust before thee.
q Job being sore
assaulted in this
battell betweene
the flesh and the
spirit, brasteth
out into these af-
fections, wishing
rather short days
then long paine.
r That is, diuer-
sities of diseases,
& in great abun-
dance, shewing
that God hath infinite meanes to punish man. f He willeth that
God would leaue off his affliction, considering his great miserie and
the breuitie of his life. t Hee speaketh thus in the person of a sin-
ner, that is ouercome with passions and with the feeling of Gods
iudgements, and therefore cannot apprehend in that state the mer-
cies of God and comfort of the resurrection. u No distinction be-
tweene light and darkenesse, but where all is very darkenesse in selfe.

thou destroy me?
9 Remember I pray thee, that thou hast
made me as the clay, and wilt thou bring
me into dust againe?
10 Hast thou not potized me out as milke,
and turned me to crubs like cheefe?
11 Thou hast clothed me with skinne and
flesh, and lopt me together with bones
and sinewes.
12 Thou hast given me life, and grace:
and thy visitation hath preserved my spirit.
13 Though thou hast hidde these things
in thine heart, yet I knowe that it is so with
thee.
14 If I haue sinned, then thou wilt
straitly looke vnto mee, and wilt not holde
me guiltlesse of mine iniquitie.
15 If I haue done wickedly, woe vnto
mee: if I haue done righteously, I will not
lift vp mine head, being full of confusion,
because I see mine affliction.
16 But let it increase: hunt thou me as a
lion: returne and shewe thy selfe maruel-
lous vpon me.
17 Thou renewest thy plagues against me,
and thou increasest thy wrath against mee:
thy changes and armies of sorowes are against
me.
18 Wherefore then hast thou brought me
out of the wombe? Oh that I had perished
and that none eye had seene me,
19 And that I were as I had not bene, but
brought from the wombe to the graue!
20 Are not my dayes few? let him cease,
and leaue off from me, that I may take a little
comfort.
21 Before I goe and shall not returne,
euen to the land of darkenesse, and shadow of
death:
22 Into a land, I say, darke as darknesse it
selfe, and into the shadow of death, where is
none order, but the light is there as darknesse.
I
23 He willeth that
God would leaue off his affliction, considering his great miserie and
the breuitie of his life. t Hee speaketh thus in the person of a sin-
ner, that is ouercome with passions and with the feeling of Gods
iudgements, and therefore cannot apprehend in that state the mer-
cies of God and comfort of the resurrection. u No distinction be-
tweene light and darkenesse, but where all is very darkenesse in selfe.

CHAP. XI.

1 Job is vniuersally reprehended of Zophar. 7 God
is incomprehensible. 14 He is mercifull to the repen-
tant. 18 Their assurance that liue godly.
Then answered Zophar the Naamathite,
and sayd,
2 Should not the multitude of wordes
bee answered? or should a great talker bee
iustified?
3 Should men holde their peace at thy
reproch? and when thou mockest others, shall
none make thee ashamed?
4 For thou hast sayd, My doctrine is
pure, and I am cleane in thine eyes.
5 But oh, that God would speake and
open his lips against thee!
6 That he might shew thee the secrets

of wisdom, how thou hast desired double,
according to right knowledge: that thou shalt knowe
that God hath forgotten thee for thine iniquitie.
7 Canst thou by searching find out God?
canst thou finde out the Almighty to his per-
fection?
8 The heauens are his, what canst thou
doe? it is deeper then the hell, how canst
thou know it?
9 The measure thereof is longer then
the earth, and it is broader then the sea.
10 If he cut off and shut vp, or gather
together, who can turne him backe?
11 For he knoweth vaine men, and seeth
iniquitie, and him that vnderstandeth no-
thing.
12 Yet vaine man would be wise, though
man new borne is like a wilde asse colt.
13 If thou prepare thine heart, and
stretch out thine hands toward him:
14 If iniquitie be in thine hand, put it
farre away, and let no wickednesse dwell in
thy tabernacle.
15 Then truly shalt thou lift up thy face
without spot, and shalt be stable, and shalt
not feare.
16 But thou shalt forget thy misery, and
remember it as waters that are past.
17 Thine age also shall appeare more
cleare then the noone day: thou shalt shine
and be as the morning.
18 And thou shalt be holde, because there
is hope: and thou shalt dig pits, and shalt lie
downe safely.
19 For when thou takest thy rest, none
shall make thee afraid: yea, many shall make
sure vnto thee.
20 But the eyes of the wicked shall faile,
and their refuge shall perish, and their hope
shall be as the smoke of a pipe.

CHAP. XII.

1 Job accuseth his friends of ignorance. 7 He de-
clareth the might and power of God, 17 and how he
changeth the course of things.
Then Job answered and sayd,
2 In deede because that yet are the
people onely, wisdom must die with you.
3 But I haue vnderstanding as well as
you, and am not inferior vnto you: yea, who
knoweth not such things?
4 I am as one mocked of his neigh-
bour, who calleth vpon God, and he hear-
eth him: the iust and the vpright is laughed
to scorne.
5 Yee that is ready to fall, is as a lampe
despised in the opinion of the rich.

Pro. 14. 3. b He reproveth these his friends of two faults: the one,
that they thought they had better knowledge then indeed they had
and the other, that in stead of true consolation, they did deride and
despise their friend in his aduersitie. c The which neighbour being
a mocker, & a wicked man, thinketh that no man is in Gods fauour
but he, because hee hath all things that he desireth. d As the rich
esteemeth not a light or torch, that goeth out, so is he despised that
fallenth from prosperitie to aduersitie.

d That is, this
perfection of
God: and if man
bee not able to
comprehend the
height of the
heaven, the depth
of hell, the length
of the earth, the
breadth of the sea,
which are but
creatures: how
can he attaine to
the perfection of
the Creator?
e If God should
turne the state of
things, and esta-
blish a new order
in nature, who
could controll
him?
f That is, with-
out vnderstand-
ing to that what-
soever gifts he
hath afterward,
come of God, &
not of nature.
g If thou repent,
pray vnto him,
h Renounce
thine owne euill
workes, and see
that they offend
not God, ouer whom thou hast charge. i He declareth what quiet-
nesse of conscience and successe in all things such shall haue, which
turneth to God by true repentance. Luit. 26. 5, 6. k Hee sheweth
that contrary things shall come vnto them that do not repent.

a Because you
seele not that
which you speak
you thinke the
whole standeth
in words and so
flatter your selues
as though none
knew any thing,
or could know
but you.

† *Ebr. to whom*

God hath brought

in with his hand.

e He declareth

to them that did

dispute against

him, that their

wisdom is com-

mon to all, and

such as the very

bruit beasts doe

dayly teach.

|| *Or. Ieſu.*

f He exhorteth

them to be wise

in iudging, and

as well to know

the right vſe why

God hath giuen

them eares, as

hee hath done a

mouth.

g Though men

by age, and con-

tinuance of time

attaine to wiſe-

dome, yet it is

not comparable

to Gods wiſe-

dome, nor able

to comprehend

his iudgements,

wherein he an-

ſwereth to that,

which was alled-

ged, Chap. 8. 8.

h He ſheweth

that there is no-

thing done in this

world without

Gods will & or-

dinance: for elſe

he ſhould not be

almightie.

i He taketh wiſe-

dome from them

k He abateh

the honour of

Princes and brin-

geth them into

the ſubiection of

others.

l He cauſeth that their words have no credite, which is, when he will

puniſh ſinne. *m* In this diſcourſe of Gods wonderfull workes, Iob

ſheweth that what ſoeuer is done in this world both in the order, and

change of things, is by Gods will and appointment: wherein he de-

clareth that hee thinketh well of God, and is able to ſet forth his

power in words, as they that reaſoned againſt, were.

6 The tabernacles of robbers doe moſt per, and they are in ſafeſte, that prouoke God, † whom God hath enriched with his hand.

7 Aſke now the beaſtes, * and they ſhall teach thee, and the ſonles of the heauen, and they ſhall tell thee:

8 Dſpeake to the earth and it ſhal ſhew thee: or the ſiſhes of the ſea, and they ſhall declare vnto thee.

9 Who is ignorant of all theſe, but that the hand of the Lord hath made theſe?

10 In whoſe hand is the ſoule of euery li- uing thing, and the breath of all mankind.

11 Doth not the eares diſcerne words? and the mouth taſte meate for it ſelte?

12 Among the ſancient is wiſedome, and in the length of dayes is vnderſtanding.

13 With him is wiſedome and ſtrength: he hath counſell and vnderſtanding.

14 Behold, hee will breake downe, and it cannot be build: he ſhutteth a man vp, and he cannot be looſed.

15 Beholde, hee withholderh the waters, and they die vp: but when he ſendeth them out, they deſtroy the earth.

16 With him is ſtrength and wiſedome: hee that is deceiued, and that deceiueth, are his.

17 Hee cauſeth the counſellers to goe as ſpoyle, and maketh the iudges fooles.

18 Hee looſeth the collar of kings, and girdeth their loynes with a girdle.

19 He leadeh away the princes, as a pray, and owerhthroweth the mighty.

20 Hee taketh away the ſpeech from the faithfull counſellers, and taketh away the iudgement of the ancients.

21 He powreth contempt vpon princes, & maketh the ſtrength of the mighty weak.

22 Hee diſcouereth the deepe places from their darkeneſſe, and bringeth forth the ſhadow of death to light.

23 Hee increaſeth the people, and deſtroyeth them: he enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the heares of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wiſedome out of the way.

25 They grope in the darke without light: and he maketh them to ſtagger like a drunken man.

l He cauſeth that their words have no credite, which is, when he will puniſh ſinne. *m* In this diſcourſe of Gods wonderfull workes, Iob

ſheweth that what ſoeuer is done in this world both in the order, and

change of things, is by Gods will and appointment: wherein he de-

clareth that hee thinketh well of God, and is able to ſet forth his

power in words, as they that reaſoned againſt, were.

CHAP. XIII.

1 Iob compareth his knowledge with the experi- ence of his friends. *16* The penitent ſhal be ſaued and the hypocrite condemned. *20* Hee prayeth vnto God

that he would not handle him rigorouſly.

L De, mine eye hath ſeene all this: mine eare hath heard and vnderſtood it.

2 I know alſo as much as you know: I am not inferiour vnto you.

3 But I will ſpeake to the Almighty,

and I deſire to diſpute with God.

4 For indeede reſorſe lies, and all you are phyſicians of no value.

5 O, that you would hold your tongue that it might bee imputed to you for wiſe- dome.

6 Now heare my diſputation, and giue eare to the arguments of my lips.

7 Will ye ſpeake wickedly for Gods defence, and talke deceitfully for his cauſe?

8 Will ye accept his perſon? or will ye contend for God?

9 Is it well that he ſhould ſeek of you? will ye make a lie for him, as one lieth for a man?

10 We will ſurely reprove you, if ye doe ſecretly accept any perſon.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Pour memories may bee compared vnto aſhes, and your bodies to bodies of clay.

13 Holde your tongues in my preſence, that I may ſpeake, and let come vpon what will.

14 Wherefore do I take my fleſh in my teeth, and put my ſoule in mine hand?

15 For, though he ſlay me, yet will I truſt in him, and I will reprove my wayes in his ſight.

16 He ſhall be my ſaluation alſo: for the hypocrite ſhall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Beholde now: if I prepare mee to iudgement, I know that I ſhall bee iuſti- fied.

19 Who is he that will pleade with me: for if I now hold my tongue, I die.

20 But do not theſe two things vnto me: then will I not hide my ſelfe from thee:

21 * Will draw thine hands from me, and let thy feare make me afraid.

22 Then call thou, and I will anſwere: or let me ſpeake, and anſwere thou me.

23 How many are mine iniquities and ſinnes? ſhew mee my rebellion, and my ſinne.

24 Wherefore hideſt thou thy face, and takeſt me for thine enemy?

25 Will thou breake a leaſe diſtuen to and fro? and wilt thou purſue the drie ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the iniqui- ties of my youth.

27 Thou putteſt my ſette alſo in the ſtocke, and lookeſt narrowly vnto all my pathes, and makeſt the print thereof in the ſeales of my ſette.

28 Such one conſumeth like a rotten thing, and as a garment that is moth-eaten.

29 Thou ſhalt puniſh me for my ſinnes. *30* If I defend not my cauſe, euery man will condemne mee. *31* Hee ſheweth what theſe two things are.

32 His pangſ thus moue him to reaſon with God, not denying but that he had ſinned: but he deſireth to vnderſtand what were his great ſinnes, that had deſerued ſuch rigour, wherein he offended, that he would know a cauſe of God why hee did puniſh him.

33 Thou puniſheſt mee now for the faults that I committed in my youth.

34 Thou makeſt me thy priſoner, & doeſt to preſſe me that I cannot rirre hand nor ſoothe. *35* *Ebr. 7. 101.*

a For although

he knewe that

God had a iuſtice

which waſmani-

fell in his ordi-

nary working, &

another in his ſe-

cret counſell, yet

would he utter

his affection to

God, becauſe he

was not able to

vnderſtand the

cauſe why he

did thus puniſh

him.

b You doe not

well apply your

medicine to the

diſeaſe.

c He condem-

neth their zeale

which had not

knowledge nei-

ther regarded

they to comfort

him, but alway

grated on Gods

iuſtice, as though

it was not eu-

idently ſcene in

Iob, except they

had vnderſtand-

ed the proba-

tion thereof.

d Your ſame

ſhall come to

nothing.

e Is not this a

maniſt ſigne of

mine affliction,

and that I doe

not complaine

without cauſe,

ſeeing that I am

thus tormented

as though I

ſhould teare

mine owne fleſh,

and put my life

in danger?

f Whereby he

declareth that

he is not an hy-

pocrite, as they

charged him.

g That is, clea-

red, and not caſt

off for my ſinnes,

as you reaſon,

h To proue that

God doeth thus

puniſh me for my ſinnes. *i* If I defend not my cauſe, euery man

will condemne mee. *k* Hee ſheweth what theſe two things are.

l His pangſ thus moue him to reaſon with God, not denying but that he had ſinned: but he deſireth to vnderſtand what were his great ſinnes, that had deſerued ſuch rigour, wherein he offended, that he would know a cauſe of God why hee did puniſh him.

m Thou puniſheſt mee now for the faults that I committed in my youth.

n Thou makeſt me thy priſoner, & doeſt to preſſe me that I cannot rirre hand nor ſoothe. *35* *Ebr. 7. 101.*

CHAP. XIII.

1 Job describeth the shortnesse and miserie of the life of man. 14 Hope sustineth the godly. 22 The condition of mans life.

a Taking occasion of his aduersaries words, he describeth the state of mans life from his birth to his death.

Chap. 8. 9.

Psal. 144. 4.

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit.

Psal. 51. 5. 7.

c Vntill the time that thou hast appointed for him to die, which he desireth as the hireling waiteth for the end of his labour to receive his wages

d He speaketh not here, as though he had not hope of h: immortalitie, but as a man in extreme paine, when reason is overcome by afflictions and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines, and take me to mercie.

g Meaning vnto the day of the resurrection when he should be changed and renewed.

h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies, and answer when thou callest me.

Proverbs 5. 21. i Thou layest them altogether, and sufferest none of my sinnes unpunished.

k He murmureth through the impaciency of the flesh against God, as though he used as great severity against him as against the hard rocks, or waters that overflow, so that hereby all the occasion of his hope is taken away.

M An that is boine of woman, is of short continuance, and full of trouble.

2 Hee shooreth forth as a flower, and is cut downe: he vanissheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such one, and causest me to enter into iudgement with thee.

4 Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from I & n that he may cease vntill his desired day, as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the roote of it waxe old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 But man is like, and dieth, and man perissheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and dryeth vp,

12 So man sleepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe mee secret, vntill thy wrath were past, and wouldest giue mee terme, and remember me:

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till: my changing shall come.

15 Thou shalt call mee, and I shall answer thee: thou louest the worke of thine owne hands.

16 But now thou numbrest my steps, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the rocke that is remoued from his place;

19 As the water breaketh the stones, when thou overflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou callest him away.

21 And he knoweth not if his sinnes shall be honourable, neither shall hee understand concerning them, whether they shall bee of low degree,

22 But while his flesh is vpon him, hee shall be sorrowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because hee ascribeth wisdom and purenesse to himselfe. 16 He describeth the curse that falleth on the wicked, reckning Iob to bee one of the number.

T Ven answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the winde, and fill his belly with the East winde?

3 Shall he dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testify against thee.

7 Art thou the best man that was boine, and wast thou made before the hills?

8 Hast thou heard the secret counsell of God, and doest thou restraîne wisdom to thyselfe?

9 What knowest thou that wee know not? and understandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of Gods small vnto thee? is this thing strange vnto thee?

12 Why doest thine heart take thee away, and what doe thine eyes mean,

13 That thou answerest to God at thy pleasure, and bringest such words out of thy mouth?

14 What is man, that he should be cleane? and he that is boine of woman, that he should be iust?

15 Behold, he found no stedfastnesse in his iaints: yea the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue scene:

18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret.

19 To whom alone the land was giuen, and no stranger passed through them.

20 The wicked man is continually as one that travaileth of child, and the number of yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of darkenes: for he seeth the sword before him.

23 He wandereth to and fro for bread,

1 Yet whiles he liueth, he shall be in paine and miserie.

a That is, vaine words, and without consolation.

b Meaning, with matters that are of none importance, which are forgotten as soon as they are vttered, as the East wind drieth vp the moisture as soon as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers & contemners of God.

e That is, the most ancient and so by reason the most wise?

f Art thou onely wise?

g He accuseth Iobs pride and ingratitude, that will not be comforted by God, nor by their counsell.

h Why doest thou stand in thine owne conceit?

i Elv. in thy spirit. His purpose is to proue that Iob as an vnjust man and an hypocrite is punished for his sinnes, like as hee did before Chap.

4. 18.

k Which hath a desire to sinne,

as he that is thirstie to drinke. l Who by their wisdom so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone. m The cruell man is euer in danger of death, and is neuer quiet in conscience. n Out of that miserie whereinto he once falleth. o God doeth not onely impoverish the wicked oftentimes: but even in their prosperitie hee punisheth them with a greedinesse euermore to gather: which is a beggerie.

p Hee sheweth what weapons God useth against the wicked which lift vp themselves against him, to wit, terror of conscience, and outward afflictions.

q That is, he was so puffed up with great prosperitie and abundance of all things that he forgat God: noting that Job in his felicitie had not this true feare of God.

r Though he build and repaire ruinous places to get him fame, yet God shal bring all to nought, & turne his great prosperitie into extreme misery.

s Meaning, that his sumptuous building should neuer come to perfection.

t He standeth so in his owne conceit, that he will giue no place to good counsel, therefore his own pride shal bring him into destruction.

u As one that gathereth grapes before they be ripe.

x Which were built or maintained by pawning and bribery.

y And therefore all their vaine deuices shall turne to their owne destruction.

CHAP. XVI.

1 Job mooued by the importunitie of his friends, Counteth in what extremitie hee is, 19 And taketh God to witnesse of his innocencie.

B Ut Job answered, and sayd, I haue oft times heard such things: miserable comforters are ye all.

3 Shall there be none end of wordes of winde? or what maketh thee bolde so to answer?

4 I could also speake as yee doe (but would God your soules were in my sockets stead) I could keepe you company in speaking, and could shake mine head at you.

5 But I would strengthen you with my mouth, and the comfort of my lips should allwaie your sorrow.

6 Though I speake, my sorrow cannot be allwaged: though I cease, what release haue I?

7 But now he maketh mee wearie: O God, thou hast made all my congregation desolate,

where hee may: he knoweth that the pay of darkenesse is prepared at hand.

24 Affliction and anguish shall make him afraid: they shall preuaile against him as a king ready to the battell.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, even vpon his necke, and against the most thicke part of his shield.

27 Because he hath couered his face with his fatnesse, and hath collops in his flanke.

28 Though hee dwell in desolate cities and in houses which no man inhabiteth, but are become haapes.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth.

30 He shall neuer depart out of darkenesse: the flame shall die by his branches, and hee shall goe away with the breath of his mouth.

31 He beleueth not that hee erreth in vanitie: therefore vanitie shall bee his change.

32 His branch shall not be greene, but shal be cut off before his day.

33 God shall destroy him as the vine her soueraine grape, and shall cast him off, as the olive doeth her flower.

34 For the congregation of the hypocrite shall bee desolate, and fire shall deuoure the houses of ribbes.

35 For they conceale mischief, and bring forth vanitie, and their belly hath prepared deceit.

a Which serue for vain ostentation, and for no true comfort.

b Or Eliphaz did reply against Jobs answer.

c I would you felt that which I doe.

d That is, make at your miserie, as you do at mine.

e If this were in my power yet would I comfort you, and not doe as yee doe to mee.

f If they would say, Why dost thou not then comfort thy self? he answereth that the iudgements of God are more heauie, then hee is able to allwaie either by words or silence.

g Meaning God.

h That is, destroyed most of my family.

8 And hast made mee full of winckles, which is a witnesse thereof, and my leannes riseth vp in mee, testifying the same in thy face.

9 His wrath hath torne mee, and he hateth mee, and gnaweth vpon mee with his teeth: mine enemies hath sharpened his eyes against mee.

10 They haue opened their mouthes vpon mee, and smitten mee on the cheeke in reproch: they gathered themselves together against mee.

11 God hath deliuered me to the vnjust, and hath made mee to turne out of the way by the hands of the wicked.

12 I was in wealth, but he hath brought mee to nought: hee hath taken mee by the necke, and beaten me, and set me as a marke for himselfe.

13 His archers compass me round about: hee cutteth my remedies, and doeth not spare, and powreth my gall vpon the ground.

14 He hath broken mee with one breaking vpon another, and runneth vpon mee like a gyant.

15 I haue sowed a sackcloth vpon my skinne, and haue abased mine house vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes.

17 Though there bee no wickednesse in mine hands, and my prayer be pure.

18 O earth, couer not thou my blood, and let my crying finde no place.

19 For loe, now my witnesse is in the heauen, and my record is on hie.

20 My friends speake eloquently against mee: but mine eye powreth out teares vnto God.

21 Oh that a man might pleade with God, as a man with his neighbour!

22 For the yeres accounted come, and I shall goe the way, whence I shal not returne.

condemne mee, yet God is witnesse of my cause.

u Vse painted words in stead of true consolation.

x Thus by his great torments he is caried away, and brauesth our into passions, and speaketh vnadvisedly, as though God should intreate man more gently, seeing he hath but a short time here to liue.

CHAP. XVII.

1 Job saith that hee consumeth away, and yet doeth patiently abide it.

10 Hee exhorteth his friends to repentance.

13 Shewing that he looketh but for death.

My breath is corrupt: my dayes are cut off, and the graue is ready for me.

2 There are none but mockers with me, and mine eye continueth in their bitterness.

3 Lay downe now and put me in surety for thee: who is hee, that will touch mine hand?

4 For thou hast hid their heart from vnderstanding: therefore shalt thou not let them vp on hie.

vexe me.

c He reasoneth with God as a man becometh himselfe, to the intent that his cause might be brought to light.

d And answers for thee?

e That these mine afflictions are thy iust iudgements, though man know not the cause.

i In token of sorrow and griefe.

k That is, God by his wrath: and in this diuersitie of words and his stile, he expresseth how grievous the hand of God was vpon him.

l That is, hath handled me most concepnously for so limiting on the cheeke signified, 1. King. 22. 24. mar. 14. 65.

m They haue led me whither they would.

n His manifold afflictions.

o I am wounded to the heart.

p Meaning, his glory was brought low.

q Signifying, that he is not able to comprehend the cause of this his grievous punishment.

r That is, vnfaired, and without hypocrisie.

s Let my sinne be knownen, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour.

t Though man

u Vse painted words in stead of true consolation.

a In stead of comfort, being now at deaths doore, hee had but them that mocked at him, and discouraged him.

b I see still that they seeke but to deuide himselfe, to the end that his cause might be brought to light.

d And answers for thee?

e That these mine afflictions are thy iust iudgements, though man know not the cause.

f He that flattereth a man, and onely iudgeth him happye in his prosperitie, shall not himselfe onely, but in his posteritie be punished. g God hath made all the world to speake of me, because of mine afflictions, h That is, as a continual sound in their eares. i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, and know what shall be the reward of the hypocrite. k That is, will not be discouraged, considering that the godly are punished as well as the wicked. l Iob speaketh to them three that came to comfort him. m That is, haue brought mee sorrow in stead of comfort. n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them. p All worldly hope and prosperitie faile, which you say, are only signes of Gods fauour: but seeing, that these things perish, I set my hope in God, and in the life euermlasting.

CHAP. XVIII.

1 Bildad rehearseth the paines of the vnfaithfull and wicked.

a Which count your selues iust, as Chap. 12. 4. b Who you take to be but beasts, as Chap. 12. 7. c That is, like a mad man, d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men? e When the wicked is in his prosperitie then God changeth his state: and this is his ordinarie working for their finnes. f Meaning, that the wicked are in continual danger. **T**hen answered Bildad the Shuhite, and said, **2** When will ye make an end of your words? **3** Cause vs to vnderstand, and then we will speake. **4** Wherefore are we counted as beasts, and are vile in your sight? **5** Thou art as one that teareth his soule in his anger. Shall the earth be forsaken for thy sake? or the rocke remoued out of his place? **6** Yea, the light of the wicked shall be quenched, and the sparke of his fire shall not shine. **7** The light shall bee darke in his dwelling, and his candle shall be put out with him. **8** The steps of his strength shall bee restrained, and his owne counsell shall cast him downe. **9** For hee is taken in the net by his secte, and hee walketh vpon the snares. **10** The green shall take him by the heele, and the thistle shall come vpon him. **11** A snare is laid for him in the ground, and a trap for him in the way. **12** Fearfullnesse shall make him afraid on euery side, and shall distress him to his feet.

13 His strength shall bee as famine: and destruction shall be ready at his side. **14** He shall denoure the inner parts of his skinne, and the first borne of death shall denoure his strength. **15** His hope shall be rooted out of his dwelling, and shall cause him to goe to the King of feare. **16** Hee shall dwell in his house (because it is not his) and bymestone shall be scattered vpon his habitation. **17** His rootes shall be dried vpon beneath, and about shall his branch be cut downe. **18** His remembrance shall perish from the earth, and hee shall haue no name in the streets. **19** They shall drue him out of the light vnto darkenesse, and chase him out of the world. **20** Hee shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings. **21** The posteritie shall be astonished at his day, and feare shall come vpon the ancient. **22** Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reprooueth his friends, 15 and reciteth his miseries and grievous paines. 25 Hee affirmeth himselfe of the generall resurrection.

But Iob answered, and sayd, **1** How long will ye vex my soule, and torment me with words? **2** Yee haue now ten times reproched me, and are not ashamed: yee are impudent toward me. **3** And though I had indeed erred, mine error remaineth with me. **4** But indeed if you will aduance your selues against me, and rebuke mee for my reproch, **5** Knowe now, that God hath overthrown me, and hath compassed mee with his net. **6** Behold, I cry out of violence, but I haue none answer: I crye, but there is no iudgement. **7** Hee hath hedged by my way that I cannot passe, and hee hath let darkenesse in my paths. **8** Hee hath spoiled me of mine honour, and taken the crowne away from mine head. **9** Hee hath destroyed mee on euery side, and I am gone: and he hath remoued mine hope like a tree. **10** And he hath kindled his wrath against me, and cometh me as one of his enemies. **11** His armies came together, and made their way vpon mee, and camped about my tabernacle. **12** Hee hath remoued my brethren farre from mee, and also mine acquaintances were strangers vnto me. **13** My neighbours haue forsaken mee, and my familiars haue forgotten me. **14** They that dwell in mine house, and my maydes tooke me for a stranger: for I was a stranger in their light. **15** I called my seruant, but he would not answer, **16** I called my seruant, but he would not

g That which should nourish him, shall be consumed by famine. h That is, some strong & violent death shall consume his strength, or as the Hebrew word signifieth, his members or parts. i That is, with most great feare. k Meaning, not true y come by. l Though all the world would fauour him, yet God would destroy him & his. m He shall fall from prosperitie to aduersitie. n When they shall see what came vnto him.

a That is, many times, as Nehe. 4. 12. b That is, I myselfe shall be punished for it, or you haue not yet comforted it. c He brasteth out againe into his passions, and beareth still, that his affliction cometh of God though he be not able to feele the cause in himselfe. d Meaning, out of his afflictions. e Meaning his children, and whatsoeuer was deare vnto him in this world. f Which is plucked vp, and hath no more hope to grow. g His manifold afflictions. h Mine household seruants: by all these losses Iob sheweth, that touching the flesh he had great occasion to be moued.

l Which were hers and mine.
k Besides these great losses and most cruell vnkindnesse, he was touched in his owne person as followeth.
l All my flesh was consumed, m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, especially ye which should comfort me.
n Is it not enough that God deeth punish me, except you by reproches increase my sorrow?
o To see my body punished, except yet trouble my minde?
p He protesteth that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemer, as they judged him.

q I doe not so iustifie my selfe before the world, but I knowe that I shall come before the great iudge, who shall be my deliuerer, and sauiour. r Herein Iob declareth plainly that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection. s Though his friends thought that he was but persecuted of God for his sins, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others. t God will be reuenged of this hastie iudgement, whereby yee condemne me.

CHAP. XX.

1 Zophar sheweth that the wicked and the courteous shall haue a short end, 22 Though for a time they flourish.

a He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, & because he thought he had knowledge sufficient to confute him.

b His purpose is to proue Iob to be a wicked man & an hypocrite, because God punished him, and changed his prosperitie into aduersitie,

Then answered Zophar the Naamathite, and said.

2 Doubtlesse my thoughts cause mee to answer, and therefore I make hast.

3 I haue heard the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answer.

4 Knowest thou not this of olde? and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall hee perish for euer, like his downe, and they which haue seene him shall say, Where is he?

8 Hee shall flee away as a dreame, and they shall not finde him, and shall passe a

way as a vision of the night.

9 So that the eye which had seene him, shall see no more, and his place shall see him no more.

10 His children shall flatter the poore, and his hands shall restore his substance.

11 His bones are full of the sinne of his youth, and it shall lie downe with him in the dust.

12 When wickednesse was sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but keepe it close in his mouth:

14 Then his meat in his bowels was turned: the gall of Aspes was in the middes of him.

15 Hee hath deuoured substance, and hee shall vomit it: for God shall drawe it out of his belly.

16 Hee shall sucke the gall of Aspes, and the vipers tongue shall slay him.

17 Hee shall not see the rivers, nor the floods and streames of honey and butter.

18 Hee shall restore the labour, and shall deuoure no more: even according to the substance shall be his exchange, and he shall enioy it no more.

19 For hee hath vndone many: hee hath forsaken the poore, and hath spoiled houses which he builded not.

20 Surely hee shall seeke no quietnesse in his body, neither shall hee desire of that which he desired.

21 There shall none of his meat be left: therefore none shall hope for his goods.

22 When hee shall be filled with his abundance, hee shall be in paine, and the hand of all the wicked shall assaile him.

23 Hee shall be about to fill his belly, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, even vpon his meate.

24 He shall flee from the vpon weapons, & the bow of Steele shall strike him through.

25 The arrow is drawen out, and cometh forth of the body, and shinerh of his gall, so feare cometh vpon him.

26 All darkenesse shall be hid in his secret places: the fire that is not blown, shall deuoure him, & that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes, and the earth shall rise vp against him.

28 The increase of his house shall goe away: it shall flowe away in the day of his wrath.

29 This is the portion of the wicked man from God, and the heritage that hee shall haue of God for his words.

after God will take it from them, and cause them to make restitution, so that it is but an exchange. k Hee shall leave nothing to his posteritie. l The wicked shall never be at rest: for one wicked man shall seeke to destroy another. m Some read, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab. n Some reade of the quier. o All feare and sorrow shall light vpon him, when he thinketh to escape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning the children of the wicked shall flow away like rivers, and be disperfed in diuers places. r Thus God will plague the wicked. s Against God, thinking to excuse himselfe, and to escape Gods hand.

c Whereas the father through ambition and ranny oppressed the poore, children through pouerty and misery shall seeke fauour at the poore.

d So that the thing which he hath taken away by violence shall be restored againe by force.

e Meaning, that he shall cary nothing away with him, but his sin.

f As poison that is sweete in the mouth, bringeth destruction, when it cometh into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g He compareth euil gotten goods to the venime of Aspes, which serpent is most dangerous: noting that Iobs great riches were not truly come by, and therefore God did plague him iustly for the same.

h Though God giue to all other abundance of his blessing yet he shall haue no part thereof.

i That is, these raueners and spoylers of the poore shall enioy their theft but for a time: for

CHAP.

7 *Iob declareth how the prosperitie of the wicked maketh him proud: 8 Informeth that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.*

a Your diligent marking of my words shall be to me a great consolation. b As though he would say, I doe not talke with man but with God, who will not answer me, and therefore my mind must needs be troubled. c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence. d Iob proveth against his aduersaries, that God punisheth not straightway the wicked, but oftentimes giueth them long life & prosperitie so that we must not iudge God iust or vniust by the things that appeare to our eye. e They haue store of children, lusty and healthfull: and in these points he answereth to that which Zophar alledged before. f Not being tormented with long sicknesse. g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt with all, then they that loue him. h It is not their own, but God onely lendeth it vnto them. i God keepe me from their prosperitie. k When God recompenseth his wickednes, he shall know that his prosperitie was but vanity. l Whosendeth to the wicked prosperitie, and punisheth the godly. m Meaning, the wicked.

B At Iob answered, and sayd, 2 Heare diligently my wordes, and this shall be in stead of your consolations. 3 Suffer mee that I may speake, and when I haue spoken, mocke on. 4 Doe I direct my talke to man? If it were so, how should not my spirit be troubled? 5 Marke mee, and bee abashed, and lay your hand vpon your mouth. 6 Euen when I remember, I am afraid, and feare taketh hold on my flesh. 7 Wherefore doe the wicked liue, and waxe old, and grow in wealth? 8 Their seede is established in their sight with them, and their generation before their eyes. 9 Their houses are peaceable without feare, and the rod of God is not vpon them. 10 Their bullocke gendereth, and faileth not: their cow calueth, and casteth not her calfe. 11 They send forth their children like sheepe, and their sonnes daunce. 12 They take the tabret and harpe, and reioyce in the sound of the Organs. 13 They spend their dayes in wealth, and suddenly they goe downe to the graue. 14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes. 15 Who is the Almighty, that we should serue him? and what profit should we haue, if we should pray vnto him? 16 For their wealth is not in their hand, therefore let the counsell of the wicked be farre from me. 17 How oft shall the candle of the wicked bee put out? and their destruction come vpon them? he will diuide their liues in his wrath. 18 They shall bee as stubble before the winde, and as chaffe that the storme carrieth away. 19 God will lay by the sorrow of the father for his children: when he rewardeth him, he shall know it. 20 His eyes shall see his destruction, and hee shall drinke of the wrath of the Almighty. 21 For what pleasure hath he in his house after him, when the number of his monthes is cut off? 22 Shall any teach God knowledge, who indgeth the highest things? 23 One dieth in his full strength, bring in all ease and prosperitie.

that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt with all, then they that loue him. h It is not their own, but God onely lendeth it vnto them. i God keepe me from their prosperitie. k When God recompenseth his wickednes, he shall know that his prosperitie was but vanity. l Whosendeth to the wicked prosperitie, and punisheth the godly. m Meaning, the wicked.

24 His breasts are full of milke, and his bones runne full of marrow.

25 And another dieth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises, wherewith ye doe me wrong.

28 For ye say, Where is the Princes house? and where is the Tabernacle of the wicked dwelling?

29 May ye not aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, and they shall bee brought forth to the day of wrath.

31 Who shall declare his way to his face, and who shall reward him for that hee hath done?

32 Pet shall he be brought to the grane, and remaine in the heape.

33 The stonie valley shall be sweet vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort ye mee in baينه, seeing in your answers there remaine but lies?

wicked flourish heere, yet God will punish him in the last day. f Though men doe flatter him, and none dare reprove him in this world, yet death is a token, that God will bring him to an account. g He shall be glad to lie in a stonie pit, which before could not be content with a royall pallace. u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CH AP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 Hee accuseth him of vnicuersalnesse, 13 And that he denied Gods providence. 21 He exhorteth him to repentance.

Then Eliphaz the Temanite answered, and sayd,

2 May a man be profitable vnto God, as he that is wise, may be profitable to himselfe?

3 Is it any thing vnto the almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes upright?

4 Is it for feare of thee that he will excuse thee? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for naught, & spoiled the clothes of the naked.

7 To such as were weary, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mighty man had the earth, and he that was in authority dwelt in it.

9 Thou hast cast out widows empty, & the armes of the fatherlesse were broken.

10 They for shares were round about thee, and feare shall suddenly trouble thee:

11 Darkness that thou shouldst not see, and abundance of waters shall couer thee.

12 Ask not God on his side in the heauen: and

but wrong. e Thou hast not onely not shewed pittie, but oppressed them. f That is, manifold afflictions. g He accuseth Iob of impietie and contempt of God, as though he would say, Iob, if thou passe not for men, yet consider the height of Gods maiestie.

n To wit, the godly.

o As concerning their bodies: and thus he speaketh according to the common iudgement.

p Thus they called Iobs house in derision, concluding that it was destroyed because hee was wicked.

q Which through long traveling haue experience and to kens thereof, to wit, that the wicked do prosper, and the godly liue in affliction.

r Though the

Though men doe flatter him, and none dare reprove him in this world, yet death is a token, that God will bring him to an account.

He shall be glad to lie in a stonie pit, which before could not be content with a royall pallace.

Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

Chapter 35, 7.

Left thou shouldst reprove or hurt him?

Thou hadst bin cruell and without chauntie, and wouldest do nothing for the poore, but for thine owne advantage.

When thou wast in power & authority thou didst not iustice,

h. That so much the more by that excellent worke thou mayest feare God, and reverence him.

i. He reproveth Job as though he denied Gods providence, and that he could not see the things that were done in this world.

k. How God hath punished them from the beginning?

l. He prooveth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

m. He answereth to that which Job had sayd, Chap. 21. 7. that the wicked have prosperitie in this world: desiring that he might not be partaker of the like.

n. The iust reioyce at the destruction of the wicked for two causes: first because God sheweth himselfe Iudge of the world, and by this meanes continueth his honour and glory.

secondly, because God sheweth that he hath care over his, in that he punisheth their enemies.

o. That is, the state and preservation of the godly is hid vnder Gods wings.

p. Meaning, of the wicked.

q. He exhorteth Job to repentance and to returne to God.

r. God will restore vnto thee all thy substance.

s. Which shall bee in abundance like dust.

t. That is, the fauour of God.

u. God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodome.

x. God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

2 Job affirmeth that he both knoweth and feareth the power and sentence of the Iudge.

10 And that he is not punished onely for his finnes.

B. At Job answered and said,

2 Though my talke bee this day in bitterness, and my plague greater then my groining,

a. He sheweth the iust cause of his complaining,

and as touching that Eliphaz had exhorted him to returne to God chap. 22. 21, hee declareth that hee desireth nothing more: but it seemed that God would not be found of him,

13 But thou sayest, How should God know? can see Iudge through the darke cloude?

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of the world, wherein wicked men haue walked?

16 Which were cut downe before the time, whose foundation was as a riuer that overflowed:

17 Which said vnto God, Depart from vs, and asked what the Almighty could doe for them.

18 Yet he filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, and the innocent shall laugh them to scorn.

20 Surely our substance is hid: but the fire hath deuoured the remnant of them.

21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.

22 Recline, I pray thee, the Law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt be built vp, and thou shalt put iniquity farre from thy Tabernacle.

24 Thou shalt lay vp gold for dust, and the golde of Aphyz, as the flint of the riuers.

25 Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy voice vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the light shall shine vpon thy wayes.

29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall save the humble person.

30 The innocent shall deliuer the wretch, and it shall be preserved by the purenesse of thine hands.

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would know the wordes that hee would answer mee, and would understand what he would say vnto me.

6 Would hee pleade against me with his great power? No, but hee would put strength in me.

7 There the righteous might reason with him, so I should bee deliuered for euer from my Iudge.

8 Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him.

10 But hee knoweth my way, and trieth me, and I shall come forth like the golde.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandment of his lips, & I haue esteemed the wordes of his mouth more then mine appointed foode.

13 Yet hee is in one minde, and who can turne him? yea, hee doeth what his minde desireth.

14 For he will performe that which is decreed of me, and many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God hath loosened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in darknesse, but he hath hid the darknesse from my face.

CHAP. XXIII.

2 Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked.

12 How all things are gouerned by Gods providence, 17 And the destruction of the wicked.

H. How should not the times be hid from the Almighty, seeing that they which know him, see not his dayes?

2 Some remooue the land markes, that rob the flockes, and feede thereof.

3 They leade away the asse of the fatherlesse, and take the widowes ore to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.

5 Beholde, others as wilde asses in the wilderness, goe forth to their businesse, and rise early for a pray: the wilderness

b. Vnto his absolute power, and saying, Because I am God, I may doe what I will.

c. Of his mercy hee would giue me power to answer him.

d. When he of his mercy hath giuen strength to maintaine their cause.

e. Meaning, that if hee consider Gods iustice, he is not able to comprehend his iudgements, on what side or part soeuer he turneth himselfe.

f. God hath this preeminence above me that he knoweth my way: so wit, that I am innocent, and I am not able to iudge of his workes, hee sheweth also his confidence, that

g. His word is more precious vnto me, then the meate wherewith the body is sustained.

h. Job confesseth that at this present he felt not Gods fauour, and yet was assured that hee had appointed him to a good end.

i. In many points man is not able to attaine to Gods iudgements.

k. That I should not be without feare.

l. He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

a. Thus Job speaketh in his passions and after the iudgement of the flesh, that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the

b. When hee punisheth the wicked, and rewardeth the good.

c. And for cruelty and oppression dare not shew their faces.

d. That is, spare no diligence.

o Hee and his
live by robbing
and murdering.
f Meaning, the
poore mans.
g Signifying,
that one wicked
man wil not
spoil another,
but for necessity.
h The poore are
driven by the
wicked into
rockes and holts
where they can
not lie dry for
the raine.
i That is, they
sopowle and pill
the poore widow
that she cannot
haue to sustaine
her selfe, that she
may be a le to
giue her child
sucke.
k That is, his
garment where-
with he should
be conered or
clad.
l In such places,
which are ap-
pointed for that
purpose: mean-
ing, that those
that labour for
the wicked, are
pined for hunger
m For the great
oppression and
extortion.
n Cry out and
call for venge-
ance.
o God doth not
condemne the
wicked, but see-
meth to passe
ouer it by his
long silence.
p That is, Gods
word, because
they are reproo-
ued thereby.
q By these parti-
cular vices and
the licence there-
unto, he would
prooue that God
punisheth not the wicked, and rewardeth the iust. r He fleeeth to
the waters for his succour. s They thinke that all the world is
beet against them, and dare not goe by the high way. t As the
dry ground is neuer full with waters, so wil they neuer cease sing-
ing, till they come to their graue. u Though God suer the wicked for
a time, yet their end shall be most vile destruction, and in this point
Iob commeth to himselfe, & sheweth his confidence. x Hee shew-
eth why the wicked shall not be lamented, because he did not pity
others. y He declareth that after the wicked haue destroyed the
weakest, they will doe like to the stronger, and therefore are iustly
preuented by Gods iudgements.

* giueth him and his chosen food.
6 They reape his prouision in the field,
but they gather the late vintage of the wicked.
7 They cause the naked to lodge with-
out garment, and without couering in the
cold.
8 They are wet with the showres of the
mountaines, and they embrace the rocke
for want of a conering.
9 They plucke the fatherlesse from the
breast, and take the pledge of the poore.
10 They cause him to goe naked without
clothing, and take the gleanings from the
hungry.
11 They that make oyle betweene their
walles, and tread their wine presses, suffer
thirst.
12 Men cry out of the city, & the soules
of the blame cry out: yet God doeth not
charge them with folly.
13 These are they that abhorre the light:
they know not the wayes thereof, nor con-
tinue in the paths thereof.
14 The murderer riseth early, & killeth
the poore and the needy, and in the night hee
is a thief.
15 The eye also of the adulterer waiteth
for the twilight, and saith, None eye shall see
me, and disguiseth his face.
16 They dig through houses in the dark,
which they marked for themselves in the
day: they know not the light.
17 But the morning is euen to them as
the shadowe of death: if one know them,
they are in the terrours of the shadowe of
death.
18 Hee is swift vpon the waters: their
portion shall be curked in the earth: he will
not behold the way of the vineyards.
19 As the dry ground and heate consume
the snow waters, so shall the graue the sin-
ners.
20 The pitfull man shall forget him:
the worime shall feele his sweetnesse: he shall
be no more remembered, and the wicked shall
be broken like a tree.
21 Hee doeth euill intreat the barren,
that doeth not beare, neither doeth hee good
to the widow.
22 He draweth also the mighty by his
power, and when he riseth vp, none is sure of
life.
23 Though men giue him assurance to be
in safety, yet his eyes are vpon their wayes.
24 They are exalted for a little, but they
are gone, and are brought low as all others:
they are destroyed, and cut off as the top of
an care of coyme.

25 But if it be not so, where is he or who
will prouoe me a liar, and make my words of
no vaine?

a perfect reason of Gods iudgements, let mee bee reprooued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without
sinne before God.

Then answered Bildad the Shuhite, and
sayd,

2 Power and feare is with him, that
maketh peace in his high places.

3 Is there any number in his armies?
and vpon whom shall not his light arise?

4 And how may a man be iustified with
God: or how can he be cleane, that is hoine
of woman?

5 Behold, hee will giue no light to the
moone, and the starres are vncleane in his
light.

6 How much more man a worime, euen
the sonne of man, which is but a worime?

preference? c That is, be iust in respect of God? d If God shew
his power, the moone and starres cannot haue that light, which is
giuen them, much lesse can man haue any excellency, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and pro-
ueth it by his miracles.

At Iob answered, and sayd,
2 Whom helpest thou: him that
hath no power? lauest thou the arme that
hath no strength?

3 Whom counselest thou: him that hath
no wisdom: thou shewest right well as
the thing is.

4 To whom doest thou declare these
words: or to whose spirit commeth out of thee?

5 The dead things are formed vnder
the waters, and heere vnto them.

6 The graue is naked before him, and
there is no couering for destruction.

7 He stretcheth out the north over the
empty place, and hangeth the earth vpon
nothing.

8 He bindeth the waters in his clouds,
and the cloud is not broken vnder them.

9 He holdeth back the face of his throne:
and spreadeth his cloud vpon it.

10 He hath set bounds about the waters
vntill the day and night come to an end.

11 The pillars of heauen tremble and
quake at his reproofe.

12 The sea is calme by his power, and
by his vnderstanding hee limiteth the pride
thereof.

13 His spirit hath garnished the hea-
uens, and his hand hath formed the crooked
serpent.

14 Lo, these are part of his wayes: but
how little a portion heare we of him: and

Hee causeth the whole heauen to turne about the North pole,
h That is, hee hideth the heauens, which are called his throne,
i So long as this world endureth k Not that heauen hath pil-
lars to vphold it, but hee speaketh by a similitude, as though hee
would say, The heauen it selfe is not able to abide his reproofe.
l Which is a figure of it, fashioned like a serpent, because of the
crookednesse. m If these few things, which we see daily with our
eyes, declare his great power & prouidence, how much more would
they appeare, if we were able to comprehend all his workes?

who

who

who

who

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who

3 The constancie and perfectiōne of Job. 4 The reward of the wicked and of the tyrants.

M Discover Job proceeded and continued his parable, saying,

2 The living God hath taken away my iudgement: for the Almighty hath put my soule in bitterneſſe.

3 Yet ſo long as my breath is in me, and the Spirit of God in my noſtreils,

4 My lippes ſhall ſpeake no wickedneſſe, and my tongue ſhall utter no deceit.

5 God forbid, that I ſhould iuſtifie you: vntill I die, I will neuer take away mine innocencie from my ſelfe.

6 I will keepe my rightcouſneſſe, and will not forſake it: mine heart ſhall not reprocue me of my dayes.

7 Mine enemy ſhall bee as the wicked, and he that riſeth againſt me, as the vnrigh- teous.

8 For what hope hath the hypocrite when he hath heaped up riches, if God take away his ſoule?

9 Will God heare his cry, when trouble cometh vpon him?

10 Will he ſet his delight on the Almighty: will he call vpon God at all times?

11 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, all ye your ſilues haue ſeene it: why then doe you thus vaniſh in vanti- tie.

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they ſhall receiue of the Almighty.

14 If his children bee in great number, the ſword ſhall deſtroy them, and his poſteri- tie ſhall not be ſatiſfied with bread.

15 His remnant ſhall be buried in death, and his widowes ſhall not weep.

16 Though he ſhould heape up ſiluer as the duſt, and prepare rayment as the clay,

17 Hee may prepare it, but the iuſt ſhall put it on, and the innocent ſhall diuide the ſiluer.

18 Hee buildeth his houſe as the moth, and as a lodge that the watchman maketh.

19 When the rich man ſleeperh, he ſhall not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours ſhall take him as waters, and a tempeſt ſhall cary him away by night.

21 The Eaſt wind ſhall take him away, and hee ſhall depart: and it ſhall hurle him out of his place.

22 And God ſhall caſt vpon him and not ſpare: though hee would ſaine ſlee out of his hand.

23 Euery man ſhal clap their hands at him, and hiſſe at him out of their place.

a He hath ſo ſore afflicted me, that men cannot iudge of mine vprightneſſe: for they iudge onely by outward ſignes.

b Howſoeuer men iudge of me, yet will I not ſpeake contrary to that which I haue ſaid, and ſo doe wickedly in betraying the truth.

c Which condemne me as a wicked man, be- cauſe I haue ſaid of God is vpon me.

d I will not confeſſe that God doth thus puniſh me for my finnes.

e Of my life paſt. f What aduan- tage hath the diſſembler to gaine neuer ſo much, ſeing hee ſhall loſe his owne ſoule?

g That is, what God reſerueth to himſelfe, and whereof he gi- ueth not the knowledge to all.

h That is, the ſecrer iudge- ments of God, and yet doe not vnderſtand them.

i Why main- taine you then this error?

k Thus will God order the wic- ked, and puniſh him euen vnto his poſterity.

l None ſhall ſa- ment him.

m Which bree- deth in another mans poſſion or garment, but is ſoone ſhaken out. n He meaneth that the wicked tyrants ſhal not haue a quiet death, nor be buried honourably.

The ſiluer ſhall bath his brine, and the gold his place, where they take it.

9 Iron is taken out of the quæ, and braſſe is molten out of the ſtone.

3 God putteth an end to darkneſſe, and he trieth the perfection of all things: he ſet- teth a bond of darkneſſe, and of the ſhadow of death.

4 The flood breaketh out againſt the in- habitant, and the waters forgotten of the foot, being higher then man, are gone away.

5 Out of the ſame earth cometh bread, and vnder it, as it were fire is turned vp.

6 The ſtones thereof are a place of ſap- phires, and the duſt of it is gold.

7 There is a path which no ſoule hath known, neither hath the kites eue ſene it.

8 The lions whelps haue not walked it, nor the lion paſſed thereby.

9 He putteth his hand vpon the rocks, and ourtcheweth the mountaines by the roots.

10 He breaketh rivers in the rocks, and his eye ſeech every precious thing.

11 He bindeth the floods that they do not ouerflow, and the thing that is hid: bringeth he to light.

12 But where is wiſedome found? and where is the place of vnderſtanding?

13 Man knoweth not the price thereof: for it is not found in the land of the living.

14 The depth ſaith, It is not in me: the ſea alſo ſaith, It is not with me.

15 Gold ſhall not be giuen for it, neither ſhall ſiluer be weighed for the price thereof.

16 It ſhall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the ſapphir.

17 The gold nor the chriſtal ſhall be equal vnto it, nor the exchange ſhall be for plate of fine gold.

18 No mention ſhall be made of coral, nor of the gabili: for wiſdome is more precious then pearles.

19 The topaz of Ethiopia ſhall not bee equal vnto it, neither ſhall it be valued with the wedge of pure gold.

20 Whence then cometh wiſdome: and where is the place of vnderſtanding,

21 Seeing it is hid from the eyes of all the living, and is hid from the ſoules of the heauen?

22 Deſtruction and death ſay, Wee haue heard the ſame thereof with our eares.

23 But God vnderſtandeth the way there- of, and he knoweth the place thereof.

24 For hee beholdeth the endes of the world, and ſeech all that is vnder heauen,

25 To make the weight of the winds, and to weigh the waters by meſure.

26 When he made a decree for the raine, and a way for the lightning of the thun- ders,

27 Then did he ſee it, and counted it: he prepared it and alſo conſidered it.

a His purpoſe is to declare that man may attaine in this world to diuers ſecrets of nature, but man is neuer able to comprehend the wiſdom of God.

b There is no- thing but it is compaſſed with in certain limits, and hath an end, but Gods wiſe- dome.

c Meaning, him that dwelleth thereby.

d Which a man cannot wade thorow,

e That is, corne, and vnderneath is brimſtone, or ſole, which eaſily conceiveth fire.

f He alludeh to the mines and ſe- crets of nature which are vnder the earth, where into neither ſoules nor beaſts can enter.

g After that he hath delivered wiſdome of God in the ſecrets of nature, he deſcri- beth his power.

h Though Gods power and wiſe- dome may bee vnderſtood in earthly things,

yet his heavenly wiſdome cannot be attained vnto.

i It is too high a thing for man to attain: vnto in this world.

k It can neither be bought for gold nor preci- ous ſtones, nor is onely the gift of God.

l Which is thought to be a kind of preci- ous ſtone.

m Meaning, that there is no new

rall meanes, whereby man may attaine to the heavenly wiſdome, which he meaneth by the ſoules that ſie hie: n He maketh God onely the authour of this wiſdome, and the giuer thereof.

Proverb. 1. 7.

o He declareth that man hath so much of this heavenly wisdom, as he sheweth by fearing God and departing from euill.

28 And vnto man he said, Behold, the heart of the Lord is wisdom, and to depart from euill is vnderstanding.

CHAP. XXIX.

1 Job complaineth of the prosperitie of the time past. 7. 21 His authority, 12 iustice and equitie.

S Job proceeded and continued his payable, laying,

2 Oh that I were as I in times past, when God preferred me!

3 When his light shined vpon mine head; and when by his light I walked thorough the darkenesse.

4 As I was in the dayes of my youth, when Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my paths with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, even to the iudgement seat, and when I caused them to prepare my seat in the street.

8 The yong men saw me, and his chemeliches, and the aged arose, and stood vp.

9 The princes stayed talk, and said their hand on their mouth.

10 The voyce of princes was hild, and their tongue cleaued to the rooffe of their mouth.

11 And when the care heard me, it blessed me: and when the eye saw me, it gave witness to me.

12 For I deliuered the poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 The blessing of him that was ready to perishe, came vpon me, and I caused the widowes heart to reioyce.

14 I put on iustice, and it covered me, my iudgement was as a robe, and a crowne.

15 I was the eyes to the blind, and I was the feet to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and plucked the pray out of his teeth.

18 When I said, I shall die in my nest, and I shall multiply my dayes as the sand.

19 For my rootes are spread out by the water, and the dew shall lie vpon my branch.

20 My glory shall renew toward me, and my bow shall be restored in mine hand.

21 Vnto me men gave eare, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke dropped vpon them.

23 And they wayped for mee, as for the raine, and they opened their mouth as for the latter raine.

24 If I laughed on them, they believed it not: neither did they cause the light of my countenance to fall.

† Ebr moneths before.

a When I felt his fauour.

b I was free from affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner as they accused him.

e Being ashamed of their lightnes, and afraid of my graurie.

f Acknowledging my wisdom.

g All that heard me, praised me.

h Testifying, I did good iustice.

i Because his aduersaries did so much charge him with wickednes, he is compelled to render account of his life.

k That is, I did succour him that was in distresse, & so he had cause to praise me.

l I desired to do iustice, as other did to weare costly apparell.

m That is, at home in my bed without all trouble and vnquietnes.

n My felicitie doth increase.

o That is, was pleasant vnto them.

p As the dry ground thirsteth for the raine.

q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.

r They were afraid to offend me, and cause me to be angry.

25 I appointed out their way, as cherte, & dwelt as a king in the armie, and like him that romfoureth the mountaynes.

CHAP. XXX.

1 Job complaineth that he is contemned of the most contemptible, 11. 21 because of his aduersitie and affliction. 23 Death is the house of all flesh.

B At now they that are younger then I, mocke mee: yea, they whole fathers I haue refused to sit with the dogges of my flocks.

2 For whereto should the strength of their hand haue serued me, seeing age perished in them?

3 For pouertie and famine they were solitary, fleeing into the wilderness, which is darke, desolate and walke.

4 They cut vp nettles by the bushes, and the unripe rootes was their meate.

5 They were chased forth from among men: they shouted at them, as at a thiefe.

6 Therefore they dwell in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the bushes, and vnder the thistles they gathered themselves.

8 They were the children of foolles, and the children of villaines, which were more vile then the earth.

9 And now am I their song, and I am their talke.

10 They abhorre me, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my cord and humbled mee, & they haue loosed the brydle before mee.

12 The youth rise vp at my right hand: they haue pish my feet, and haue trode on me as on the paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none helpe.

14 They came as a great breach of waters, and vnder this calamitie they come on heapes.

15 Feare is turned vpon mee: and they pursue my soule as the winde, and mine health passeth away as a cloud.

16 Therefore my soule is now powred out vpon me, and the dayes of affliction haue taken hold on me.

17 It pierceth my bones in the night, and my sinews take no rest.

18 For the great vehemencie is my garment changed, which compasseth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou dost not heare mee, neither regardst mee, when I stand by.

21 Thou turnest thy selfe cruelly against me, & art enemy vnto me with the strength of thine hand.

22 Thou takest mee vp and causest mee to ride vpon the winde, and makest my

1 My life faileth me, and I am as halfe dead.

n That is, God hath brought me into contempt.

o Hee speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caryed beside himselfe.

p Hee compareth his afflictions to a tempest or whilewinde.

|| strength

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me.

b Meaning, to be my shepherds, or to keepe my dogs.

c That is, their fathers died for famine before they came to age.

d Or, mallows.

e Job sheweth that these that mocked him in his affliction, were like to their fathers, wicked and lewde fellows, such as he here describeth.

f They make songs of me, and mocke at my misery.

g God hath taken from me the force, credit, and authority, wherewith I kept them in subiection.

h He said that the yong men when they saw him, hid themselves, as Chap. 29. 8. and now in his misery they were impatient and licentious.

i They need none to helpe them.

k By my calamitie they tooke an occasion against mee.

m Meaning sorrow.

n That is, God hath brought me into contempt.

o Hee speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caryed beside himselfe.

p Hee compareth his afflictions to a tempest or whilewinde.

q None can de-
liver me thence,
though they la-
me: at my death.
r In stead of
comforting, they
mocked at me.
s Not delighting
in any worldly
thing, as not so
much as in the
use of the Sunne.
t Lamenting
them that were
in affliction, and
mouning others
to pittie them.
u I am like the
wild beasts that
desire most soli-
tary places.
x With the heat
of affliction.

23 Surely I know that thou wilt bring
me to death, and to the point appointed for
all the living.
24 Doubtlesse none can stretch his hand
vnto the graue, though they cry in his de-
struction.
25 Did not I weepe with him that was
in trouble? was not my soule in heavinesse
for the poore?
26 Yet when I looked for good, euill
came vnto me: and when I waited for light
there came darkenesse.
27 My bowels did holle without rest: for
the dayes of affliction are come vpon me.
28 I went mourning without sunne: I
stood vp in the congregation, and cryed.
29 I am a brother to the dragons, and
a companion to the ostriches.
30 My kinne is blacke vpon me, and my
bones are burnt with heat.
31 Therefore mine harpe is turned to
mourning, and mine organes into the voyce
of them that weepe.

CHAP. XXXI.

x Job reciteth the innocencie of his living, and
number of his vertues, which declareth what ought to
be the life of the faithfull.

I made a covenant with mine eyes: why
then should I thinke on a mayd?
2 For what portion should I haue of God
from aboue? and what inheritance of the Al-
mightie from on high?
3 Is not destruction to the wicked, and
strange punishment to the workers of ini-
quities?
4 Dost thou not see behold my wayes, and
tell all my steps?
5 If I haue walked in vanitie, or if my
foote hath made haste to deceit,
6 Let God weigh me in the iust balance,
and he shall know mine vprightnesse.
7 If my step hath turned out of the way,
or mine heart hath walked after mine eye,
or if any blot hath cleaued to mine hands,
8 Let me low, and let another eat: yea,
let my plants be rooted out.
9 If mine heart hath bene deceiued by
a woman, or if I haue laid wait at the doore
of my neighbour,
10 Let my wife grind vnto another man,
and let other men bow downe vpon her:
11 For this is a wickednesse, and iniqui-
tie to be condemned:
12 Yea, this is a fire that shall deuoure
to destruction, and which shall roore out
all mine increase.
13 If I did condemne the iudgement of
my seruant, and of my mayd when they did
contend with me,
14 What then shall I doe when God
standeth up? and when he shall visite mee,
what shall I answer?
15 Where hath made me in the wombe,
hath hee not made him? hath not hee alone

fashioned me in the wombe?
16 If I restrained the poore of their de-
lire, or haue caused the eyes of the widow to
faile,
17 Or haue eaten my morsels alone, and
the fatherlesse hath not eaten thereof,
18 (For from my pouth he hath growen
vp with me as with a father, and from my
mothers wombe I haue bene a guide vnto
her.)
19 If I haue scene any perishe for want
of clothing, or any poore without coue-
ring,
20 If his loynes haue not blessed me, be-
cause he was warmed with the fleece of my
sheepe,
21 If I haue lift vp my hand against
the fatherlesse, when I saw that I might
helpe him in the gate,
22 Let mine earme fall from my shoul-
der, and mine arme be broken from the bone.
23 For Gods punishment was I fearefull
vnto mee, and I could not be deliuered from
his highnesse.
24 If I made golde mine hope, or haue
sayd to the wedde of gold, I thou art my con-
fidence,
25 If I reioyced because my substance
was great, or because mine hand had gotten
much,
26 If I did behold the Sunne, when it
shined, or the Moone walking in her bright-
nesse,
27 If mine heart did flatter me in secret,
or if my mouth did kisse mine hand,
28 (This also had been an iniquitie to
bee condemned: for I had denied the God
above.)
29 If I reioyced at his destruction that
hated mee, or was moued to ioy when euill
came vpon him,
30 Neither haue I suffered my mouth to
sinne by wishing a curse vnto his soule.
31 Did not the men of my Tabernacle
say, Who shall giue vs of his flesh? we can-
not be satisfied.
32 The stranger did not lodge in the
streets, but I opened my doores vnto him that
went by the way.
33 If I haue hid my sinne, as Adam,
concealing mine iniquitie in my bosom,
34 Though I could haue made afraid a
great multitude, yet the most contemptible
of the families did feare me: so I kept si-
lence, and went not out of the doore.
35 Oh, that I had some to heare me! be-
hold my signe that the Almighty will wit-
nesse for me: though mine aduersary should
write a booke against me.
36 Would not I take it vpon my shoul-
der, and binde it as a crowne vnto me?
37 I will tell him the number of my go-
ings, and goe vnto him as to a prince.
38 If my land cry against mee, or the
furrowes thereof complaine together.
39 If I haue eaten the fruites thereof

m By long wait-
ing for her re-
quest.
n He nourished
the fatherlesse,
and maintained
the widowes
cause.
o To oppresse
him and doe
him iniurie.
p Let me not
be in pieces.
q I refrained not
from sinning for
feare of men, but
because I feared
God.
r If I was proud
of my worldly
prosperity, and
felicity, which is
meant by the shi-
ning of the Sun,
and brightnesse
of the Moone.
s If mine owne
doings delight-
ed mee.
t By putting
confidence in
any thing, but
in him alone.
u My seruants
moued me to
be reuenged of
mine enemies, yet
did I neuer wish
him hurt.
x And not con-
fesse it freely:
whereby it is
evident, that he
iustificd himselfe
before men, and
not before God.
y That is, I re-
uerenced the
most weake and
contemned, and
was afraid to
offend them.
z I suffered them
to speake euill of
me, and went not
out of my house
to reuenge it.
a This is a suffi-
cient token of
my righteous-
nesse, that God
is my witnesse,
and will iustifie
my cause.

a I kept mine
eyes from all
wanton lookes.
b Would not
God then haue
punished me?
c Job declareth
that the feare of
God was a bridle
to stay him from
all wickednesse.
d He sheweth
wherein his vpright-
nesse standeth, that is, in
much as he was
blamelesse before
men, and sinned
not against the
second Table.
e That is, hath
accomplished
the lust of mine
eye.
f According to
the curse of the
Law, Deu. 28. 33.
g Let her bee
made a slau.
h He sheweth,
that albeit man
neglect the pu-
nishment of a-
dultery, yet the
wrath of God
will neuer cease
till such be de-
stroyed.
i When they thought themselves euill intreated by mee.
k If I
had oppressed others, how should I haue escaped Gods iudgement?
l He was moued to shew pittie vnto seruants, because they were
Gods creatures, as he was.

b Should not this booke of his accusations be a prayse and com-
mendation to mee? c. I will make him account of all my life
without feare. d As though I had withholden their wages that
laboured in it.

without

e Meaning, that he was no briber nor extortioner, f That is, the talke which he had with his three friends.

without sinne: as if I have grieved the soules of the masters thereof, 40 Let thistles grow in stead of wheate, and cockle in stead of barley. THE WORDS OF IOB ARE ENDED.

CHAP. XXXII.

1 Elihu reprooveth them of folly. 8 Age maketh not a man wise, but the Spirit of God.

¶ These three men ceased to answer Job, because he had rebuked himselfe first.

2 Then the wrath of Elihu the sonne of Barachel the Buzite, of the family of Ram, was kindled: his wrath, I say, was kindled against Job, because hee justified himselfe more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answer, and yet condemned Job.

4 (Now Elihu had waited till Job had spoken: for they were more ancient in yeeres then he)

5 So when Elihu saw that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel the Buzite, answered and sayd, I am young in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 For I sayd, The dayes shall speake, and the multitude of yeeres shall teach wisdom.

8 Surely there is a spirit in man, but the inspiration of the almightie giueth understanding.

9 Great men are not alway wise, neither doe the aged alway understand iudgement.

10 Therefore I say, Heare me, and I will shew also mine opinion.

11 Behold, I did wait vpon your words, and hearkened vnto your knowledg, whyles you sought out reasons.

12 Yea, when I had considered you, loe, there was none of you that reproveth Job, nor answered his words:

13 Left yee should say, Wee haue found wisdom: for God hath cast him downe, and no man.

14 Yet hath hee not directed his words to me, neither will I answer him by your words.

15 Then they fearing, answered no more, but left off their talke.

16 When I had waited (for they spake not, but stood still, and answered no more)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of matter, and the spirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the new bottles that burst.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answer.

21 I will not now accept the person of man, neither will I giue titles to man.

22 For I may not giue titles, lest my Baker should take me away suddenly.

CHAP. XXXIII.

3 Elihu accuseth Job of ignorance. 14 He sheweth that God hath diuers meanes to instruct man, and to draw him from sinne. 19. 29 He afflicteth man, and suddenly delivereth him. 26 Man being delivered, giueth thanks to God.

¶ Wherefore, Job, I pray thee, heare my talke, & hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the purghenesse of mine heart, and my lips shall speake pure knowledg.

4 The Spirit of God hath made mee, and the breath of the Almighty hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe, and stand before me.

6 Behold, I am according to thy wish in Gods stead: I am also formed of the clay.

7 Behold, my terrour shall not feare thee, neither shall mine hand be deaue vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes:

9 I am cleane, without sinne: I am innocent, and there is none iniquity in me.

10 Loe, hee hath found occasions against me, and counted me for his enemy.

11 Hee hath put my feete into the stocks, and looketh narrowly vnto all my pathes.

12 Behold, in this hast thou not done right: I will answer thee, that God is greater then man.

13 Why dost thou strue against him? for hee doeth not giue account of all his matters.

14 For God speaketh once or twise, and one seeth it not.

15 In dreames and visions of the night, when sleepe falleth vpon men, & they sleepe vpon their beds,

16 Then hee openeth the eares of men, euen by their corrections, which hee had sealed.

17 That hee might cause man to turne away from his enterprise, and that he might hide the pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 Hee is also stricken with sorrow vpon his bed, and the griefe of his bones is sore,

20 So that his life causeth him to abhorre bread, and his soule daintie meate.

21 His flesh faileth that it cannot bee seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life to the buriers.

23 If there be a messenger with him or

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me, b Because Iob had wished to dispute his cause with God, Chap. 16. 21. so that he might doe it without feare, Elihu saith he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is, c I will not handle thee so roughly as these others haue done. d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 13. 16. and 30. chapters. e The cause of his iudgements is not alwaies declared to man. f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowne: yea, and though God should speake, yet hee is not understood.

g God saith he, speaketh commonly, either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messengers. h That is, determined to send vpon them. i Hee sheweth for what end God sendeth afflictions, to beate downe mans pride, and to turne from euill. k That is, his painefull and miserable life. l To them that shall bury him. m A man sent of God to declare his will.

n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: & wherein mans righteousness standeth, which is through the iustice of Iesus Christ and faith therein, o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiveness of his finnes.

q He shall see Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing. r God wil forgive his finnes, and accept him as iust. s That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward me. u God wil forgive the penitent sinner. x Meaning, oft times, euen as oft as a sinner doth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to thee, thee wherein mans iustification consisteth.

an interpreter, one of a thousand * to declare vnto man his righteousness.

24 Then will he haue * mercie vpon him, and will say, * Desiuer him, that he goe not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh bee * as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for hee will render vnto man his * righteousness.

27 Hee looketh vpon men, and if one say, I haue sinned, and * peruerterd righteousness, and it did not profit * me,

28 * Hee will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke * with thee: & thou shalt see a man,

30 That hee may turne backe his soule from the pit, to bee illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there bee * matter, answere me, and speake: for I desire * to iustifie thee.

33 If thou hast not, heare mee: hold thy tongue, and I will teach thee wisdom.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that hee called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.

Mouer Elihu answered, and sayd, 2 Heare my wordes, yee * wise men, and hearken vnto mee, yee that haue knowledge.

3 For the care trieth the wordes, as the mouth tasteth meate.

4 Let vs seeke * iudgement among vs, & let vs know among our selues what is good.

5 For Iob hath sayd, I am righteous, and God hath taken * away my iudgement.

6 Should I lie in my * right? my wound of the arrow is * grievous without my sinne.

7 What man is like Iob, that drinketh * scornfullnesse like water?

8 Which goeth in the * company of them that worke iniquitie, and walketh with wicked men?

9 For he hath sayd, It * profiteth a man nothing, that he should * walke with God,

a Which are esteemed wise of the world, b Let vs examine the matter vprightly.

c That is, hath afflicted me without measure.

d Should I say, I am wicked, being an innocent?

e I am sorer punished, then my sinne deserueth.

f Which is compelled to receiue the reproch and scorn of many for his foolish words.

g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgements. h Hee wretched Iobs words, who sayd that Gods children are oft times punished in this world, and the wicked goe free. i That is, iustly, as Gene. 5. 22.

10 Therefore hearken vnto mee, yee men of wisdom, God forbid that wickednesse should bee in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, and cause euery one to finde according to his way.

12 And certainly God will not doe wickedly, neither will the Almighty peruert iudgement.

13 Whom * hath hee appointed ouer the earth beside himselfe, or who hath placed the whole world?

14 If * hee set his heart vpon man, and gather vnto himselfe his spirit * and his breath,

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my wordes.

17 Shall he that hateth iudgement, * gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a King, Thou art * wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the person of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, * and the people shall bee troubled at midnight, * and they shall passe forth and take away the mighty without hand.

21 For his eyes are vpon the wayes of man, and he setteth all his goings.

22 There is no darknesse nor shadow of death, that the workers of iniquity might be hid therein.

23 For hee will not lay on man so much, that he should * enter into iudgement with God.

24 Hee shall breake the mighty without * seeking, and shall set vp other in their stead.

25 Therefore shall he declare their * works: hee shall turne the * night, and they shall bee destroyed.

26 Hee striketh them as wicked men in the places of the * secrets,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to * come vnto him, and hee hath heard the cry of the afflicted.

29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Because the * hypocrite doeth right, and because the people are snared.

31 Surely it appertaineth vnto God * to say, I haue pardoned, I will not destroy.

32 * But if I see not, teach thou me, if I haue done wickedly, I will doe no more.

33 Will hee performe the thing though * thee? for thou hast repproued * it, because

geth to God to moderate his corrections, & not vnto man. Thus Elihu speaketh in the person of God, as it were mocking Iob, because he would be wiser then God. b Will God vse thy counsell in doing his workes? c Thus hee speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

that

Chap. 36. 2. k To destroy him. l The breath of life which hee gaue man. m If God were not iust, how could he gouerne the world? n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God. o When they looke not for it, p The messengers or visitation that God shall send. q God doth not afflict man about measure, so that he should haue occasion to contend with him. r For all his creatures are at hand to serue him, so that he needeth not to seek for any other army. s Make them manifest that they are wicked. t Declare the things that were hidde. u Meaning, openly in the sight of all men. x By their cruelty and extortion. y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice, are but hypocrites and oppress the people, it is a signe that God hath drawen back his countenance & fauour from that place. z Only it elongeth to God to moderate his corrections, & not vnto man.

d That he may
speake as much
as he can, that
we may answer
him and all the
wicked that shall
use such argu-
ments,
e He standeth
stubbornly in the
maintenance of
his cause.

a Ioh neuer spake
these words: but
because he main-
tained his inno-
cencie, it seemed
as though he
would say, that
God tormented
him without iust
cause.
b Such as are in
the like error.
c If thou canst
not controll the
clouds, wilt thou
presume to in-
struct God?
d Neither doeth
thy sin hurt God,
nor thy iustice
profit him: for he
will be glorified
without thee.
e The wicked
may hurt man &
cause him to cry,
who if he fought
to God, which
sendeth comfort,
should be deli-
vered.
f Because they
pray not in faith
as feeling Gods
mercies.
g God is iust,
howsoever thou
iudget of him.
h For if he did
punish thee as
thou deseru-
est, thou shouldst
not bee able to o-
pen thy mouth.

a He sheweth
that when we
speake of God,
we must lift our
spirits more high
then our natu-
rall sense is able
to reach.

that thou hast chosen, and not I: now speake
what thou knowest.

34 Let men of vnderstanding tel me, and
let a wise man hearken vnto me.

35 Ioh hath not spoken of knowledge,
neither were his wordes according to wis-
dome.

36 I desire that Ioh may be^d tried, vnto
the ende touching the answers for wicked
men.

37 For he^e adderth rebellion vnto his sin:
he clapperth his hands among vs, and multi-
plierth his wordes against God.

CHAP. XXXV.

6 Neither doeth godlinesse profit, or vngodlinesse
hurt God but man, 13 The wicked cry vnto God,
and are not heard.

E Lihu spake moreouer, and sayd,
2 Thinkest thou this right, that thou
hast sayde, I am^a more righteous then
God?

3 For thou hast sayd, What profiteth it
thee, and what auaileth it mee, to purge mee
from my sinne?

4 Therefore wilt I answer thee, and thy
b companions with thee.

5 Looke vnto the heauen, & see, and be-
hold the^c clouds which are higher then thou.

6 If thou sinnest, what doest thou^d a-
gainst him, yea, when thy sinnes bee many
what doest thou vnto him?

7 If thou be righteous, what giuest thou
vnto him? or what receiveth hee at thine
hand?

8 Thy wickednesse may hurt a man as
thou art: and thy righteousness may profite
the sonne of man.

9 They cause many that are oppressed to
crie, which crie out for the violence of the
mighty.

10 But none sayeth, Where is God that
made me, which giueth songs in the night?

11 Which teacheth vs more then the
beasts of the earth, and giueth vs more wis-
dome then the foules of the heauen.

12 Then they cry because of the violence
of the wicked, but^e he answereth not.

13 Surely God will not heare vanity, nei-
ther will the Almighty regard it.

14 Although thou sayest to God, Thou
wilt not regard it, a yet iudgement is before
him: trust thou in him.

15 But now because his anger hath not
blinded, nor called to count the evil with great
extremitie.

16 Therefore Ioh^b openeth his mouth
in vaine, and multiplierth wordes without
knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, & and his iustice
9 And wherefore he punisheth, 13 The properties of
the wicked.

E Lihu also proceeded and sayd,
2 Suffer mee a little, and I will in-
struct thee: for I have yet to speake on Gods
behalf.

3 I will fetch^a my knowledge as farre
off, and will attribute righteousness vnto
my Maker.

4 For truly my words shall not be false,

and he that is^b perfect in knowledge, speakesh
with thee.

5 Beholde, the mighty God casteth a-
way none that is^c mighty and valiant of
courage.

6 He maintaineth not the wicked, but
he giueth iudgement to the afflicted.

7 He withdraueth not his^d eyes from the
righteous, but they are with^e Kings in the
throne, where he placeth them for euer: thus
they are exalted.

8 And if they be bound in fetters, and tied
with the cords of affliction,

9 Then will he shew them their^f worke
and their sinnes, because they haue beene
proud.

10 He openeth also their eare to discipline,
and commaundeth them that they returne
from iniquitie.

11 If they obey and serue him, they shall
end their dayes in prosperitie, and their
yeeres in pleasures.

12 But if they will not obey, they shall
passe by the sword, and perish without
knowledge.

13 But the hypocrites^h of heart increase
the wrath: for theyⁱ call not when he bind-
eth them.

14 Their soule dieth in^j youth, and their
life among the whoremongers.

15 He deliuereth the poore in his afflicti-
on, and openeth their eare in trouble.

16 Euen so would he haue taken thee out
of the strait place into a broad place and not
shut by beneath: and^k that which resteth
vpon thy table, had bene full of fat.

17 But thou art full of the^l iudgement
of the wicked, though iudgement and quitte
maintaine all things.

18 For Gods wrath is, lest he should take
thee away in thine abundance: for no multi-
tude of gifts can deliuer thee.

19 Will he regard thy riches? hee regar-
deth not golde, nor all them that excell in
strength.

20 Be not carefull in the night, how he
destroyeth the people out of their place.

21 Take thou heede: looke not to^p in-
quittie: for thou hast chosen it rather then af-
fliction.

22 Behold, God exalteth by his power:
what teacher is like him?

23 Who hath appointed to him his
way? or who can say, Thou hast done wic-
kedly?

24 Remember that thou magnifie his
worke, which men behold.

25 All men see it, and men behold it & a-
farre off.

26 Behold, God is excellent, and wee
know him not, neither can the number of his
yeeres be searched out.

maner of the wicked: for thou doest murmure against the iustice of
God, n God doth punish thee, lest thou shouldst forget God in
thy wealth, and so perish. o Bee not thou curious in seeking the
causes of Gods iudgements, when he destroyeth any. p And so
murmure against God through impatience. q The works of God
are so manifest, that a man may see them as farre off, and know
God by the same. r Our infirmities hindereth vs so, that we cannot at-
taine to the perfect knowledge of God.

27 When

b Thou shalt
perceiue that I
am a faithfull in-
structor, and that
I speake to thee
in the name of
God,

c Strong & con-
stant, & of vnder-
standing: for these
are the gifts of
God, & he loueth
them in man: but
forasmuch as
God punished
now Iob it is a
signe that these
are not in him.

d Therefore he
will not preserve
the wicked: but
to the humble &
afflicted heart he
will shew grace.
e He preferreth
the godly to ho-
nour.

f He will moue
their hearts to
feele their sinnes,
that they may
come to him by
repentance, as he
did Manassah.

1/sa. 1. 19.

g That is, in their
folly or obstina-
tion, and so shall
be cause of their
own destruction.
h Which are ma-
liciously bene-
gallious God, and
flatter themselves
in their vices.

i When they are
in affliction, they
seeke not to God
for succour, as
Asa, 2. Chro. 16.

12. Leue. 16. 12.

k They die of
some vile death,
and that before
they come to age.
l If thou hadst
bene obedient to
God, he would
haue brought
thee to libertie
and wealth.

m Thou art alto-
gether after the

f That is the raine commeth of those dropes of water, which he keepeth in the cloudes, r Meaning, of the cloudes, which he calleth the Tabernacle of God.

u Vpon the cloudes,

x That men can not come to the knowledge of the springs thereof. y He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitful. z That is, one cloud to dash against another. a The cold vapour sheweth him: that is, the cloud of the hote exhalation, which being taken in the cold cloud, mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noise and thunder-claps.

CHAP. XXXVII.

2 Elisha prooueth that the vnsearchable wisdom of God is manifest by his works, 4 as by the thunders, 6 the snow, 9 the whirlewinde, 11 and the raine.

a At the maruelling of the thunder and lightnings: whereby hee declareth that the faithfull are liuely touched with the maiestie of God, when they behold his works.

b That is, the thunder, whereby he speaketh to men to waken their dulnesse, & to bring them to the consideration of his workes.

c Meaning, the raines and thunders, d So that neither small raine nor great snow nor any thing els commeth without Gods appointment.

e By raines and thunders God causeth men to keepe themselves within their houses.

f In Hebrew it is called the scattering winde, because it driueth away the clouds, and purgeth the aire. g That is, frozen vp and dried. h Gather the vapours and moue to and fro to water the earth. i That is, the cloud that hath lightning in it. k Raine, cold, heate, tempests and such like are sent of God, either to punish man or to profit the earth, or to declare his fauour toward man, as Chap. 36. 31.

27 When he restraineth the drops of water, the raine powreth downe by the vapour thereof.

28 Which raine the cloudes doe drop and let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes, and the thunders of his tabernacle?

30 Beholde, he spreadeth his light vpon it, and couereth the bottome of the sea.

31 For thereby hee iudgeth the people, and giueth meat abundantly.

32 He couereth the light with the cloudes, and commandeth them to goe against it.

33 His companion sheweth him thereof, and there is anger in rising vp.

15 Didst thou know when God disposed them, and caused the light of his cloud to shine?

16 Hast thou knowen the variety of the cloud, and the wondrous works of him that is perfect in knowledge?

17 Or how thy clothes are warme, when hee maketh the earth quiet through the South winde?

18 Hast thou stretched out the heauens, which are strong, and as a molten glasse?

19 Tell vs what we shall say vnto him: for wee cannot dispose our matter because of darkenesse.

20 Shall it be told him when I speake? or shall man speake when hee shall be destroyed?

21 And now men see not the light, which shineth in the cloudes, but the wind passeth and clesereth them.

22 The brightnesse commeth out of the North: the people thereof is to God, which is terrible.

23 Is it the Almighty: we cannot find him out: hee is excellent in power and iudgement, and abundant in iustice: hee afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

when man murmureth against him? r If God would destroy a man, should hee repine? s The cloudes stoppeth the shining of the sunne, that man cannot see it till the winde haue chased away the cloud: and if man bee not able to attaine to the knowledge of these things, how much lesse of Gods iudgements? t In Hebrew, gold: meaning, faire weather and cleare as golde. u Meaning, without cause.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenesse of man in the consideration of his creatures, by whose excellencie the power, iustice, and providence of the Creator is knowne.

Then answered the Lord vnto Iob out of the whirlewinde, and said,

2 Who is this that darkeneth the counsel by words without knowledge?

3 Sit vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

4 Where wast thou when I layed the foundations of the earth? declare, if thou hast understanding,

5 Who hath layed the measures thereof, if thou knowest: or who hath stretched the line ouer it?

6 Whereupon are the foundations thereof set: or who layd the corner stone thereof?

7 When the stars of the morning prayled me together, and all the children of God reioyced:

8 Or who hath shutte vp the sea with doores, when it issued and came forth as out of the wombe:

9 When I made the clouds as a conering

not iudge of those things, which were done so long before hee was borne, he was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements. e The starres and dumbe creatures are said to praise God, because his power, wisdom and goodness is manifest and knowen therein. f Meaning, the Angels, thereof,

1 That is, the lightning to breake forth in the cloudes?

m Which is sometimes changed into raine, or snow, or haile, or such like.

n Why thy clothes should keep thee warme, when the South winde bloweth, rather then when any other winde bloweth?

o For their clearnesse.

p That is, our ignorance: signifying that Iob was so presumptuous that hee would controule the workes of God.

p Hath God neede that any should tell him

That his words might haue greater maiestie, and that Iob might know with whom he had to doe.

b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure, and sheweth his owne folly.

c Because he had wished to dispute with God, Chap. 13. 3. God reasoneth with him: declare his rashnesse.

d Seeing he could

g As though the great Sea were but as a little babe in the hands of God to turne to and fro, h That is, Gods decree and commandement, as verse 10.

i To wit, to rise since thou wast borne?

k Who hauing in the night bene giuen to wickednes, cannot abide the light, but hide themselves, l The earth

which seemed in the night to haue no forme, by the rising of the Sun is as it were created a new, and all things therein clad with new beauty.

m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsel of God?

n That thou mightest appoint it his way and limites.

o To punish mine enemies with them, as Exod 9. 18. Iosh. 10 11.

p The yce couereth it, as though it were paved with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowers.

r Which starre bringeth in winter.

s Certaine starres so called: some thinke they were twelve signes.

t The North star, with those that are about him.

u Canst thou cause the heauenly bodies to haue any power

therof, and darkness as the swadling bandes therof?

10 When I established my commaundement vpon it, and set barres and doores,

11 And said, whither to shalt thou come, but no farther, and here shall it stay thy proude waues.

12 Hast thou commanded the morning since thy dayes? hast thou caused the morning to know his place?

13 That it might take hold of the corners of the earth, and that the wicked might be shaken out of it.

14 It is turned as clay to fashion, and shall stand vp as a garment.

15 And from the wicked their light shall be taken away, & the fire arme shall be broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the depth?

17 Haue the gates of death bene opened vnto thee, or hast thou seene the gates of the shadow of death?

18 Hast thou perceived the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkness,

20 That thou shouldst receiue it in the bounds thereof, & that thou shouldst know the paths of the house thereof?

21 Knewest thou it, because thou wast then borne, & because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the baiffe,

23 Which I haue hid against the time of trouble, against the day of war and battell?

24 By what way is light parted, which scattereth the East wind vpon the earth?

25 Who hath diuided the spowes for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and waste place, and to cause the budde of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid as with a stone: and the face of the depth is frozen.

31 Canst thou restrain the sweete influences of the Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the clouds, that the abundance of water may couer thee?

35 Canst thou send the lightnings? they may walke, & lay vnto thee, Lo, here we are:

36 Who hath put wisdom in? & refused

or who hath giuen the heart understanding?

37 Who can number cloudes by wisdom? or who can cause to cease the bottles of heauen,

38 When the earth groweth into hardness, and the clods are fast together?

open these bottles, the earth commeth to this in

CHAP. XXXIX.

1 The bounty and providence of God, which extendeth euen to the yong ravens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humblyeth himselfe.

VVilt thou hunt the pray for the Lyon? or fill the appetite of the Lyon with helpes,

2 When they couch in their places, and remaine in the couert to lie in wait?

3 Who prepareth for the rauen his meat, when his birds cry vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goates bring forth young? or doest thou marke when the hindes doe calue?

5 Canst thou number the months that they fulfill? or knowest thou the time when they bring forth?

6 They bow themselves: they bryse their young, and cast out their sorrowes.

7 Yet their young ware fat, and grow vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wilde asse at liberty? or who hath loosed the bonds of the wilde asse?

9 It is I which haue made the wilderness his house, & the salt places his dwellings.

10 He deriderth the multitude of the city: he heareth not the cry of the druer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Unicorn be tame? or will he tary by thy crib?

13 Canst thou binde the Unicorn with his hand to labour in the furrow? or will hee plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleue him, he will bring home thy seed, and gather it vnto thy barn?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed in vaine.

20 For God hath depriued him of wisdom, and hath giuen him no part of vnderstanding.

21 When time is, hee mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or

y That is, the clouds wherein the water is contained as in bottles.

z For when God doeth not conuenience.

a After he had declared Gods workes in the heauens, he sheweth his maruelous providence in earth, euen toward the brute beasts. b Reade Psalm 147. 9.

c He chiefly maketh mention of wilde goates and hindes, because they bring forth their yong with most difficultie.

d That is, how long they goe with yong?

e They bring forth with great difficultie.

f That is, the barren ground where no good fruites grow.

g Is it possible to make the Unicorn tame? signifying, that if man cannot rule creatures, that it is much more vnpossible? he should appointe the wisdom of God, whereby he governeth all the world.

h They write that the ostrich couereth her egges in the sand and because the country is hote, and the Sun still keepeth them warme they are hatched.

i If he should take care for them,

k That is, to haue a care and

naturall affection toward his yong. l When the yong ostrich is growen vp, he outrunneth the horse.

DD

couered

m That is, given him courage? which is ment by neyng, and shaking his mane: for with his breath he couereth his necke. n He beateth with his hooffe. o He so riddeth the ground, that it seemeth nothing vnder him.

p That is when cold cometh, to fle into the warme countreyes.

q Is this the way for a him that will learne, to striue with God? which thing he reproceth in Iob. r Whereby he sheweth that he reprinted, and desired pardon for his faults.

Chap. 38. r.

a Signifying, that they that iustifie themselves, condemne God as vniust.

b Meaning, that thes were proper vnto God, and belonged to no man.

c Cause them to die if thou canst.

d Prouing hereby, that wholoewer attributes to himselfe power and abilitie to, saue himselfe, maketh himselfe God.

e This beast is thought to bee the elephant, or some other

which is vnknownen. f Whom I made as well as thee. g This commendeth the prouidence of God toward man: for if hee were given so deuoure as a Lyon, nothing were able to resist him or cōtent him.

couered his necke with neyng?

23 Hast thou made him afraid as the grasshopper? his strong neyng is fearfull.

24 He diggeth in the valley, and retycereth in his strength: he goeth forth to meete the harnessed man.

25 He mocketh at feare, & is not afraid, and runneth not backe from the sword,

26 Though the quier rattle against him, the glittering spear, and the shield.

27 He swalloweth the ground for fiercenelle and rage, and hee beleueth not that it is the noyle of the trumpet.

28 Hee layeth among the trumpets, & ha: he smelleth the battell a farre off, and the noyle of the captaiues, and the shouring.

29 Shall the hawke fle by thy wisdom, stretching out his wings toward the South?

30 Doth the eagle mount vp at thy commandement, or make his nest on bie?

31 Shee abideth & remaineth in the rocke, even vpon the top of the rocke and the tower.

32 From thence shee piereth for meate, and her eyes behold a farre off.

33 His young ones also sucke by blood: and where the flaine are, there is he.

34 Wherefore the Lord spake vnto Iob, and said,

35 Is this to learne to striue with the Almighty? hee that reprooueth God, let him answer to it.

36 Then Iob answered the Lord, saying,

37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answer no more, yea twise, but I will proceede no further.

CHAP. XL.

2 How weak man power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and governing of the great beasts.

A Gaine, the Lord answered Iob out of the whirlewind, and said,

2 Bird vp now thy loynes like a man: I will demand of thee, & declare thou vnto me.

3 Wilt thou disanul my iudgement, or wilt thou condemne me that thou mayest bee iustified.

4 Hast thou an arme like God? or dost thou thunder with a voyce like him.

5 Decke thy selfe now with basellie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proude, and abase him.

7 Look on euery one that is arrogant, and hating him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, and binde their faces in a secret place.

9 Then wilt I confesse vnto thee also, that thy right hand can save thee.

10 Behold now Behemoth, (whom I made with thee) which eateth grass as an oxe.

11 Behold now, his strength is in his loynes, and his force is in the nauill of his belly.

12 When hee taketh pleasure, his taste is like a Cedar: the sinewes of his bones are wrapt together.

13 His bones are like stauies of hyasse, and his small bones like stauies of yron.

14 He is the chiefe of the wayes of God: hee that made him, will make his sword to approach vnto him.

15 Surely the mountains bring him forth grasse, where all the beasts of the field play.

16 Lier he vnder the trees in the court of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willowes of the river compasse him about?

18 Behold, hee spoylith the river, and hasteth not: hee trusteth that hee can draw vp Iordan into his mouth.

19 He taketh in with his eyes, & thrusteth his nose through whatsoener meeteth him.

20 Canst thou draw out Linathian with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose, canst thou pierce his lawes with an angle?

22 Will hee make many prayers vnto thee, or speake thee faire?

23 Will hee make a covenant with thee, & wilt thou take him as a seruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maids?

25 Shall the companions banquet with him? shall they diuise him among the merchants?

26 Canst thou fill the basket with his skinne? or the fish panier with his head?

27 Lay thine hand vpon him: remember the battell, and do no more so.

28 Behold, his hope is in vaine, for shall not one perishe euen at the sight of him?

CHAP. XLI.

1 By the greatnes of this monster Linathian, God sheweth his greatnesse, and his power, which nothing can resist.

None is so fierce that dare stirre him vp, who is he then that can stand before mee?

2 Who hath prevented me that I should make an end? All vnder heauen is mine.

3 I will not keepe silence concerning his parts, nor his power, nor his comely proportion.

4 Who can discouer the face of his garment? or who shall come to him with a double bridle?

5 Who shall open the doores of his face? his teeth are fearfull round about.

6 The maiestie of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no winde can come betwene them.

8 One is loyned to another: they sticke together, that they cannot be sundred.

9 His neckings make the light to shine, & his eyes are like the eyes of the morning.

10 Out of his mouth goe lampes, and sparkes of fire leape out.

11 Out of his nostrils cometh out smoke,

h He is one of the chiefe workes of God among the beasts.

i Though man dare not come neere him, yet God can kill him.

k He drinketh at leisure & feasteth no body.

l Meaning, the whale.

m Because hee seareth lest thou shouldst take him.

n To do thy businesse, and be at thy commandement?

o If thou once consider the danger, thou wilt not meddle with him.

p To wit, that trusteth to take him.

a If none dare stand against a whale which is but a creature,

who is able to compare with God? Creator?

b Who hath taught n to accomplish my worke?

c The parts and members of the whale.

d That is, who dare pull off his skinne?

e Who dare put a bridle in his mouth?

f Who dare look in his mouth?

g That is, catteeth out flames of fire,

h Nothing is painefull or hard vnto him.

i His skin is so hard that he lieth with as great ease on the stones, as in the mire.
k Either he maketh the sea to seeme as it boiled by his wallowing, or else he spouteth water in such abundance, as it would seeme that the sea boyled.
l That is, a white froth and shining streame before him.
m He despiseth all other beasts and monsters, & is the proudest of all others.

as out of a boyling pot of caldion.

12 His wrath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and labour is relected before his face.

14 The members of his body are cloynd; they are strong in themselves, and cannot be moued.

15 His heart is as strong as a stone, and as hard as the nether millstone.

16 The mighty are afraid of his maiesty, and for feare they faint in themselves.

17 When the word doeth touch him, hee will not rise vp, nor for the spear, dart nor habergeon.

18 He esteemeth yron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The darts are counted as straw: and he laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the mire.

22 He maketh the depth to^k boyle like a pot, and maketh y sea like a pot of syntment.

23 He maketh a path to^l shine after him: one would thinke y depths as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth^m all high things: he is a king ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are restored double vnto him.

13 His childrens age and death.

a No thought so secret, but thou dost see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God laid to his charge, cha. 38. 2.
c I confesse here in mine ignorance, and that I spake I wist not what.
d Hee sheweth that hee will be Gods scholler to learne of him.
e I knew thee only before by hearesay: but now thou hast caused me to seele what thou art to me; that I may resigne my selfe ouer vnto thee.

When Iob answered the Lord, and sayd,
2 I know that thou canst doe all things, and that there is no^a thought hid from thee.

3 Who is he that hideth counsel without knowledge? therefore haue I spoken that I vnderstood not, euen things too wonderful for me,^c and which I knew not.

4 Heare I beleeue thee, and I will speake: I will demand of thee, and^d declare thou vnto me.

5 I haue^e heard of thee by the hearing of mine ignorance, and that I spake I wist not what. d Hee sheweth that hee will be Gods scholler to learne of him. e I knew thee only before by hearesay: but now thou hast caused me to seele what thou art to me; that I may resigne my selfe ouer vnto thee.

of the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 Now after that the Lord had spoken these wordes vnto Iob, the Lord also sayd vnto Eliphaz the Temanite, Whyrath is kindled against thee, and against thy two friends: for ye haue not spoken of me the thing that isⁱ right, like my seruants Iob.

8 Therefore take vnto you now seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall pray for you: for I will accept him, lest I should put you to shame, because ye haue not spoken of me the thing which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had sayd vnto them, and the Lord accepted Iob.

10 Then the Lord turned theⁱ captivity of Iob, when he prayed for his friends, also the Lord gaue Iob twise so much as hee had before.

11 Then came vnto him all his brethren and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the euill that the Lord had brought vpon him, and euery man gaue him a piece of money, and eueny one an earring of gold.

12 So the Lord blessed the last dayes of Iob more then the first: for hee hadⁱ fourteene thousand sheepe, and fixe thousand camels, and a thousand yoke of oxen, and a thousand hee asses.

13 Hee had also seuen sonnes, and three daughters.

14 And hee called the name of one^m Jemimah, and the name of the secondⁿ Keziah, and the name of the third^o Kerenhapuch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundredth and fortie yeres, and saw his sonnes and his sonnes sonnes, euen foure generations.

17 So Iob dyed, being olde and full of dayes.

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions; & not comforted him with my mercies.
g Who had a good cause but handled it euill.
h When you haue reconciled your selues to him for the fautes that you haue committed against him, he shall pray for you, and I will heare him.
i He deliuered him out of the affliction, wherein he was.
k That is, all his kinned, reade Chap. 19. 13.
l Or, lambe, or money so marked.
m God made him twise so rich in cattell as he was afore, and gaue him as many children as hee had taken from him.
n That is, of long life, or beautiful as the day.
o As pleasant as Cassia, or sweet spice.
p That is, the horne of beautie.

The Psalmes of Dauid.

THE ARGUMENT.

This booke of Psalmes is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure; wherein all things are contained that appertaine to true felicitie, as well in this life present as in the life to come. For the riches of true knowledge and heavenly wisdom are here set open for vs to take thereof most abundantly. If we would know the great and hie maiestie of God, here we may see the brightnesse thereof shine most clearly. If we would seeke his incomprehensible wisdom, here is the schoole of the same profession. If we would comprehend his inestimable bounty and approach neere thereunto, and fill our hands with that treasure, here may we haue a most liuely and comfortable taste thereof. If we would know wherein standeth our saluation, & how to attaine to life euerslasting, here is Christ our onely Redeemer and Mediatour most evidently described. The rich man may learne the true vse of his riches. The poore man may find full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted, & oppressed,

*Or, prayes according to the Hebrewes: and were chiefly instituted to praise and give thanks to God for his benefits. They are called the psalmes or songs of Dauid, because the most part were made by him.

preſſe ſhall ſee wherein ſtandeth their comfort, and how they ought to praiſe God when he ſendeth them deliueraunce. The wicked and the perſecuters of the children of God ſhall ſee how the hand of God is euer againſt them: and though he ſuffer them to proſper for a while, yet he bridlethe them, in ſomuch as they cannot touch a haire of ones head, except he permit them, and how in the end their deſtruction is moſt miſerable. Briefly, here we may haue moſt preſent remedy againſt all temptations and troubles of minde and conſcience, ſo that being well practiſed herin, we may be aſſured againſt all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid vp for all them that loue the coming of our Lord Ieſus Chriſt.

P S A L. I.

Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſeemeth he did ſet this Pſalm firſt in manner of a preface, to exhort all godly men to ſtude and meditate the heavenly wiſedome. For the effect hereof ſu. 1 That they be bleſſed, which giue themſelves wholly all their liſe to the holy Scriptures: And that the wicked contemptors of God though they ſeeme for a while happy, yet at length ſhall come to miſerable deſtruction.

Blessed is the man that doeth not walke in the counſel of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcoornfull.

2 But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

3 For hee ſhall be like a tree planted by the riuer of waters, that will bring forth her fruit in due ſeaſon: whole leafe ſhall not fade, ſo whatſoever he ſhall do, ſhall proſper.

4 The wicked are not ſo, but as the chaſſe, which the winde driueth away.

5 Therefore the wicked ſhall not ſtand in the iudgement, nor ſinners in the aſſembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked ſhall periſh.

a When a man hath giuen once place to euill conſell, or to his owne concupiſcence, he beginneth to forget himſelfe in his ſinne, and to fall into contempt of God, which contempt is called the ſeat of the ſcorners. Deut. 6. 6. 10. 11. 8. prou. 6. 20. b In the holy Scriptures. Iſa. 1. 7. 8.

c Gods children are ſo moiſtened euer with his grace, that whatſoever cometh to them, tendeth to their ſaluation. d Though the wicked ſeeme to beate the ſwinge in this world, yet the Lord driueth them down that they ſhall not riſe nor ſtand in the company of the righteous. e But tremble when they feele Gods wrath. f Doth approve and proſper, like as not to know, is to reprove and reiect.

P S A L. II.

1 The Prophet David reioyeth that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and aduance it euen to the end of the world. 10 and therefore exhorteth kings and rulers, that they would humbly ſubmit themſelves vnder Gods yoke, becauſe it is in vaine to reſiſt God. Herein is figured Chriſts kingdom.

Why doe the heathen rage, and the people murmur in vaine?

2 The Kings of the earth band themſelves, the princes are aſſembled together againſt the Lord, and againſt his Chriſt.

3 Let vs breake their bandes, and caſt their cords from vs.

4 But he that dwelleth in the heauen, ſhall laugh: the Lord ſhall haue them in deriſion.

5 Then ſhall he ſpeake vnto them in his wrath, and breake them in his ſore diſpleaſure, ſaying,

6 Euen I haue ſet my King vpon Zion.

a The conſpiracy of the Gentiles the murmuring of the Iewes, and power of Kings cannot preuaile againſt Chriſt. Acts 4. 25. b Or anoynted. c Thus the wicked ſay that they will caſt off the yoke of God, and of his Chriſt. Pre. 1. 26. d Gods plagues will declare, that in reſiſting his Chriſt they fought againſt him.

mine holy mountaine.

7 I will declare the decree: that is, the Lord hath ſaid vnto mee. * Thou art my Sonne: this day haue I begotten thee.

8 Aſke of mee, and I ſhall giue thee the heathen for thine inheritance, and the ends of the earth for thy poſſeſſion.

9 Thou ſhalt cruſh them with a ſcepter of yron, and breake them in pieces like a potters veſſel.

10 Bee wiſe now therefore ye kings: be learned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 Kiſſe the Sonne, leſt he be angry & ye periſh in the way, when his wrath ſhall ſuddenly burne: bleſſed are all that truſt in him.

and manifeſtation to the world. f Not onely the Iewes, but the Gentiles alſo. Reuel. 2. 27. g He exhorteth all rulers to repent in time. h In ſigne of homage. i When the wicked ſhall ſay, Peace and reſt, ſeemning yet to be but in the midway of their purpoſes then ſhall deſtruction ſuddenly come. 1. Theſſ. 5. 3.

P S A L. III.

1 David driven forth of his kingdom, was greatly tormented in minde for his ſinnes againſt God: 4 And therefore calleth vpon God, and waxeth bold through his promiſes againſt the great railings and terrours of his enemies, yea againſt death it ſelfe, which he ſaw preſent before his eyes. 7 Finally he reioyeth for the good ſucceſſe that God gaue him, and all the Church.

A Pſalm of David, when he fled from his ſonne Abſalom.

Lord, how are mine aduerſaries increaſed: how many riſe againſt me?

2 Many ſay to my ſoule, There is no helpe for him in God. Selah.

3 But thou Lord art a buckler for mee: my glory and the liſter vp of mine head.

4 I did call vnto the Lord with my voice, and hee heard me out of his holy mountaine. Selah.

5 I ſaid me downe and ſlept, and roſe vp againe: for the Lord ſuſtained me.

6 I will not be afraid for ten thouſand of the people ſhould beſet me round about.

7 Lord, aſſe: helpe mee, my God: for thou haſt ſmiten all mine enemies vpon the cheek bone: thou haſt broken the teeth of wicked.

8 Saluation belongeth vnto the Lord, and thy bleſſing is vpon thy people. Selah.

9 uelouſly. d Be the dangers neuer ſo great or many, yet God hath euer meant to deliuer his.

P S A L. IIII.

1 When Saul perſecuted him, he called vpon God, truſting moſt aſſuredly in his promiſe, and therefore boldly reproveth his enemies, who wiſfully reſiſted his dominion. 7 and finally preferreth the fauour of God before all worldly treaſures.

d To ſhew that my vocation to the kingdom is of God.

Act. 13. 23. 33. hebr. 1. 5.

e That is to ſay, as touching mans knowledge, becauſe it was the firſt time that David appeared to be elected of God. So is it applied to Chriſt in his firſt coming.

f Not onely the Iewes, but the Gentiles alſo. Reuel. 2. 27. g He exhorteth all rulers to repent in time. h In ſigne of homage. i When the wicked ſhall ſay, Peace and reſt, ſeemning yet to be but in the midway of their purpoſes then ſhall deſtruction ſuddenly come. 1. Theſſ. 5. 3.

a This was a token of his ſtable faith, that for all his troubles he had his recourſe to God. b Selah here ſignifieth a liſting vp of the voyce to cauſe vs to conſider the ſentence as a thing of great importance.

c When he conſidered the truth of Gods promiſe and tried the ſame, his faith increaſed mar-

Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chief to set the tune, and to begin: who had the charge because he was most excellent, & he began this Psalme on the instrument called Neginoth, or in a tune so called.

b Thou that art the defender of my iust cause.

c Both of minde and body.

d Ye that thinke your selues noble in this world.

e Though your enterprises please you neuer so much, yet God will bring them to nought.

f A king that walketh in his vocation.

g For feare of Gods iudgement.

h Cease your rage.

i Serue God purely, and not with outward ceremonies.

k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour.

l This word in Hebrew may be referred to God, as it is here translated, or to Dauid, signifying, that hee should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

To him that excelleth on Neginoth.

A Psalme of Dauid.

Hear me when I call, **O** God of my righteousness: thou hast let mee at liberty, when I was in distresse: haue mercie vpon me, and hearken vnto my prayer.

2 **O** ye sonnes of men, how long will ye turne my glory into shame, louing vanitie, and seeking lies? **Selah.**

3 For he ye sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call vnto him.

4 Tremble, and sinne not: examine your own heart vpon your bed, and be still. **Selah.**

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, Who will shew vs any good? but the Lord lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate, and their wine did abound.

8 I will lay me downe, and also sleepe in peace: for thou Lord, only makest me dwell in safetie.

P S A L. V.

1 Dauid oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries.

7 After being assured of prosperous successe, hee conceiveth comfort.

13 Concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.

To him that excelleth vpon Neginoth.

A Psalme of Dauid.

Hear my words, **O** Lord: vnderstand my meditation.

2 Hearken vnto the voyce of my cry, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, **O** Lord: for in the morning will I direct mee vnto thee, and I will wait.

4 For thou art not a God that loueth wickednesse, neither shall euill dwell with thee.

5 The foolish shall not stand in thy sight: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.

7 But I will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.

8 Lead me, **O** Lord, in thy righteousness, because of mine enemies: make thy way

as iust, therefore leade me out of the dangers of mine enemies.

plaine before my face.

9 For no constancie is in their mouth: within they are very corruption: their throte is an open sepulchre, and they flatter with their tongue.

10 Destroy them, **O** God: let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And let all them that trust in thee, reioyce and triumph for euer, and couet thou them: and let them that loue thy name reioyce in thee.

12 For thou Lord wilt bless the righteous, and with fauour wilt compass him, as with a shield.

P S A L. VI.

1 When Dauid by his sinnes had provoked Gods wrath and now felt not only his hard against him, but also conceived the horrors of death everlasting, hee desireth forgiveness.

6 Bewailing that if God tooke him away in his indignation, hee should lacke occasion to praise him as he was wont to doe, while hee was among men.

9 Then suddenly feeling Gods mercy hee sharply rebuketh his enemies, which reioycd in his affliction.

To him that excelleth on Neginoth vpon the right tune. A Psalme of Dauid.

O Lord, rebuke mee not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, **O** Lord, for I am weake: **O** Lord heale mee, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou delay?

4 Returne, **O** Lord: deliuer my soule: saue me for thy mercies sake.

5 For in death there is no remembrance of thee: in the graue, who shall praise thee?

6 I fainted in my mourning: I cause my bed every night to swimme, and water my couch with my teares.

7 Mine eye is dimmed for despise, and sunke in because of all mine enemies.

8 Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

may triumph ouer our enemies.

11 When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

P S A L. VII.

1 Being falsely accused by Chush one of Sauls kinsmen, he calleth to God to be his defender.

3 To whom he commendeth his innocencie.

9 First shewing that his conscience did not accuse him of any euill towards Saul: **10** Next that it touched Gods glory to award sentence against the wicked.

13 And so entering into the consideration of Gods mercies & promises, he waxeth bold, and derideth the vaine enterprises of his enemies.

16 threatening that that shall fall on their owne necke which they haue proposed for others.

11 Shigation of Dauid, which hee sang vnto the Lord, concerning the words of Chush the sonne of Temini.

D D 3

O Lord

Rom. 3. 13.

Or, cause them to erre.

g Let their deuices come to nought.

h Thy fauour toward me, shall confirme the faith of all others.

Or, give good successe.

i So that he shall be safe from all dangers.

Iere. 10. 24.

a Though I desire destruction, yet let thy mercie pittie my frailtie.

b For my whole strength is abated.

c His conscience is also touched with the feare of Gods iudgment.

d He lamenteth that occasion should be taken from him to praise God in the congregation.

Or, mine eye is eaten as it were with wormes.

e God sendeth comfort and boldnesse in affliction, that wee

may triumph ouer our enemies.

When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

Or, kind of tune.

Or, accusation.

2. Sam. 16. 7.

a He desireth
God to deliuer
him from the
rage of cruell
Saul.

b Wherewith
Church chargeth
mee.

f If I reuerenced
not Saul for af-
finities sake & pre-
serued his life,

1 Sam. 26. 8, 9.
d Let me not
only die, but be
dishonoured
for euer.

e In promising
me the kingdom.

f Not onely for
mine, but for thy
Church sake de-
clare thy power.

g As touching
my behauiour
towards Saul &
mine enemies.

h Though they
pretend a iust
cause against me,
yet God shall
iudge their hy-
pocrisie.

i He doeth con-
tinually call the
wicked to repen-
tance by some
signes of his
iudgements.

k Except Saul
turne his minde,
I die: for he hath
both men and
weapons to de-
stroy me. Thus
considering his
great danger, hee
magnifieth Gods
grace.

1 Sa 59. 4.
Job. 15. 35.

1 In keeping faithfully his promise with me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie
and fatherly providence of God towards man, whom
he made as it were a god over all his workes, doth not
onely give great thanks, but is astonished with the ad-
miration of the same, as one nothing able to compasse
such great mercies.

To him that excelleth on Earth.

A Psalm of David.

O Lord our Lord, how excellent is thy
Name in all the world: which hath set
thy glory above the heavens.

2 Out of the mouth of babes and suck-
lings hast thou ordained strength, because
of thine enemies, that thou mightest still
the enemy and the avenger.

3 When I behold thine heavens, even the
workes of thy fingers, the moone and the
starres which thou hast ordained,

4 What is man, say I, that thou art
mindfull of him? and the sonne of man, that
thou wilt test him?

5 For thou hast made him a little lower
then God, and crowned him with glorie
and worship.

6 Thou hast made him to have dominion
on in the workes of thine hands: thou hast
put all things under his feet:

7 All sheepe and oxen: yea, and the
beasts of the field:

8 The foules of the ayre, and the fish of
the sea, and that which passeth through the
pathes of the seas.

9 O Lord our Lord, how excellent is thy
Name in all the world!

O Lord my God, in thee I put my trust,
saue me from all that persecute me, and
deliuer me:

2 Lest he deuoure my soule like a Lyon,
and teare it in pieces, while there is none to
helpe.

3 O Lord my God if I haue done this
thing, if there bee any wickednesse in mine
hands;

4 If I haue rewarded euill vnto him
that had peace with me (yea, I haue deliue-
red him that vered me without cause)

5 Then let the enemy persecute my soule
and take stripe, let him tread my life downe
vpon the earth, and lay mine honour in the
dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp
thy selfe against the rage of mine enemies,
and awake for mee according to the iudge-
ment that thou hast appointed.

7 So shall the congregation of the peo-
ple compass thee about: for their sakes ther-
fore returne on high.

8 The Lord shall iudge the people: iudge
thou me, O Lord, according to my righte-
ousnesse, and according to mine innocencie,
that is in me.

9 Let the malice of the wicked come to
an end, but guide thou the iust: for the right-
eous God trieth the hearts and reins.

10 My defence is in God, who preferreth
the vpight in heart.

11 God iudgeth the righteous, and him
that contendeth with God euery day.

12 Except hee turne, hee hath whet his
sword: hee hath bent his bow and made it
ready.

13 Hee hath also prepared him deadly
weapons: hee will ordeine his arrowes for
them that persecute me.

14 Behold, he shall traueill with wicked-
nesse: for he hath conceived mischief, but he
shall bring forth a lie.

15 He hath made a pit, and digged it, and
is fallen into the pit that he made.

16 His mischief shall returne vpon his
owne head, and his cruelty shall fall vpon
his owne pate.

17 I will praise the Lord according to his
righteousnesse, and will sing praise to the
Name of the Lord most High.

18 In keeping faithfully his promise with me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie
and fatherly providence of God towards man, whom
he made as it were a god over all his workes, doth not
onely give great thanks, but is astonished with the ad-
miration of the same, as one nothing able to compasse
such great mercies.

To him that excelleth on Earth.

A Psalm of David.

O Lord our Lord, how excellent is thy
Name in all the world: which hath set
thy glory above the heavens.

2 Out of the mouth of babes and suck-
lings hast thou ordained strength, because
of thine enemies, that thou mightest still
the enemy and the avenger.

3 When I behold thine heavens, even the
workes of thy fingers, the moone and the
starres which thou hast ordained,

4 What is man, say I, that thou art
mindfull of him? and the sonne of man, that
thou wilt test him?

5 For thou hast made him a little lower
then God, and crowned him with glorie
and worship.

6 Thou hast made him to have dominion
on in the workes of thine hands: thou hast
put all things under his feet:

7 All sheepe and oxen: yea, and the
beasts of the field:

8 The foules of the ayre, and the fish of
the sea, and that which passeth through the
pathes of the seas.

9 O Lord our Lord, how excellent is thy
Name in all the world!

3 When I behold thine heavens, even the
workes of thy fingers, the moone and the
starres which thou hast ordained,

4 What is man, say I, that thou art
mindfull of him? and the sonne of man, that
thou wilt test him?

5 For thou hast made him a little lower
then God, and crowned him with glorie
and worship.

6 Thou hast made him to have dominion
on in the workes of thine hands: thou hast
put all things under his feet:

7 All sheepe and oxen: yea, and the
beasts of the field:

8 The foules of the ayre, and the fish of
the sea, and that which passeth through the
pathes of the seas.

9 O Lord our Lord, how excellent is thy
Name in all the world!

PSAL. IX.

1 After he had giuen thanks to God for the sundry
victories that he had sent him against his enemies, and
also procured by manifold experience how ready God
was at hand in all his troubles: 14 He bring now like-
wise in danger of new enemies, desireth God to help him
according to his wont, 17 and to destroy the mali-
cious arrogancie of his aduersaries.

To him that excelleth vpon Earth.

A Psalm of David.

I will praise the Lord with my whole
heart: I will speake of all thy marvellous
workes.

2 I will be glad, and reioyce in thee: I
will sing praise to thy Name, O most High,

3 For that mine enemies are turned back:
they shall fall, and perish at thy presence.

4 For thou hast maintained my right
and my cause: thou art set in the throne, and
iudgeth right.

5 Thou hast rebuked the heathen: thou
hast destroyed the wicked: thou hast put out
their name for euer and euer.

6 An enemy, destructions are come to a
perpetuall end, and thou hast destroyed
the cities: their memorials are perished with
them.

7 But the Lord shall sit for euer: hee
hath prepared his throne for iudgement.

8 For he shall iudge the world in righte-
ousnesse, and shall iudge the people with e-
quitie.

9 The Lord also will be a refuge for the
poore, a refuge in duetime, euen in afflic-
tion.

10 And they that know thy Name, will
trust in thee: for thou, Lord, hast not failed
them that seeke thee.

11 Sing praises to the Lord, which dwel-
leth in Zion, shew the people his workes.

12 For when he maketh inquisition for
blood, he remembereth it, and forgetteth not
the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consi-
der my trouble, which I suffer of them that
hate mee, thou that liftest mee vp from the
gates of death,

14 That I may shew all thy praises with-
in the gates of the daughter of Zion, and re-
ioyce in thy saluation.

15 The

b I had bin suf-
ficient for him to
haue set forth his
glory by the hea-
uens, though he
had not come so
low as to man,

c Touching his
first creation,
d By the Tempo-
rall gifts of mans
creation, he is led
to consider the
benefits which
he hath by his
regeneration
through Christ,

which is but dust,

low as to man,

which is but dust,

Touching his
first creation,

By the Tempo-
rall gifts of mans
creation, he is led
to consider the
benefits which
he hath by his
regeneration
through Christ,

low as to man,

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regeneration
through Christ,

low as to man,

which is but dust,

Touching his
first creation,

By the Tempo-
rall gifts of mans
creation, he is led
to consider the
benefits which
he hath by his
regeneration
through Christ,

low as to man,

which is but dust,

Or, kind of in-
struments or time

Or, noble, or
marvellous.

a Though the
wicked would
hide Gods prai-
ses, yet the very
babes are suffi-
cient witnesses of
the same.

Or, establishd.

Or, confound.

Or, establishd.

Or, confound.

Or, establishd.

Or, confound.

g For God ouerthroweth the wicked in their enterprises.
 h The mercy of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered.
 || Or, this is worthy to be noted.
 i God promisseth not to helpe vs before we haue felt the crosse.
 k Which they cannot learne without the feare of thy iudgement.

15 The heathen are ^a sunken downe in the pit, that they made: in the net that they bid, is their foot taken.

16 The Lord is knowne by executing iudgement: the wicked is snared in the worke of his owne handes. || Piggaton. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not bee alway forgotten: the hope ^a of the afflicted shall not perish for euer.

19 Up Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 But them in feare, O Lord, that the heathen may know that they are but ^a men. Selah.

PSAL. X.

1 ^a Hee complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men vs, as signing the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controuling. 15 Therefore he calleth vpon God to send some remedie against these desperate euils, 16 and at length comforteth himselfe with hope of deliuerance.

a So soone as we enter into affliction, we thinke God should help vs, but that is not alwayes his due time.

b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and bleisseth himselfe, and thus blasphemeth the Lord.

|| Or, snuffeth at.
 || Or, not be moued, because he was neuer in euill.

c The euill shall not touch me, Isa. 28. 15. or els he speaketh thus, because he neuer felt euill.

d He sheweth that the wicked haue many meanes to hide their cruelty, and therefore ought more to be feared e By the hypocritie of them that haue authoritie, the poore are deuoured.

f He calleth to God for helpe, because wickednes is so far ouergrown, that God must now helpe, or auer. g Therefore thou must needs punish this their blasphemy.

Why standest thou farre off, O Lord, and hidest thee in ^a due time, even in affliction?

2 The wicked with pride doth persecute the poore: let them bee taken in the craftes that they haue imagined.

3 For the wicked hath ^b made boast of his owne hearts desire, and the courteous bleisseth himselfe: he contemneth the Lord.

4 The wicked is so proud, that he seeketh not for God: he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are high aboue his sight: therefore he despieth he all his enemies.

6 He saith in his heart, I shall neuer be moued, ^c nor be in danger.

7 His mouth is full of curling and deceit and fraude: vnder his tongue is mischief and iniquitie.

8 Hee lyeth in wait in the villages: in the secret places doth hee murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, even as a lion in his denne: hee lyeth in wait to spoyle the poore: hee doth spoyle the poore, when hee draweth him into his net.

10 Hee croucherh and boweth: therefore heapes of the ^c poore doe fall by his might.

11 Hee hath said in his heart, God hath forgotten, hee hideth away his face, and will neuer see.

12 Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Therefore doth the wicked contemne God: he saith in his heart, Thou wilt not regard.

14 Yet thou hast seene it: for thou beholdest mischief and wrong, that thou mayest take it into thine hands, the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde none.

16 The Lord is King for euer and euer: the heathen are destroyed footst of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou best thine care to them.

18 To iudge the fatherlesse and poore, that earthly man cause to feare no more.

h To iudge betweene the right and the wrong.
 i For thou hast utterly destroyed him.
 k The hypocrites or such as liue not after Gods Law, shall be destroyed.
 l God helpeth when mans helpe ceaseth.
 || Or, destroy no more man vpon the earth.

PSAL. XI.

1 This Psalm containeth two parts: In the first David sheweth how hard assaults of temptations bee sustained, and in how great anguish of minde hee was when Saul did persecute him. 4 Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, and the wicked men, as the whole world.

To him that excelleth. A Psalm of David.

In the Lord put I my trust: how say wee then to my soule, ^a flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.

3 For the ^b foundations are cast downe: what hath the ^c righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes will consider: his eye lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shall raise snares, fire, and brimstone, and stormie tempest: this is ^c the portion of their cup.

7 For the righteous Lord loueth righteousnesse: his countenance doeth behold the iust.

dome and Gomorra. f Which they shall drinke euen to the dregs, Ezek. 23. 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant verity that God obserueth in keeping his promise.

To him that excelleth vpon the right tune. A Psalm of David.

Helpe Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, ^b flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

a This is the wicked counsell of his enemies to him & his companions, to drine him from the hope of Gods promise.
 b All hope of succour is taken away.
 c Yet am I innocent, and my cause good.
 d Though all things in earth be out of order, yet God will execute iudgement from heauen.
 e As in the destruction of Sodome and Gomorra.

a Which dare defend the truth, and shew mercy to the oppressed.
 b He meaneth the flatterers of the court, which hurt him more with their tongues then with their weapons.

e They thinke themselves able to perswade whatsoeuer they take in hand. d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers. e Because the Lords word and promise is true & vncchangeable, he will performe it, and preserue the poore from this wicked generation. f That is, thine, though he were but one man. g For they suppress the godly, and maintaine the wicked.

4 Which haue said, With our tongue will wee praise: our lips are our owne: who is Lord ouer vs? 5 How for the oppression of the needie, and for the lightes of the poore, I wil vp, saith the Lord, and will set at libertie him, whom the wicked hath snared. 6 The words of the Lord are pure words, as the silver, tried in a fornace of earth, fined asuen fold. 7 Thou wilt keepe them, O Lord: thou wilt preserue him from this generation for euer. 8 The wicked walk on euery side: when they are exalted, sit is a shame for the sonnes of men.

PSAL. XIII.

1 David as it were overcome with sundry and new afflictions, fleeth to god as his onely refuge, 3 and so at the length being encouraged through Gods promise, hee conceiue most sure confidence against the extreme horrors of death.

To him that excelleth. A Psalme of David.

a He declareth that his afflictions lasted a long time, and that his faith fainted not b Changing my purpose as the sicke man doeth his place. c Which might turne to Gods dishonour, if he did not defend his d The mercy of God is the cause of our saluation. e Both by the benedictions past, & by others to come.

H ow long wilt thou forget me, O Lord, for euer? how long wilt thou hyde thy face from me? 2 How long shall I take counsel with in my selfe, hauing weariennes daily in mine heart? how long shall mine enemy be exalted aboue me? 3 Behold, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death: 4 Lest mine enemy say, I haue preuailed against him: and they that afflict me, reioyce when I lide. 5 But I trust in thy mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because hee hath dealt louingly with mee.

PSAL. XIII.

1 He describeth the peruerse nature of men, which were so grown to licentiousnes, that God was brought to utter contempt. 7 For the which thing although he was greatly grieved, yet being perswaded that God would send some present remedy, hee comforteth himselfe and others.

To him that excelleth. A Psalme of David.

Psal. 53. a He sheweth that the cause of all wickednes is to forget God. b There is nothing but disorder and wickednesse among them. c David here maketh compassion betweene the faithfull and the reprobate: our Saint Paul speaketh the same of all men naturally, Rom 3. 10. d Where they thinke themselves most sure.

Thy: foole hath sayd in his heart, There is no God: They haue corrupted, and done an abominable worke: there is none that doeth good. 2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God. 3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one. 4 Doe not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord. 5 There they shall be taken with feare

because God is in the generation of the iust.

6 Thou haue made a mocke at the counsel of the poore, because the Lord is his trust. 7 Oh giue saluation vnto Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad.

Note that of this 14 Psalme, the 5. 6 and 7. verses which are put into the common Translation, and may seeme vnto some to be leste out in this, are not in the same Psalme in the Hebrew text; but are rather put in, more fully to expresse the maners of the wicked: and are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Iaiiah, and the 36. Psalme, and are alleadged by S. Paul, and placed together in the third to the Romanes.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Jewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing uprightly and godly, might wisnesse that they were his speciall and holy people.

A Psalme of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 Hee that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiveth a false report against his neighbour.

4 In whose eyes a vile person is contemned, but hee honoureth them that feare the Lord: he that sweareth to his owne hindrance and changeth not.

5 Hee that giueth not his money vnto vniuste, nor taketh reward against the innocent: hee that doeth these things, shall neuer be moued.

a First God requirerth vprightnesse of life, next doing well to others, & thirdly truth & simplicity in our words. b He that flattereth not the vngodly in their wickednesse. c To the hindrance of his neighbour. d That is, shall not be cast forth of the Church as hypocrites.

PSAL. XVI.

1 David prayeth vnto God for succour, not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 Who suffereth him to lacke nothing.

A Psalme of David.

Preserue mee, O God: for in thee doe I trust.

2 O my soule thou hast said vnto the Lord, Thou art my Lord: my well doing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The sorowes of them that offer to another God, shall be multiplied: their offerings of bloods will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

6 The lines are fallen vnto me in pleasant places, yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen

Or, a certaine name. a He sheweth that we cannot call vpon God, except we trust in him. b Though wee cannot enrich God, yet we must bestow Gods gifts to the vse of his children. c As grieve of conscience and miserable destruction. d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries, Exod. 23. 13. e Wherewith my portion is measured.

mouth consent to their idolatries, Exod. 23. 13. e Wherewith my portion is measured.

f God teacheth me continually by secret inspiration.

g The faithfull are sure to perseuere to the end.
h That is, I reioice both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortality.

my counsell: my ^r reines also teach me in the nightes.

8 I haue set the Lord alwaies before me: for he is at my right hand: therefore I shall not slide.

9 Wherefore ^b mine heart is glad, and my tongue reioiceth: my flesh also doth rest in hope.

10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine Holy one to see corruption.

11 Thou wilt shew me the path of life: in thy ^k presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

k Where God fauoureth, there is perfect felicity.

PSAL. XVII.

1 Here he complaineth to God of the cruell pride and arrogance of Saul, and the rest of his enemies, who thus rag'd without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

The prayer of Dauid.

Hear ^a the right, O Lord, consider my cry: hearken vnto my prayer of lips vnfained.

2 Let my ^b sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast ^c proued and visited mine heart in the night: thou hast tried mee, and foundest nothing: for I was purposed that my ^d mouth should not offend.

4 Concerning the works of men, by the words of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy paths, that my feete doe not slide.

6 I haue called vpon thee: surely thou wilt heare me, O God, encline thine eare to me, and hearken vnto my words.

7 Shew thy marvellous mercies, thou that art the Saviour of them that trust in thee, from such as ^e resist thy right hand.

8 Keepe mee as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse mee, from mine enemies, which compass me round about for ^f my soule.

10 They are inclosed in their owne fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring down to the ground:

12 Like as a Lion that is greedy of pray, and as it were a Lions whelp lurking in secret places.

13 Up Lord, ^g disappoint him: cast him downe: deliuer my soule from the wicked // with thy sword:

14 From men by thine ^h hand, O Lord, from men // of the world, who haue their ⁱ portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy spirit examined my conscience.
d I was innocent toward mine enemy both in deede and thought.
e Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their cruelty cannot bee satisfied but with my deatch.
i They are puffed vp with pride, as the stomacke that is choked with fat.
k Stoppe his rage.
l Or, which is thy sword.
m By thine heavenly power.
n Or, whose tyranny hath too long endured.
o And feele not the smart that Gods children oft times doe.

15 But I will behold ^a thy face in righteousness, and when I ^b awake, I shall be satisfied with thine image.

haue the face of God, and favourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalm is the first beginning of his gratulation and thanksgiving in the entering into his kingdom, wherein he extollet and praeseth most highly the marvellous mercies and grace of God, who hath thus preserved and defended him. 32 Also he setteth forth the image of Christs kingdom, that the faithfull may be assured that Christ shall alwayes conquer & overcome by the vnspeakable power of his Father, though all the whole world should strive there against.

To him that excelleth. A Psalm of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I will loue thee dearly, O Lord my strength.

2 ^a The Lord is my rocke, and my fortress, and hee that deliuereth mee, my God and my strength: in him will I trust, my shield, the hope also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be ^b praised: so that I be safe from mine enemies.

4 The sorowes of death compassed me, and the floods of wickednesse made mee afraid.

5 The sorowes of the graue haue compassed mee about: the snares of death overtook mee.

6 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voyce out of his Temple, and my cry did come before him, even into his eares.

7 ^c Then the earth trembled, and quaked: the foundations also of the mountains mooued and shooke, because he was angry.

8 Smoke went out at his nostrils, and a ^d consuming fire out of his mouth: coales were kindled thereat.

9 He bowed the heauens also and came downe, and ^e darkenesse was vnder his feete.

10 And hee rode vpon ^f Cherub, and did flie, and he came flying vpon the wings of the winde.

11 Hee made darkenesse his ^g secret place, and his pavilion round about him, even darknesse of waters, and clouds of the ayre.

12 At the brightnesse of his presence his clouds passed, haile stones and coales of fire.

13 The Lord also thundred in the heauen, and the highest gaue ^h his voyce, haile stones and coales of fire.

14 Then hee sent out ⁱ his arrowes and scattered them, and he increased lightnings and destroyed them.

bed at large, Psal. 104. h As a King angry with the people, will not shew himselfe vnto them. i Thundred, lightened, and hailed k His lightnings.

n This is the full felicity, comfort, and glory against all assaults, to

a Sam. 22. 3.
b He vseth this diuersitie of names, to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.
c For none can obtaine their requests of God, that ioyne not his glory with their petition.
d He speaketh of the dangers and malices of his enemies, from the which God had deliuered him.
e Or, coales, or cables.
f A description of the wrath of God against his enemies after he had heard his prayers.
g Hee sheweth how horrible Gods iudgements shalbe to the wicked.
h Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.
i This is described at large, Psal. 104.

l That is, the deepe bottoms were seene, when the red sea was diuided.
m Out of sun-dry and great dangers.

n To wit, Saul,
o Therefore God sent mee succour.

p The cause of Gods deliuerance is his onely fauour and loue to vs.

q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

r For all his dangers hee exercised himselfe in the Law of God.

f I neither gaue place to their wicked tentations, nor to mine own affections.

t Here he speaketh of God according to our capacite, who sheweth mercie to his, and punisheth the wicked, as is said also, Leuit. 26.

u When their sinne is come to the full measure.

x He attributeth it to God, that hee both gate the victory in the field, and also destroyed the ciuies of his enemies.

y Be the dangers neuer so many or great, yet Gods promise must take effect.

z Hee giueth good successe to all mine enterprises.

a As towers & forts which hee tooke out of the hands of Gods enemies.

b Or, heele. b To defend me from dangers.

c He attributeth the beginning continuance and increase in wel doing onely to Gods fauour.

d David declareth that he did nothing besides his vocation, but was stirred up by Gods Spirit to execute his iudgements.

15 And the channels of waters were seene, and the foundations of the world were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent downe from aboue, and taken me: he hath drawen mee out of many waters.

17 He hath deliuered me from my strong enemy, and from them which hate me: for they were too strong for me.

18 They preuented mee in the day of my calamitie: but the Lord was my stay.

19 He brought me forth also into a large place, he deliuered me because he fauoured mee.

20 The Lord rewarded me according to my righteousness: according to the purenesse of mine hands he recompensed me.

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before me, and I did not cast away his commandments from me.

23 I was vp-right also with him, & haue kept me from my wickednesse.

24 Therefore the Lord rewarded me according to my righteousness, & according to the purenesse of mine hands in his sight.

25 With the godly thou wilt shew thy selfe godly: with the vp-right man thou wilt shew thy selfe vp-right.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

29 For by thee I haue broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vn-corrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty saue our God?

32 God girdeth mee with strength, and maketh my way vp-right.

33 He maketh my feete like hindes feete, and setteth me vpon mine high places.

34 He teacheth mine hands to fight: so that a bow of brass is broken with mine armes.

35 Thou hast also giuen mee the shield of thy saluation, and thy right hand hath stayed mee, and thy loving kindnesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feet.

39 For thou hast girded me with strength to battell: them that rose against me, thou hast subued vnder me.

40 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They cried, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made mee the head of the heathen: a people, whom I haue not knowne, shall serue me.

44 As soone as they heare, they shall obey mee: the stranger shall bee in subiection to mee.

45 Strangers shall shynke away, and feare in their priue chambers.

46 Let the Lord lue, and blessed bee my strength, and the God of my saluation be exalted.

47 It is God that giueth mee power to avenge me, & subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from them that rose against me: thou hast deliuered me from the cruel man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy name.

50 Great deliuerances giueth he vnto his King, and sheweth mercie to his anointed, euen to Dauid, and to his seed for euer.

persecuted him. m This propheticke appertaineth to the kingdom of Christ, and vocation of the Gentiles, as Rom. 15. 9. n This did not properly appertaine to Salomon, but to Iesus-Christ.

P S A L. XIX.

1 To the intent he might moue the faithfull to a deeper consideration of Gods glory, hee setteth before their eyes the most exquisite workmanship of the heauens with their proportion and ornaments: 8 And afterward calleth them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace, by commanding the Law, hee setteth forth more at large.

To him that excelleth. A Psalm of Dauid.

The heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 Day vnto day uttereth the same, and night vnto night teacheth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone forth through all the earth, and their words into the ends of the world: in them hath he set a Tabernacle for the Sunne.

5 Which commeth forth as a bridegrome out of his chamber, & reioyceth like

e Thou hast giuen them into mine hands to be slaine.

f They that reiect the crie of the afflicted, God will also reiect them, when they crie for helpe: for either paine or feare cause

those hypocrites to crie.

g Which dwell round about me.

h The kingdom of Christ is in Dauids kingdom prefigured: who by the preaching of his word bringeth all to his subiection.

i Or, lie: signifyng a subiection constrained, and not voluntary.

k Feare shall cause them to be afraid and come forth of their secretes holes and holds to seeke pardon.

l That is, Saul who of malice

persecuted him.

m This propheticke appertaineth to the kingdom of Christ, and vocation of the Gentiles, as Rom. 15. 9.

n This did not properly appertaine to Salomon, but to Iesus-Christ.

o He reprocheth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set

forth Gods glory.

b The continual successe of the day & the night is sufficient to declare Gods

power and goodnesse.

c The heauens are a Schoolemaster to all nations, be they neuer so barbarous.

d The heauens are as a line of great capitall letters to shew vnto vs Gods glory.

e Or, vaile. The maner was, that the bride and bridegrome should stand vnder a vaile together, and after come forth with great solemnity, and reioicing of the assembly.

a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compasse is vnto the ends of the same, and none is hidde from the heate thereof.

7 The Law of the Lord is perfect, conuerting the soule, the testimony of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for ever: the iudgements of the Lord are a trueth: they are righteous ^a altogether.

10 And more to be desired then golde, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Howeouer by them is thy seruant made circumspect, and in keeping of them there is great reward.

12 Who can vnderstand his faults: cleane me from secret faults.

13 Keepe thy seruant also from presumptuous finnes: let them not reigne ouer me: so shall I be vpright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him, g So that all mans intentions and intentions are lies, h Every one without exception, i Except Gods word be esteemed about all worldly things, it is contemned, k For God accepteth our indevour, though it be far vnperfected, l There is no reward of dutie, but of grace: for where sinne is, there death is the reward, m Which are done purposely and of malice. n If thou suppress my wicked affections by thine holy Spirit. o That I may obey thee in thought, word and deed.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their king, and receive his sacrifice which hee offered before hee went to battell against the Ammonites.

¶ To him that excelleth. A Psalm of David.

The Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah:

4 And graunt thee according to thine heart, and fulfill all thy purpose:

5 That we may reioyce in thy saluation, and set by the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now know I that the Lord will helpe his anoynted, and will heare him from his Sanctuary by the mighty helpe of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: let the king heare vs in the day that we call.

The worldlings that put not their only trust in God, h Let the king be able to deliuer vs by his strength, when we seeke vnto him for succour,

PSAL. XXI.

1 David in the person of the people prayeth God for the victory, attributing it to God, and not to the strength of man, Wherewith the holy Ghost directeth the faithful to Christ, who is the perfection of this kingdom.

¶ To him that excelleth. A Psalm of David.

The King shall reioyce in thy strength, O Lord: yea, how greatly shall hee reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou diddest present him with liberrall blessings, and diddest set a crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gauest him a long life for ever and ever.

5 His glory is great in thy saluation: dignitie and honour hast thou laid vpon him.

6 For thou hast set him as blessings for ever: thou hast made him glad with the joy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercie of the most High hee shall not slide.

8 Thine hand shall finde out all thine enemies, and thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall deuoure them.

10 Their fruit shalt thou destroy from the earth, and their seede from the children of men.

11 For they intended euill against thee, and imagined mischief, but they shall not preuaile.

12 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

13 Bee thou exalted, O Lord, in thy strength: so will we sing & praise thy power.

h As a marke to shoot at, i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 David complained because he was brought into such extremities, that he was past all hope: but after he had rehearsed the sorrows and griefs wherewith hee was vexed, 10 He recovereth himselfe from the bottomlesse pit of ostentation, and groweth in hope. And here vnder his owne person he seith forth the figure of Christ, whom he did foresee by the spirit of prophesie, that he should maruellously and strangely bee desecrated and abused, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon // Aileeth // Hastahar. A Psalm of David.

Mken me, and art so far from mine health, and from the words of my roaring?

2 O my God, I cry by day, but thou hearest not, and by night, but // haue no audience.

3 But thou art holy, and dost inhabite

faith and desperation, b Being tormented with extreme anguish

a When he shall overcome his enemies, and so be assured of his vocation.

Thou declaredst thy liberrall fauour toward him before he prayed.

c David did not only obtain life, but also assurance that his posterity should reigne for ever.

d Thou hast made him thy blessings to others, & a perpetual example of thy fauour for ever.

e Here he describeth the power of Christs kingdom, against the enemies thereof.

f This teacheth vs patiently to endure the crosse till God destroy the aduersary.

g They laid as it were their necks to make Gods power to shine place to their wicked enterprises.

¶ Or, the kinds of the morning, and thou was the name of some common song.

a Here appeareth that horrible conflict which he suffereth betweene

the

c He meaneth the place of praising euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him.

d And seeming most miserable of all creatures, which was meant of Christ.

e And herein appeareth the vn-speakable loue of God toward man: hee would thus abase his Son for our sakes.

f *Hebr. rolled upon God.*

g Euen from my birth thou hast giuen me occasion to trust in thee.

h For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.

i He meaneth, that his enemies were so far, proud, & cruell, that they were rather beasts then men.

k Before he spake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented both in soule and body.

l Thou hast suffered me to be without all hope of life.

m Thus Dauid complaineth, as though he were maled by his enemies both hands and feet: but this was accomplished in Christ.

n My life that is solitary left alone, and forsaken of all, Psal. 35. 17, and 35. 16.

o Christ is deliuered with a more mighty deliuerance by ouercomming death, then if he had not tasted death at all, Heb. 2. 14. n He promitteth to exhort the Church, that they by his example might praise the Lord.

the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see mee, haue me in derision: they make a mowe and nod the head, saying,

8 *Thou trusted in the Lord, let him deliuer him: let him saue him, seeing he longeth him.*

9 But thou diddest draw me out of the wombe: thou ganest me hope, euen at my mothers breasts.

10 I was cast vpon thee, euen from the wombe: thou art my God from my mothers belly.

11 Be not far from mee, because trouble is neere: for there is none to helpe me.

12 Many yong buls haue compassed me: mightie bulles of Bashan haue closed mee about.

13 They gape vpon mee with their mouthes, as a ramping and roaring lion.

14 I am like water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the mids of my bowels.

15 My strength is dried vp like a potsherd, and my tongue cleaueth to my iawes, and thou hast brought mee into the dust of death.

16 For dogges haue compassed mee, and the assembly of the wicked haue inclosed mee: they pearced mine hands and my feet.

17 I may tell all my bones: yet they be-hold and looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But be not thou farre off, O Lord, my strength: hasten to helpe me.

20 Deliuer my soule from the sword: my delolate soule from the power of the dog.

21 Saue me from the lions mouth, and auer me from the horns of the vnicornes.

22 I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee, saying.

23 Praise the Lord, yee that feare him: magnifie yee him, all the seede of Iacob, and feare yee him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when hee called vnto him, he heard.

25 My praise shall be of thee in the great

congregation: my bowes will I performe before them that feare him.

26 The poore shall eat and be satisfied: they that seeke after the Lord, shall praise him: your heart shall lue for euer.

27 All the endes of the world shall remember themselves, and turne to the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that befat in the earth, shall eate and worship: all they that goe downe into the dust, shall bow before him, euen he that cannot quicken his owne soule.

30 Their seede shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shal declare his righteounesse vnto a people that shall be borne, because he hath done it.

is no hope that he shall recouer life: so neither poore nor rich, quick nor dead shal be reioiced from his kingdome.

Meaning the posterity which the Lord keepeth as a seede to the Church to continue his praise among men.

That is, God hath fulfilled his promise.

PSAL. XXII.

1 Because the Prophet had proued the great mercies of God at diuers times, and in sundry maners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse toward him for euer.

A Psalm of Dauid.

The Lord is my shepheard, I shall not want.

2 He causeth me to rest in greene pasture, and leadeth me by the still waters.

3 He restoreth my soule, and leadeth me in the paths of righteousness for his Names sake.

4 Yea, though I should walke through the valley of the shadow of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou dost prepare a table before me in the sight of mine aduersaries: thou dost anoint mine head with oyle, and my cup runneth ouer.

6 Doubtlesse, kindnesse & mercy shal follow mee all the dayes of my life, & I shall remaine a long season in the house of the Lord.

Albeit his enemies sought to destroy him, yet God deliuereth him, & dealeth most liberally with him in despite of them.

As was the maner of great feasts, he seteth forth his felicity in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 Albeit the Lord God hath made, and governeth all the world, yet toward his chosen people his gracious goodnesse doth most abundantly appaie, in that among them hee will haue his dwelling place. Which thought it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuary, which are the true worshippers of God, purged from the fustile filth of this world.

7 Finally, hee magnifieth Gods grace for the building of the Temple, to the end he might stirre up all the faithfull to the true seruice of God.

A Psalm of Dauid.

The earth is the Lords, & all that therein is: the world & they that dwell therein.

Which were sacrifices of thanksgiving, which they offered by Gods commaundement, when they were deliuered out of any great danger.

He doeth al-lude still to the sacrifice.

Though the poore be first named, as verse 26, yet the wealthy are not separated from the grace of Christs kingdome.

In whom there

neither poore nor rich, quick nor dead shal be reioiced from his kingdome.

Meaning the posterity which the Lord keepeth as a seede to the Church to continue his praise among men.

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A Psalm of Dauid.

The earth is the Lords, & all that therein is: the world & they that dwell therein.

a He noteth two things: the one, that the earth to mans iudgement seemeth above the waters: and next that God miraculously preferueth the earth that it is not drowned with the waters which naturally are about it.
b Though circumcision separate the carnall seede of Iacob from the Gentiles, yet he that seeketh God, is the true Iacob, and the very Israelite.

c David desireth the building vp of the Temple, wherein the glory of God should appeare. and vnder the figure of this Temple, he also prayeth for the spirituall Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal. 132. 14.

2 For he hath founded it vpon the seas: and established it vpon the floods.
3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?

4 Euen he that hath innocent hands, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworn deceitfully.

5 He shall receiue a blessing from the Lord, and righteousness from the God of his saluation.

6 This is the generation of them that seeke him, of them that seeke thy face, this is Iacob. Selah.

7 Lift vp your heads, ye gates, and be ye lift vp, ye everlasting doores, and the king of glory shall come in.

8 Who is this King of glory? the Lord, strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, ye gates, and lift vp your selues, ye everlasting doores, & the King of glory shall come in.

10 Who is this King of glory? the Lord of hosts, he is the King of glory. Selah.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieved with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiven, 7 Especially such as hee had committed in his youth. Hee beginneth euery verse according to the Hebrew letters, two or three excepted.

A Psalme of David.

Vnto thee, O Lord, lift I vp my soule.

2 O Lord, I trust in thee: let mee not be confounded: let not mine enemies reioyce ouer me.

3 So all that hope in thee, shall not be ashamed: but let them bee confounded, that transgresse without cause.

4 Shew mee thy wayes, O Lord, and teach mee thy pathes.

5 Lead me forth in thy truth, and teach me: for thou art the God of my saluation: in thee doe I trust all the day.

6 Remember, O Lord, thy tender mercies and thy louing kindnesse: for they haue bene for mee.

7 Remember not the sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will hee teach sinners in the way.

9 Them that bee meeke, will hee a guide in iudgement: and teach the humble his way.

10 All the pathes of the Lord are mercie and truth vnto such as keepe his covenant and his testimonies.

f That is, call them to repentance. g He will gouerne and comfort them that are truly humbled for their sinnes.

11 For thy names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What man is hee that feareth the Lord? him will he teach the way that he shall chuse.

13 His soule shall dwell at ease, and his seede shall inherite the land.

14 The secret of the Lord is reueiled to them that feare him: & his covenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feete out of the net.

16 Turne thy face vnto me, & haue mercy vpon me: for I am desolate and poore.

17 The sorowes of mine heart are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trouble, and forgive all my sinnes.

19 Behold mine enemies, & enuenies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule and deliuer me: let me not be confounded, for I trust in thee.

21 Let mine vprightnes and equity pre-serue me: for my hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

the more that his enemies increased, the more neere felt hee Gods helpe. p Forasmuch as I haue behaured my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

PSAL. XXVI.

1 David oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocency. 6 Finally, he maketh mention of his sacrifice, which hee will offer for his deliuerance, and desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

A Psalme of David.

IUDGE me, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.

2 Purge me, O Lord, and try me: examine my reines, and mine heart.

3 For thy louing kindnesse is before mine eyes: therefore haue I walked in thy truth.

4 I haue not haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the ruff, and haue not companied with the wicked.

6 I wil wash mine hands in innocency, O Lord, and compass thyne altar,

7 That I may declare with the voyce of thanksgiving, & let forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloody men:

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee. f Destroy mee not in the ouerthrow of the wicked.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

l He shall prosper both in spirituall and corporall things.

m His counsell contained in his word, whereby he declareth that

he is the protector of the faithfull.

n My griefe is increased because of mine enemies

crueltie.

o The greater that his afflictions were, and

the more that his enemies increased, the more neere felt hee Gods helpe.

p Forasmuch as I haue behaured my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

q Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

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y Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

z Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

aa Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

ab Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

ac Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

ad Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

ae Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

af Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

ag Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

ah Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

ai Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

aj Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

ak Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

al Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

am Hee desireth to bee in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open prayse and thanksgiving.

g Whose cruell hands do execute the malicious deuices of their hearts. h I am preferred from my enemies by the power of God, and therefore will prayse him openly.

10 In whose hands is a wickednesse, and their right hand is full of bribes.
11 But I wil walke in mine innocency: re-
deeme me therefore, & be mercifull vnto me.
12 My foote standeth in a rightnesse: I
will prayse thee, O Lord, in the Congrega-
tions.

PSAL. XXVII.

David maketh this Psalm being deliuered from great perils, as appeareth by the prayes and thanksgiv-
ing annexed: 6 Wherein wee may see the constant
faith of David against the assaults of all his enemies:
7 And also the end wherefore he desireth to live and
to be deliuered, only to worship God in his Congrega-
tion.

A Psalm of Dauid.

a Because he was assured of good successe in all his dangers, and that his saluation was surely laid vp in God, he feared not the tyranny of his enemies.
b That God will deliuer me, and giue me my faith the victory.
c The losse of cuntry, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy Name in the mids of the congregation.
d David assured himselfe by the spirit of prophesie, that he should overcome his enemies, and serue God in his Tabernacle.
e He groundeth vpon Gods promise, and sheweth that hee is most willing to obey his commandement.
f He magnifieth Gods loue toward his, which farre passeth the most tender loue of parents toward their children.
g But either pac-
ifie their wrath, or bridle their rage. h In this present life before
die, as Isa. 58:11. i Hee exhorteth himselfe to depend on the
word, seeing he neuer failed in his promises.

The Lord is my light and my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?

2 When the wicked, euen mine enemies and my foes came vpon mee to cate vp my flesh, they stumbled and fell.

3 Though an holie pitched against mee, mine heart should not be afraid: though warre be raised against mee, I will trust in this.

4 One thing haue I desired of the Lord that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beautes of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his paviilion shall hee hide mee, and set mee vpon a rocke.

6 And now shall hee lift vp mine head about mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and prayse the Lord.

7 Hearken vnto my voice, O Lord, when I cry: haue mercy also vpon mee, and heare mee.

8 When thou saydest, Seeke yee my face: mine heart answered vnto thee, O Lord, I will seeke thy face.

9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue mee not, neither forsake me, O God of my saluation.

10 Though my father and my mother should forsake mee, yet the Lord will gather me vp.

11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the lust of mine ad-
uaries: for there are false witnesses risen
vp against me, and such as speake cruellly.

13 I should haue fainted, except I had belee-
ued to see the goodnesse of the Lord in the
land of the liuing.

14 Hope in the Lord: be strong, and hee shall comfort thine heart, and trust in the Lord.

PSAL. XXVIII.

Being in great feare and brauennesse of heart to see God dishonoured by the wicked, hee desireth to be rid of them, 4 and cryeth for vengeance against them: And at length assurcth himselfe that God hath heard his prayer, 9 Vnto whose nation hee commendeth all the faithfull.

A Psalm of Dauid.

Vnto thee, O Lord, doe I cry: O my strength, be not deafe toward mee, lest if thou answer mee not, I be like them that goe downe into the pit.

2 Heare the voyce of my petitions, when I cry vnto thee, when I hold vp my hands toward thine holy Deale.

3 Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 Reward them according to their deedes, and according to the wickednes of their in-
uentions: recompense them after the worke
of their hands: render them their reward.

5 For they regard not the workes of the Lord, nor the operation of his hands, there-
fore breake them downe, and build them
not vp.

6 Praised be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, and I was hel-
ped: therefore mine heart shall reioyce, and
with my long will I prayse him.

8 The Lord is their strength, & he is the strength of the deliuerance of his anointed.

9 Save thy people, and blisse thine inhe-
ritance: feed them also, & exalt them for euer.

e Let them be viterly destroyed, as Malac. 1. 4. f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayes, g Meaning his souldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

The Prophet exhorteth the Princes and rulers of the world (which for the most part thinke there is no God,) 3 at the least to feare him for the thunders, and tempests, for feare whereof all creatures tremble, 4 And though thereby God threateneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to prayse his Name.

A Psalm of Dauid.

Giue vnto the Lord, ye sons of the might, glorie giue vnto the Lord glory & strength.

2 Giue vnto the Lord glory due vnto his Name: worship the Lord in the glorious Sanctuary.

3 The voice of the Lord is vpon the wa-
ters: the God of glory maketh it to thunder,
the Lord is vpon the great waters.

4 The voyce of the Lord is mighty: the
voyce of the Lord is glorious.

5 The voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 Hee maketh them also to leape like a
calf: Lebanon also & Sion like a yong
Uncombe.

7 The voyce of the Lord diuiderth the
breaketh the most strong trees, and shall men thinke their power to
be able to resist God? d Called also Hermon,
flames

a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition.
b He ved this outward meanes to helpe yweakenes of his faith: for in that place was the arke, and there God promised to shew the tokens of his fauour.
c Destroy not the good with bad.
d He thus pray-
eth in respect of Gods glory, and not for his owne cause, being as-
sured that God would punish the persecuters of his church.

f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayes, g Meaning his souldiers, who were as meanes, by whom God declared his power.

a He exhorteth the proud tyrants to humble them-
selues vnder Gods hand, and not to be inferiour to bruit beasts and dumbe creatures.
b The thunder-
claps that are heard out of the clouds, ought to make the wicked to tremble for feare of Gods anger.

c That is, the thunder-bolt

e It causeth the lightnings to shooote and glide. f In places most desolate, whereas seemeth there is no presence of God.

g For feare make them to cast their calues. h Maketh the trees bare, or pierceth the most secret places.

i Though the wicked are nothing moued with these fights, yet the faithfull praise God. k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 When David was deliuered from great danger, he rendered thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then severe and rigorous towards his children. 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done he returneth to prayer, promising to praise God forever.

A Psalm of David.

I will magnifie thee, O Lord: for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast restored me.

3 O Lord, thou hast brought vp my soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing praises vnto the Lord, yee his Saints, and giue thanks before the remembrance of his holinesse.

5 For he endureth but a while in his anger: but in his fauour is life, weeping may abide at euening, but ioy cometh in the morning.

6 And in my prosperitie I sayd, I shall neuer be moued.

7 For thou Lord of thy goodnesse haddest made my mountaine to stand strong: but thou diddest hide thy face, and I was troubled.

8 Then cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profit is there in my blood, when I goe downe to the pit? shall the dust giue thanks vnto thee, or shall it declare thy trueth?

10 Heare, O Lord, and haue mercy vpon me: O Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnesse.

12 Therfore shall my tongue praise thee and not cease: O Lord my God, I will giue thanks vnto thee for euer.

PSAL. XXXI.

1 David deliuered from some great danger, first rehearseth what meditation he had by the power of faith,

when death was before his eyes, his enemies being ready to take him. 5 Then he affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally, he exhorteth all the faithfull to trust in God, and to loue him, because he preserueth and strengtheneth them, as they may see by his example.

To him that excelleth. A Psalm of David.

1 In thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy righteousness.

2 Bow downe thine eare to mee: make haste to deliuer mee: bee vnto mee a strong rocke, and an house of defence to saue me.

3 For thou art my rocke and my fortresse: therefore for thy Names sake direct mee and guide me.

4 Draw mee out of the net, that they haue layd priuily for mee: for thou art my strength.

5 Into thyne hand I commend my spirit: for thou hast redeemed me, O Lord God of trueth.

6 I haue hated them that giue themselves to deceitfull vanities: for I trust in the Lord.

7 I will bee glad and reioyce in thy mercie: for thou hast seene my trouble. thou hast known my soule in aduersities.

8 And thou hast not shut me vp in hand of the enemy, but hast set my feet at large.

9 Haue mercie vpon mee, O Lord, for I am in trouble: mine eye, my soule, and my belly are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a reproch among all mine enemies, but especially among my neighbours: and a feare to mine acquaintance, who seeing me in the streete, fled from me.

12 I am forgotten as a dead man out of minde: I am like a broken vessell.

13 For I haue heard the rayling of great men: feare was on euery side, while they conspired together against mee, and consulted to take my life.

14 But I trusted in thee, O Lord, I said, Thou art my God.

15 My enemies are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, and saue me through thy mercy.

17 Let mee not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, and to silence in the graue.

18 Let the lying lips bee made dumbe, which cruelly, proudly, & spitefully speake against the righteous.

19 How great is thy goodnes, which thou hast layd vp for them that feare thee, & done to them that trust in thee, euen before the sonnes of men!

them by thy providence. m Let death destroy them, to the intent that they may hurt no more. n The treasures of Gods mercies are alwayes layd vp in store for his children, albeit at all times they doe not enjoy them.

Psal. 72. 1. a For then God declareth himself iust, when he preserueth his according as he hath promised. b Preserue me from the craftie counsels & subtil practises of mine enemies. c He desireth God not only to take care for him in this life, but that his soule may be saued after this life. d This affection ought to be in all Gods children, to hate whatsoever thing is not grounded vpon a sure trust in God, as deceitfull and vaine. e Largenesse signifieth comfort, as straitnesse, sorrow and perill. f Meaning, that his sorrow and torment had continued a great while. g Mine enemies had drawn all men to their part against me, euen my chief friends. h They were afraid to shew me any token of friendship. i They that were in authority condemned me as a wicked doer. k I had this testimony of conscience, that thou woulddest defend mine innocency. l Whatsoeuer changes come, thou gouernest

2 Sam. 7. 3. Dent. 20. 5.

a After that Absalom had polluted it with most filthy fornicatio.

b He condemneth them of great ingratitude which doe not praise God for his benefites.

c Restored from the rebellion of Absalom.

d Meaning, that he escaped death most narrowly.

e The word signifieth them that haue receiued mercie, and shew mercie liberally vnto others.

f Before his Tabernacle.

Psal. 145. 8. isai 54. 8.

2 cor. 4. 17. g I put too

much confidence in my quiet state

as Ier. 31. 18. 2.

chr. 33. 24. 25.

h I thought thou hadst established mee in Zion most

surely.

i After that thou hadst withdrawn thine helpe, I felt my miserie.

k David meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name, which is the end of mans creation.

l Because thou hast preferred me, that my tongue should prayse thee, I will not be vniuersall of my duty.

† Ebr. in the secret of thy face.

o That is, in a place where they shall haue thy comfort, and be hid safely fro the enemies pride.

p Meaning, there was no citie so strong to preserve him, as the defence of Gods fauour.

q And so by my

ralthnesse and in-

fidelity deserued to haue bene forsaken. || Or, y^e that seke his mercies

r Be constant in your vocation, and God will confirme you with

heauenly strength.

20 Thou dost hide them iⁿ thy presence from the pride of men: thou keepst them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marvellous kindnesse toward me in a strong citie.

22 Though I said in mine iⁿbasse, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his || Saints: for the Lord preserveth the faithfull, and rewardeth abundantly the proud doer.

24 All ye that trust in the Lord, be strong: and he shall establish your heart.

PSAL. XXXII.

1 David punished with grievous sickness for his finnes, counteth them blessed to whom God doeth not impute their transgressions. 5 And after that he had confessed his finnes, and obtained pardon, 6 He exhorteth the wicked men to liue godly, 11 And the good to reioyce.

A Psalm of David to giue iⁿstruction. Blessed is he whose wickednesse is ^b forgotten, and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 When I helde my ^c tongue, my bones consumed, or when I ^d roared all the day.

4 (For thine hand is heauie vpon me, day and night: and my moisture is turned into the drought of Summer. Selah.)

5 Then I ^e acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgavest the punishment of my sinne. Selah.

6 Therefore shall every one that is godly, make his prayer vnto thee in a ^f time when thou mayest see found: surely in the flood of great waters: they shall not come neere him.

7 Thou art my secret place: thou preservest me from trouble: thou compassedst me about with thy faithful deliverance. Selah.

8 I will ^g instruct thee, and teach thee in the way that thou shalt go, and I will guide thee with mine eye.

9 Bee ye not like an horse, or like a mule, which vnderstand not: whose mouthes thou dost bind with bit and bridle, lest they come neere thee.

10 Many sorowes shall come to the wicked: but he that trusteth in the Lord, mercy shall compass him.

11 Be glad ye righteous, and ^h reioyce in the Lord, and be ioyfull all ye that are vpright in heart.

PSAL. XXXIII.

1 He exhorteth good men to praise God, for that he hath not onely created all things, and by his providence

governeth the same, but also is faithful in his promises. 10 Hee vnderstandeth many hearts, and scattereth the counsell of the wicked, 16 So that no man can be preserved by any creature or mans strength: but they that put their confidence in his mercie, shall be preserved from all aduersities.

R^eioyce in the Lord, O ye righteous: for it becometh vpright men to be thankfull.

2 Praise ye the Lord with harpe: sing vnto him with viol, and ^b instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully with a loud voyce.

4 For the ^c word of the Lord is righteous, and all his ^d workes are faithful.

5 He ^e loneth righteousness & iudgment: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 He ^f gathereth the waters of the sea together as vpon an heape, and layeth vpon the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it ^g stood.

10 The Lord breaketh the ^h counsell of the heathen, and bringeth to nought the devices of the people.

11 The counsell of the Lord shall stand for ever, & the thoughts of his heart througout all ages.

12 Blessed is that nation, whose ⁱ God is the Lord: euen the people that he hath chosen for his inheritance.

13 The Lord ^j looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He ^k fashioneth their hearts euery one, and vnderstandeth all their workes.

16 The ^l King is not saued by the multitude of an hoste, neither is the mighty man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Behold, ^m the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercie.

19 To deliuer their soules from death, and to preserve them in famine.

20 ⁿ Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercie, O Lord, bee vpon vs, as we trust in thee.

all things are governed by Gods prouidence, and not by fortune. k Therefore he knoweth their wicked enterprises. l If kings and the mighty of the world cannot be saued by worldly means, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes? m God sheweth that toward his of his mercy, which man by no meanes is able to compass. n Thus he speaketh in the name of y^e whole Church, which only depend on Gods prouidence.

PSAL. XXXIII.

1 After David had escaped Achish, according as it is written in the 1. Sam. 21. 11. whom in this title hee calleth Achish, (which was a general name to all the kings of the Philistines) he prayeth God for his deliuerance, 3 Prouoking all others by his

a It is the dutie of the godly to set forth the praises of God for his mercy & power shewed toward them,

b To sing on instruments was a part of the ceremonial service of the Temple, which doeth no more appertine vnto vs then the sacrifices, censings and lights.

c That is, counsell or commandement in governing the world.

d That is, the effect & execution,

e Howsoever the world iudgeth of Gods worker, yet he doth all things according to iustice and mercy.

f By the creation of the heauens & beautiful ornament, with the gathering also of the waters, hee

sette forth the power of God, that all creatures might feare him,

|| Or, was created,

g No counsell can preuaile against God but he defeateth it,

and it shall haue euill success.

h He sheweth that all our felicity standeth in this, that the Lord is our God.

i He proueth that

his example to trust in God, to feare and serue him:
7 Who defendeth the godly with his Angels, 16 and utterly destroyeth the wicked in their sinnes.

A Psalm of Dauid, when hee changed his behauiour before Abimelech, who droue him away, and he departed.

a He promisseth neuer to become vnmindfull of Gods great benefit for his deliuerance.

b They that are beaten downe with the experience of their owne euils.

c Which I conceiued for the dangers wherein I was.

d They shall bee bold to flee to thee for succour, when they shall see thy mercies toward me.

e Though Gods power be sufficient to gouerne vs, yet for mans infirmities he appointeth his Angels to watch ouer vs.

f The godly by their patient obedience profite more then they, which rauine and spoile.

g If they abide the last trial.

h That is, the true religion and worship of God.

i. Pet. 3. 10.

i Seeing all men naturally desire felicitie, be wondereth why they cast themselves willingly into miserie.

k The anger of God doth not onely destroy the wicked, but also abolisheth their name for euer.

l When they seeme to bee swallowed vp with afflictions, then God is at hand to deliuer them. m And as Christ faith, all the haire of his head. n Their wicked enterprises shall turne to their owne destruction. o For when they seeme to bee overcome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

I will alway giue thanks vnto the Lord: his praise shall be in my mouth continually.

2 My soule shall glorie in the Lord: the humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his name together.

4 I sought the Lord, and hee heard mee: yea, he deliuered me out of all my feare.

5 They shall looke vnto him, and runne to him, and their faces shall not be ashamed, saying,

6 This poore man cryed, and the Lord heard him, and saued him out of all his troubles.

7 The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.

8 Taste ye & see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The Lyons doe lacke, and suffer hunger, but they which seeke the Lord, shall want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the feare of the Lord.

12 What man is hee that desireth life, and longeth long dayes for to see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschew euill, and doe good: seeke peace, and follow after it.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.

16 But the face of the Lord is against them that doe euill, to cut off their remembrance from the earth.

17 The righteous crye, and the Lord heareth them, & deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a contrite heart, and will saue such as bee afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 Hee keepeth all his bones: not one of them is broken.

21 But malice shall slay the wicked: and they that hate the righteous, shall perish.

22 The Lord redeemeth the soules of his seruants: and none that trust in him, shall perish.

1 When they seeme to bee swallowed vp with afflictions, then God is at hand to deliuer them. m And as Christ faith, all the haire of his head. n Their wicked enterprises shall turne to their owne destruction. o For when they seeme to bee overcome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

ente Dauid: against whom hee prayeth God to please and to avenge his cause, 8 that they may be taken in their nets and snares, which they laide for him, that his innocencie may be declared, 27 and that the innocent, which taketh part with him, may reioyce & praise the Name of the Lord, that thus deliuereth his seruants, 28 And so he promisseth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

A Psalm of Dauid.

Leadethou my cause, O Lord, with them that strime with mee: fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the spear, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them bee turned backe and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the winde, and let the Angel of the Lord scatter them.

6 Let their way be darke & slippery: and let the Angel of the Lord persecute them.

7 For without cause they haue hid the pit and there net for mee: without cause haue they digged a pit for my soule.

8 Let destruction come vpon him at vnawares, and let his net that hee hath laide priuily, take him: let him fall into the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him, yea, the poore, and him that is in miserie, from him that spoileth him!

11 Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded mee euill for good, to haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke, I humbled my soule with fasting: and my prayer was turned vpon my bolome.

14 I behaue my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine aduersity they reioyced, and gathered themselves together: the abjects assembled themselves against mee, and I knew not: they tare me and ceased not.

16 With the false scoffers at bankers, gnashing their teeth against me:

17 Lord, how long wilt thou behold this? deliuer my soule from the tumult, even my desolate soule from the Lyons.

18 So will I giue thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, into despaire.

1 I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection, with bowing downe mine head. m When they saw me ready to slip, and as one that halted for infirmities. n With their railing word. o The word significeth cakes: meaning, that the proud courtiers at their daintie feasts, scoffs, raile, and conspire his death.

Et vnus

a He desireth God to undertake his cause against them that did persecute him and slander him.

b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.

c Assure me against these temptations that thou art the author of my saluation. d Smite them with the spirit of giddinesse that their enterprises may be foolish, and they receiue iust reward.

e Shewing that we may not call God to be a reuenger, but only for his glory, and when our cause is iust.

f When he promisseth to himselfe peace.

g Which he prepared against the children of God.

h He attributeth his deliuerance onely to God, praising him therefore both in soule and body.

i That would not suffer me to purge my selfe.

k To haue taken from me all comfort, and brought mee

PSAL. XXXV.

1 So long as Saul was enemy to Dauid, all that had any authority vnder him, to flatter their king (as in the course of the world) did also most cruelly persecute

p In token of contempt and mocking.

|| Or, clefts of the earth: meaning himselfe & others in their miseries.

q They reioyced as though they had now seene David ouerthrown.

r It is the iustice of God to giue to the oppressors affliction and torment, and to the oppressed, aide and reliefe.

2. Thel. 1. 6.

s Because wee haue that which we sought for, seeing he is destroyed.

t That is, at once, were they neuer so many or mighty.

u This prayer

shall alwayes be verified against them that persecute the faithfull.

x That at least fauour my right, though they bee not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grievously vexed by the wicked, doth comaine of their malicious wickedness. **6** Then hee turneth to consider the unspeakable goodnesse of God toward all creatures: **9** But specially toward his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinary course of Gods worke, **13** Who in the end destroyeth the wicked, and saue the iust.

|| To him that excelleth. A Psalme of David the seruant of the Lord.

Wickednesse saith to the wicked man, **2** even in mine heart, that there is no feare of God before his eyes.

3 For he flattereth himselfe in his own eyes, while his iniquitie is found worthy to be hated.

4 The words of his mouth are iniquitie and deceit, hee hath left off to vnderstand, and to doe good.

5 He imagineth mischief vpon his bed: hee setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

6 Thy mercy, O Lord, reacheth vnto the heauens, & thy faithfulness vnto the clouds.

7 Thy righteousness is like the mighty mountaines: thy iudgements are like a great deepe: thou, Lord, dost saue man & beast.

8 How excellent is thy mercy, O God!

9 By describing at large the nature of the reprobate.

10 He admonisheth the godly to beware of these vices.

11 Though wickednesse seemeth to ouershow all the world, yet by thine heavenly

providence thou gouernest heauen and earth.

12 Ebr. the mountaines of God: for what soeuer is excellent, is thus called.

13 The depth of thy providence gouerneth all things and disposeth them, albeit

he wicked seeme to ouerwhelme the world.

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17 Ebr. the mountaines of God: for what soeuer is excellent, is thus called.

18 The depth of thy providence gouerneth all things and disposeth them, albeit

he wicked seeme to ouerwhelme the world.

therefore the chosen of men trust vnder the shadow of thy wings.

8 They shall be satisfied with the fatnesse of thine house, & thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindnes vnto them that know thee, and thy righteousness vnto them that are vpright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked men moue me.

12 There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

himselfe against me, neither the power of the wicked driue mee away.

k That is, in their pride, wherein they flatter themselves,

PSAL. XXXVII.

1 This Psalme containeth exhortation and consolation for the weak, that are grieved at the prosperitie of the wicked, and the affliction of the godly. **7** For how prosperously former the wicked doe liue for the time, he doth affirme their felicitie to be vaine and transitory, because they are not in the fauour of God, but in the end they are destroyed as his enemies, **11** and how miserably that the righteous seemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked, and preserved.

|| A Psalme of David.

Ret not thy selfe because of the wicked men, neither be enuious for the cruel doers.

2 For they shall soone be cut downe like grasse, and shall wither as the greene herbe.

3 Trust thou in the Lord & do good: dwell in the land, and thou shalt be fed assuredly.

4 And delight thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousness as the light, and thy iudgement as the noone day.

7 Wait patiently vpon the Lord, & hope in him: fret not thy selfe for him, which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe, also to doe euill.

9 For euill doers shall be cut off, and they that wait vpon the Lord, they shall inherite the land.

10 Therefore yet a little while, and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But meeke men shall possesse the earth, and shall haue their delight in the multitude of peace.

12 The wicked practiseth against the

offended with the darkenesse of the night: so ought we patiently to

trust that God will cleare our cause, and restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Tob 21. 7 &c.

g Meaning, except he moderate his afflictions, he shall be led to doe as they doe.

h He correcteth the impaciencie of our nature, which cannot abide till the fulnes of Gods time be come.

Mar. 5. 5. **i** The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently

to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience,

inst,

g Only Gods children haue enough of all things both concerning this life, and the life to come.

h He sheweth who are Gods children, to wit, they that know him and leade their liues vp-rightly.

i Let not the proude aduance

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k That is, in their pride, wherein they flatter themselves,

PSAL. XXXVII.

k For they are dayly fed as with Maana from heauen, and haue sufficient, when the wicked haue neuer enough, but euer hunger. l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented mindes, and that which shalbe necessary. n They shall vanish away suddenly: for they are fed for the day of slaughter. o God so furniseth him with his blessing, that he is able to helpe others.

p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.

q When God doth exercise his faith wich diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posterity, and though God suffer some iust man to lacke temporal benefits, yet he recompenseth him with spirituall treasures.

s They shal continually be preferred vnder Gods wings, and haue at least inward rest.

t These three points are required of the faithfull, that their talke be godly, that Gods Law be in their heart

and that their life be vpright. u For though it be sometime so expedient both for Gods glory and their saluation, yet he wil approue their cause and reuenge their wrong. x So that the prosperity of the wicked is but as a cloud, which vanisheth away in a moment.

iust, and gnashed his teeth against him.

13 But the Lord shal laugh them to scorn: for he seeth that his day is coming.

14 The wicked haue drawen their sword, and haue bent their bowe, to cast downe the poore and needy, and to slay such as be of vpright conuersation.

15 But their sword shall enter into their owne heart, and their bowes shalbe broken.

16 A small thing vnto the iust man, is better then great riches to the wicked and mighty.

17 For the armes of the wicked shall be broken, but the Lord vpholdeth the iust men.

18 The Lord knoweth the dayes of vpright men, and their inheritance shal be perpetual.

19 They shall not bee confounded in the perilous time, and in the dayes of famine they shall haue enough.

20 But the wicked shall perish, and the enemies of the Lord shalbe consumed, as the fat of lambs: euen with the smoke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and giueth.

22 For such as be blessed of God, shall inherite the land, and they that bee cursed of him shall be cut off.

23 The paths of man are directed by the Lord: for he lough his way.

24 Though he fall, he shall not be cast off: for the Lord putteth vnder his hand.

25 I haue been yong, and am old: yet I sawe neuer the righteous forsaken, nor his seed begging bread.

26 But he is euer mercifull, and lendeth, and his seed enioyeth the blessing.

27 Flee from euill and do good, and dwell for euer.

28 For the Lord loueth iudgement and forsaketh not his Saints: they shall be preserved for euermore: but the seede of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwell therein for euer.

30 The mouth of the righteous will speake of wisdom, and his tongue wil talke of iudgement.

31 For the Law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when hee is iudged.

34 Wait thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shal perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a Greene bay tree.

36 Yet hee passed away, and loe, hee was gone, and I sought him, but he could not bee found.

37 Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressors shal be destroyed together, and the end of the wicked shalbe cut off.

39 But the saluation of the righteous men shall bee of the Lord: hee shall bee their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

ende hath good successe, though for a time God proues them by sundry tentations.

P S A L. XXXVIII.

1 Dauid lying sicke of some grievous disease, acknowledged himselfe to bee chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 3 He uttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, and mistreated of his enemies: 32 But in the ende with firme confidence, he commendeth his cause to God, and hopeth for speedy helpe at his hand.

2 A Psalm of Dauid for remembrance. Lord, rebuke mee not in thine anger, neither chastise me in thy wrath.

3 For thine arrowes haue light vpon me, and thine hand lieth vpon me.

4 There is nothing sound in my flesh, because of thine anger, neither is there rest in my bones, because of my sinne.

5 For mine iniquities are gone ouer mine head, and as a weighty burden, they are too heauy for me.

6 My wounds are putrified and corrupt because of my foolishnesse.

7 I am bowed, and crooked very sore, I goe mourning all the day.

8 For my reins are full of burning, and there is nothing sound in my flesh.

9 I am weakened and sore broken: I roare for the very griefe of mine heart.

10 Lord, I powre mine whole desire before thee, and my sighing is not hid from thee.

11 Mine heart panteth: my strength faileth me, and the light of mine eyes, euen they are not mine owne.

12 My louers and my friends stand aside from my plague, and my kinsmen stand afarre off.

13 They also that seeke after my life lay snares, and they that got about to doe me euill, talke wicked things, and imagine deceit continually.

14 But I as a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

15 Euen as I as a man, that heareth not, in whose mouth are no reproches.

16 For on thee, O Lord, do I wait: thou wilt heare me, my Lord, my God.

17 For I sayd, Heare mee, lest they reioyce

the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance.

18 My sight faileth me for very sorrow. I partly for feare, and partly for pride they denied all due tie and friendship.

19 For I can haue no audience before men, and therefore patiently waite for the helpe of God.

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21 For I can haue no audience before men, and therefore patiently waite for the helpe of God.

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24 For I can haue no audience before men, and therefore patiently waite for the helpe of God.

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He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgement.

26 He sheweth that the patient hope of the godly is neuer in vaine, but in the

ende hath good successe, though for a time God proues them by sundry tentations.

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ende hath good successe, though for a time God proues them by sundry tentations.

^a That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me. ^m I am without hope to recouer my strength. ⁿ In my greatest misery they most reioyce. ^o He had rather haue the hatred of all the world, then to faile in any part of his duty to Godward. ^p Which are the authour of my saluation, and this declareth that he prayed with sure hope of deliuerance.

P S A L. XXXIX.

¹ David uttereth with what great griefe and bitterness of minde he was drinen to these outrageous complaints of his infirmities. ² For hee confesseth that when he had determined silence, he brast forth yet into words that he would not, through the greatnesse of his griefe. ⁴ Then he rehearseth certaine requests which taste of the infirmity of man, ⁸ and mixeth with them many prayers, but all doe shew a mind wonderfully troubled, that it may plainly appeare how he desired hisne mightily against death and desperation.

^c To the excellent musician. ^d Jeduthun.

^e A Psalme of David.

ⁱ I thought, ^b I will take heed to my waies that I sinne not with my tongue, ^f I will keepe my mouth bydeled, while the wicked is in my sight.

² I was dumbe, and spake nothing: ^g I kept silence euen from good, and my sorrow was more stirred.

³ Mine heart was hote within mee, and while I was musing, the fire kindled, and ^h I spake with my tongue, saying,

⁴ Lord, let mee know mine end, and the measure of my dayes, what it is: let mee know how long I haue to liue.

⁵ Behold, thou hast made my dayes as an hand breadth, and mine age is nothing in respect of thee: surely every man in his best state is altogether ⁱ vanitie. ^j Selah.

⁶ Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth by riches, and cannot tell who shall gather them.

⁷ And now Lord, what waite I for: mine hope is euen in thee.

⁸ Deliuer mee from all my transgressions, and make mee not a rebuke vnto the foolish.

⁹ I should haue been dumbe, & not haue opened my mouth, because thou didst it.

¹⁰ Take thy plague away from mee: for I am consumed by the stroke of thine hand.

¹¹ When thou wilt rebukes dost thou haile man for iniquity, thou as a moth ^k makest

^l Make me not a mocking stocke to the wicked, or wrap mee not vp with the wicked, when they are put to shame.

^m Seeing my troubles came of thy providence, I ought to haue endured them patiently. ⁿ Though thine open plagues light not cuer more vpon them, yet thy secret curse continually fretteth them,

his beauty to consume: surely every man is vanity. ^o Selah.

¹² Heare my prayer, ^p O Lord, and hearken vnto my crye: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

¹³ Stay thine anger from me, that I may recouer my strength, before I go hence, and be not.

^k For his sorrowe caused him to thinke that God would destroy him vtterly: whereby wee see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

P S A L. XL.

¹ David deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his providence toward all mankind.

⁵ Then doeth he promise to giue himselfe wholly to Gods seruice, and so declareth how God is truly worshipped. ¹⁴ Afterward he giueth thanks and praiseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.

^c To him excellently. ^d A Psalme of David.

^e Inclined vnto me, and heard my crye:

² Hee brought me also out of the horrible pit, out of the murie clay, and set my feete vpon the rocke, and ordered my goings.

³ And hee hath put in my mouth a new song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

⁴ Blessed is the man that maketh the Lord his trust, & regardeth not the proud, nor such as turne aside to lies.

⁵ O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are more then I am able to expresse.

⁶ Sacrifice & offering thou didst not desire: for mine eares hast thou prepared: burnt offering a sin offering hast thou not required.

⁷ Then said I, Lor, I come: for in the roll of the booke it is written of me,

⁸ I desired to doe thy good will, O my God: yea, thy Law is within my heart.

⁹ I haue declared thy righteousnesse in the great Congregation: loe, I will not restraime my lips, O Lord, thou knowest.

¹⁰ I haue not hid thy righteousnesse within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercie and thy truth from the great Congregation.

¹¹ Withdraw not thou thy tender mercie from mee, O Lord: let thy mercie and thy truth alwayes pferue me.

¹² For innumerable troubles haue compassed mee: my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are more in number

the spirituall meaning of the sacrifices: and here David esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice.

^g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end. ^h In the Church assembled in the Sanctuary.

ⁱ David here numbeth three degrees of our saluation: Gods mercie, whereby he pitieth vs: his righteousnes, which signifieth his continual protection: and his truth, whereby appeareth his con-

^a The word signifieth all that he desireth, as health, force, strength, beauty, and in whatsoeuer he hath delighted, so that the rod of God take

^k For his sorrowe caused him to thinke that God would destroy him vtterly: whereby wee see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

^a Though God deferred his help yet he patiently abode till he was heard.

^b He hath deliuered me from most great dangers.

^c That is, a speciall occasion to praise him: for Gods benefices are so many occasions for vs to praise his Name.

^d To follow their example, which he must needs doe that trusteth not only in the Lord.

^e David goeth from one kinde of Gods fauour, to the contemplation of his providence ouer all, and confesseth that his counsels towards

^{vs} are far aboue our capacities: we cannot so much as tell them in order, ^f Thou hast opened mine eares to vnderstand

David esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice.

^g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end. ^h In the Church assembled in the Sanctuary.

then

k As touching the iudgement of the flesh, I was vitally desirous of all counsell: yet faith inwardly moued mine heart to pray.

l He desireth that Gods mercy may contend for him against the rage of his enemies.

m Let the same shame & confusion light vpon them, which they intended to haue brought vpon mee.

n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

a Not condemning him as accursed whom God doth visite, knowing that there are diuers causes why God layeth his hand vpon vs: yea, and afterward he reuolureth vs.

b When for sorrow and griefe of minde he cankeeth himselfe vpon his bed.

c Thou hast restored him in his sicke bed, and sent him comfort.

d That is, cuse me, and cannot haue their cruell hate quenched, but with my shamefull death.

e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.

f The enemies thought by his sharpe punishment that God was become his mortall enemy.

g Then the haire of mine head: therefore mine heart hath filled me.

13 Let it please thee, O Lord, to deliuer me: make haire, O Lord, to helpe me.

14 Let them be confounded and put to shame together, that seeke my soule to destroy: let them be dauiden backward and put to rebuke that desire mine hurt.

15 Let them be destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce, and bee glad in thee: and let them that loue thy saluation, say alway, "The Lord bee praised."

17 Though I be poore & needy, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

P S A L. XLI.

1 David being grievously afflicted, blesteth them that put in his case, 9 And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Ioh. 13. 18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giveth most hearty thanks vnto God.

To him that excelleth. A Psalme of Dauid.

Blessed is hee that iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserve him alime: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the bed of sorrow: thou hast turned all his bed in his sicknesse.

4 Therefore I said, Lord haue mercie vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me, saying, When shall he die, and his name perish?

6 And if he come to see mee, hee speaketh lies, but his heart heapeeth iniquitie within him, and when he commeth forth he releeueth it.

7 All they that hate me, whisper together against me: euen against mee doe they imagine mine hurt.

8 A mischief is light vpon him, and he that lieth, shall no more rise.

9 Yea, my familiar friend, whom I trusted, which did eate of my bread, hath lifted vp the heele against me.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.

11 By this I know that thou fauourest me, because mine enemy doeth not triumph against me.

12 And as for mee, thou vpholdest mee in mine integritie, and dost let me before

thought by his sharpe punishment that God was become his mortall enemy. 1 Ebr, the man of my peace. 9 As David felt this falsehood, and as it was chiefly accomplished in Christ, Iohn 13. 18. so shall his members continually prooue the same. h Meaning, either in prosperitie of life, or in true feare of God against all tentations.

thy face for ever.

13 Blessed bee the Lord God of Israel world without end. So be it, amen so be it.

k By this repetition he stirreth vp the faithfull to praise God.

P S A L. XLII.

1 The Prophet grievously complaineth, that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned, 7 And last of all he sheweth that he was not so farre overcome with these sorrows and thoughts, 8 But that he continually put his confidence in the Lord.

To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

As the hart bzaleteth for the riners of water, so panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 My teares haue bene my meate day and night, while they dayly say vnto mee, Where is thy God?

4 When I remembered these things, I powred out my very heart, because I had gone with the multitude, & led them into the house of God with the voice of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe my soule, and in quiet within me? waite on God: for I will yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, because I remember thee from the land of Iordan, and Hermonim, and from the mount Mizar.

7 One deepe calleth another deepe by the noyse of thy water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord will graunt his longing kindnesse in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten mee? Why goest thou mourning, when the enemy oppresseth mee?

10 My bones are cut asunder, while mine enemies reproach me, saying dayly vnto me, Where is thy God?

11 Why art thou cast downe, my soule, and why art thou disquieted within me? waite on God: for I will yet giue him thanks: hee is my present helpe, and my God.

I felt my selfe as overwhelmed: whereby he sheweth there is no end of our miserie, till God be pacified, and send remedie. h He assured himselfe of Gods help in time to come. i That is, I am most grievously tormented. k This repetition doeth declare that Dauid did not overcome at once: to teach vs to bee constant, so much as God will certainly deliuer his.

P S A L. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that he might iustly praise God in his holy congregation.

Ec 3

Judge

i Shewing me euident signes of thy Fatherly providence.

a As a treasure to be kept of them which were of the number of the Leuites.

b By these similitudes of thirst and panting, hee sheweth his fervent desire to serue God in his Temple.

c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I dis for sorrow.

e Though he sustained grievous assaults of the flesh to call him into despaine, yet his faith grounded on Gods accustomed mercies, gaue him the victorie.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictions came so thick vpon me, that

a He desireth God to vnder- take his cause a- gainst the ene- mies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, thy fa- uour, which ap- peareth by the performance of thy promises.
d He promisseth to offer a so- leme sacrifice of thanksgiuing in token of his great deliuerance. e Whereby he admonisheth the faithfull not to relent, but constantly to wait on the Lord, though their troubles belong and great.

I Adge me, O God, and defend my cause against the vnnierciful people: deliuer me from the deceitfull and wicked man.
2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemy oppresseth mee?
3 Send thy light and thy truth: let them lead me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.
4 Then will I goe vnto the Altar of God, euen vnto the God of my ioy and glad- ness: and vpon the harpe will I giue thanks vnto thee, O God, my God.
5 Why art thou cast downe, my soule, and why art thou disquieted within mee? waite on God: for I will yet giue him thanks: he is my present helpe and my God.

P S A L. XLIII.

1 The faithfull remember the great merite of God toward his people. 9 After they complaine, because they seele it no more. 17 Also they alledge the con- nant made with Abraham, for the keeping whereof they shew what grievous things they suffered. 23 Fi- nally, they pray vnto God not to contemne their affli- ction, seeing the same redoundeth to the contempt of his honour.

Co him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antio- chus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mer- cie and loue is the onely foun- taine and begin- ning of the Church, Deut. 32.
g Because thou art our King, therefore deliuer thy people from their miserie. h Because they and their forefathers made both one Church, they apply that to themselves, which before they did attribute to their fathers. i As they confessed before, that their strength came of God, so now they acknowledge that this affli- ction came by his iust iudgement.

Vee haue heard with our eares, O God: our fathers haue tolde vs the workes that thou hast done in their dayes, in the old time:
2 How thou hast driuen out the heathen with thine hand, and planted them: how thou hast destroyed the people, and caused them to grow.
3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, be- cause thou diddest fauour them.
4 Thou art my King, O God: send help vnto Iakob.
5 Through thee haue wee thrust backe our aduersaries: by thy name haue we tro- den downe them that rose vp against vs.
6 For I doe not trust in my bow, neither can my sword saue me.
7 But thou hast saued vs from our ad- uersaries, and hast put them to confusion that hate vs.
8 Therefore will we praise God continu- ally, and will confesse thy name for euer. Selah.
9 But now thou art farre off, and putteth vs to confusion, and goest not forth with our armies.
10 Thou makest vs to turne backe from the aduersary, and they which hate vs,

spoylle for themselves.

11 Thou giuest vs as sheepe to bee ea- ten, and dost scatter vs among the nations.
12 Thou sellest thy people without gain, and dost not increase their price.
13 Thou makest vs a reproofe to our neighbours, a jest and a laughing stocke to them that are round about vs.
14 Thou makest vs a prouerbe among the nations, and the nodding of the head a- mong the people.
15 My confusion is daily before me, and the shame of my face hath covered me.
16 For the voice of the slanderer and re- buker, for the enemy and auenger.
17 All this is come vpon vs, yet doe wee not forget thee, neither deale wee falsely concerning thy covenant.
18 Our heart is not turned backe: nei- ther our steps gone out of thy pathes.
19 Albeit thou hast smitten vs downe in- to the place of Dragons, and covered vs with the shadow of death.
20 If wee haue forgotten the name of our God, and holden vp our hands to a strange god,
21 Shall not God search this out? for he knoweth the secrets of the heart.
22 Surely for thy sake are wee slaine continually, and are counted as sheepe for the slaughter.
23 Up, why sleepest thou, O Lord, awake, be not farre off for euer.
24 Wherefore hidest thou thy face? and forgettest our misery and our affliction?
25 For our soule is beaten downe in- to the dust: our belly cleaueth vnto the ground.
26 Rise vp for our succour, and redeems vs for thy mercies sake.
lesse seas of tentations. Here wee see the power of faith which can bee over- come by no perils. p They shew that they honoured God aright, be- cause they trusted in him alone. q They take God to witnesse, that they were vpriight to himward. r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause. Marth. 5. 10. 1 Pet. 4. 14. f There is no hope of recovery, except thou put to thine hand, and raise vs vp. t Which is the onely and sufficient ranfome to deliuer both body and soule from all kinde of slauerie and miserie.

P S A L. XLV.

1 The maiestie of Salomon, his honour, strength, beau- tie, riches, and power are praised, and also his marriage with the Egyptian being an heathen woman is blessed, 10 If that she can renounce her people, and the loss of her countrey, and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdome of Christ, and his Church his Spouse now taken of the Gentiles, is described.

Co him that excelleth on Shoshannim, a song of loue to giue instruction, com- mitted to the sonnes of Korah.

My heart will utter forth a good matter: my tongue is as the pen of a swift writer.
2 Thou art fairer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

For, at their pleasure. Rom. 8. 36. k Knowin, God to be author of this calamitie, they murmure not but seeke re- medie at his hands, who wounded them. l As slaues which are sold for a low price, nei- ther lookest thou for him that offe- reth most, but ta- kest the first chappin: an m I dare not list vp mine head for shame. n Meaning, the proud and cruell tyrant. o They boast not of their ver- tues, but declare that they rest vp- on God in the mids of their afflictions: who punished not now their sinnes, but by hard af- flictions called them to the con- sideration of the heauenly ioyes. // Or, whales: mean- ing the bottom- lesse seas of tentations. Here wee see the power of faith which can bee over- come by no perils. p They shew that they honoured God aright, be- cause they trusted in him alone. q They take God to witnesse, that they were vpriight to himward. r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause. Marth. 5. 10. 1 Pet. 4. 14. f There is no hope of recovery, except thou put to thine hand, and raise vs vp. t Which is the onely and sufficient ranfome to deliuer both body and soule from all kinde of slauerie and miserie.

a This was a certaine tune or an instrument. b Of that perfite loue that ought to be betwene the husband and the wife. c Salomons beaurie and elo- quence to winne fauour with his people, and his power to over- come his enemies, is here described.

d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdome standeth in truth, meeknesse and iustice, not in worldly pomp and vanity.
e Under this figure of this kingdome of iustice is set forth the everlasting kingdome of Christ.
f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.
g In the which palace the people made thee ioyfull to see them giue thanks and reioyce for thee.
h Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter best.
i Under the figure of Pharaohs daughter, he sheweth that the Church must cast off all carnall affections to obey Christ onely.
k He signifieth, that diuers of them that bee rich shall be benefactors to the church, albeit they giue not perfect obedience to the gospel. || Or, Zor. 1 There is nothing fained nor hypocriticall, but she is glorious both within & without: and howe it the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude. m They shall haue greater graces then their fathers. n He signified the great compasse of Christs kingdome, which shall be sufficient to enrich all his members. o This must onely be referred to Christ, and not to Solomon.

3 Gird thy sword vpon thy thigh, & most mighty, to wit, thy worship and thy glory.
4 And prosper with thy glory: ride vpon the word of truth and of meeknesse and of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrows are sharpe to pierce the heart of the kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednes, because God euen thy God hath anoynted thee with the oyle of gladnesse above thy fellows.

8 All thy garments smell of myrrhe and aloes, and Cassia, when thou comest out of the purple palaces, where they haue made thee glad.

9 Kings daughters were among thine honourable wiues: vpon thy right hand did stand the Queene in a vesture of golde of Ophir.

10 Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people, and thy fathers house.

11 So shall the king haue pleasure in thy beauty: for hee is thy Lord, and reuerence thou him.

12 And the daughter of Tyus, with the rich of the people that doe homage before thy face with presents.

13 The kings daughter is all glorious within: her clothing is of brodered gold.

14 She shall be brought vnto the king in rayment of needle worke: the virgines that follow after her, and her companions shall be brought vnto thee.

15 Gladness and gladnesse shall they bee brought, and shall enter into the kings palace.

16 Instead of thy fathers shall thy children bee: thou shalt make them princes throughout all the earth.

17 I will make thy name to be remembered through all generations: therefore shall the people giue thanks vnto thee without end.

PSAL. XLVI.

1 A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his army was driuen away, or some other like sudden and marvellous deliuerance by the mighty hand of God.
2 Whereby the Prophet commending this great benefite, doth exhort the faithfull to giue themselves wholly into the hand of God, doubting nothing but that vnder his protection they shall bee safe against all the assaults of their enemies, because this is his delight, to aswage the rage of the wicked, when they are most iust against themselues.

To him that excelleth vpon Alamoth. A song committed to the sonnes of Korah.
G D is our hope and strength, and helpe in troubles, ready to be found.

2 Therefore will not we feare, though the earth be moued, and though the mountaines fall into the mids of the sea.

3 Though the waters thereof rage and be troubled, and the mountaines shake at the surges of the same. Selah.

4 Yet there is a River, whose streames shall make glad the cite of God: euen the Sanctuary of the Tabernacles of the most High.

5 God is in the mids of it: therefore shall it not be moued: God shall help it very early.

6 When the nations raged, and the kingdomes were moued, God hath humbled, and the earth melted.

7 The Lord of hostes is with vs: the God of Iacob is our refuge. Selah.

8 Come, and behold the workes of the Lord, what desolations hee hath made in the earth.

9 Hee maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire.

10 Be still, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iacob is our refuge. Selah.

f. Alwayes when need requireth. † Ebr. gaudis voyce. g They are assured that God can and will defend his Church from all dangers and enemies. h To wit, how oft hee hath destroyed his enemies, and deliuered his people. i He warneth them that persecute the Church, to cease their cruelty: for els they shall feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and euertlasting God, commending the mercie of God toward the posteritie of Iacob: 2 And after prophesieth of the kingdome of Christ in the time of the Gospel.

To him that excelleth. A Psalme committed to the sonnes of Korah.

All people, clap your hands, sing loude vnto God with a ioyful voyce.

2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feere.

4 Hee hath chosen our inheritance for vs: euen the glory of Iacob whom hee loued. Selah.

5 God is gone by with triumph, euen the Lord with the sound of the trumpet.

6 Sing prayles to God, sing prayles: sing prayles vnto our King, sing prayles.

7 For God is the King of all the earth: sing praises euery one that hath vnderstanding.

a Here is figured Christ, vnto who all his should giue willing obedience, and who would shew himselfe terrible to the wicked.
b He hath made the lewes, who were the keepers of Law & Prophets, schoolmasters to the Gentiles, that they should with gladnesse obey them.
c God hath chosen vs above all other nations to enioy a most glorious inheritance.
d He doth allude vnto the trumpets that were blown at solemne feasts, but he doth further signifie the triumph of Christ and his glorious ascension into the heauens.
e He requireth that vnderstanding be ioyned with singing, lest the Name of God be profaned with vaine crying.

¶ 4 8 GOD

Hee prayeth Gods highnesse, for that he joynech the great princes of the world (whom he calleth shields) to the fellowship of his Church.

8 God reigneth over the heathen: God sitteth upon his holy throne.
9 The princes of the people are gathered unto the people of the God of Abraham: for the shields of the world belong unto God: he is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliverance of Ierusalem from the hand of many kings is mentioned, for the which thanks are given to God, and the state of that citie is praised, that hath God so presently at all times ready to defend them. The Psalm seemeth to be made in the time of Ahab, Josaphat, Asa, or Ezeciah: for in their times chiefly was the citie by foraine princes assaulted.

A song or Psalm committed to the sonnes of Korah.

Great is the Lord, and greatly to be praised in the City of our God, even upon his holy mountaine.

2 Mount Zion lying Northward is faire in situation: it is the top of the whole earth, and the city of the great King.

3 In the palaces thereof God is known for a refuge.

4 For loe, the kings were gathered and went together.

5 When they saw it, they marvelled: they were astonished, and suddenly they were driven backe.

6 Feare came there upon them, and sorrow, as upon a woman in travail.

7 As with an East winde thou breakest the ships of Tarshish, so weier they destroyed.

8 As we haue heard, so haue we seene in the city of the Lord of hosts, in the city of our God: God will stablish it for ever. Selah.

9 We waite for thy louing kindnesse, O God, in the mids of thy Temple.

10 O God, according unto thy Name, so is thy praise unto the world's end: thy right hand is full of righteousness.

11 Let mount Zion reioyce, & the daughters of Iudah be glad, because of thy iudgements.

12 Compasse about Zion, and goe round about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that you may tell your posterity.

14 For this God is our God for ever and ever: he shall be our guide unto the death.

The enemies were afraid at the sight of the citie.

That is of Cilicia, or of the sea called Mediterranean, h To wit, of our fathers, so haue we pruned: or, God hath performed his promise. i In all places where thy Name shall be heard of, men shall praise thee, when they heare of thy marvellous works. k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies. l For in this outward defence and strength, Gods blessings did also appeare, but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueh his.

PSAL. XLIX.

1 The holy Ghost collecteth all men to the consideration of mans life, 7 Shewing them not to be most blessed that are most wealthy, and therefore not to be feared: But contrariwise hee listeth up our mindes to consider how all things are ruled by Gods providence.

14 Who as bee smothered these worldly misers to everlasting torments, 15 So doeth hee preserve his, and will reward them in the day of the resurrection, 2 Th. 1. 6.

To him that excedeth. A Psalm committed to the sonnes of Korah.

1 Care: this, all ye people: give ear, all ye that dwell in the world,

2 As well low as he, both rich and poore,

3 My mouth shall speak of wisdom, and the meditation of my heart is of knowledge.

4 I will incline mine ear to a parable, and utter my graine matter upon the harpe.

5 Wherefore should I feare in the evil dayes, when iniquity shall compass me about, as a mine heeles?

6 They trust in their goods, and boast themselves in the multitude of their riches.

7 Yet a man can by no means redeeme his brother: hee cannot give his ransom to God,

8 (So precious is the redemption of their soules, and the continuance for ever)

9 That he may live still for ever, and not see the graue.

10 For hee seeth that wise men die, and also that the ignorant and foolish perish, and leave their riches for others.

11 Yet they thinke their houses, and their habitations shall continue for ever, even from generation to generation, and call their lands by their names.

12 But man shall not continue in honour: he is like the beasts that die.

13 This their way increaseth their foolishnesse: yet their posteritie delight in their talk. Selah.

14 Like sheepe they lie in graue: death deuoureth them, and the righteous shall haue domination over them in the morning: for their brauties shall consume, when they shall goe from their house to graue.

15 But God shall deliuer my soule from the power of the graue: for he will receiue me. Selah.

16 Be not thou afraid when one is made rich, and when the glory of his house is increased.

17 For hee shall take nothing away when he dieth, neither shall his pompe descend after him.

18 For while hee liued, hee reioyced himselfe: and men will praise thee, when thou makest much of thy selfe.

19 We shall enter into the generation of his fathers, and they shall not live for ever.

20 Man is in honour, and vnderstandeth not: he is like to beasts that perish.

the death of the body. i They speake and doe the same thing that their fathers did. k As sheepe are gathered into the folde, so shall they be brought to the graue. l Because they haue no part of life everlasting. m Christ comming is as the morning, when the elea shall reigne with Christ their head over the wicked, || Or, because he hath receiued me. Iob 27. 19. 1. tim. 6. 7. † Ebr. hee blessed his soule. n The flatterers praye them that liue in delights and pleasures. || Or, his soule. o And not passe the terme appointed for life. p Both they and their fathers shall liue here but a while, and at length die for ever. q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

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17 For hee shall take nothing away when he dieth, neither shall his pompe descend after him.

18 For while hee liued, hee reioyced himselfe: and men will praise thee, when thou makest much of thy selfe.

19 We shall enter into the generation of his fathers, and they shall not live for ever.

20 Man is in honour, and vnderstandeth not: he is like to beasts that perish.

a He will intreat how God governeth the world by his providence, which cannot be perceived by the iudgement of the flesh. b Though wickednesse reigne and enemies rage, seeing God will execute his iudgements against the wicked in time convenient. c To trust in riches is meere madness, seeing they can neither restore life, nor prolong it. d That is, so rare or not to be found, as prophesie was precious in the days of Eli. e Meaning, it is impossible to liue for eueral. f In that that death maketh no difference betweene the persons.

g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortality in earth. || Or, labour that their name may be famous in earth. h As touching

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with outward ceremonies only, without the heart, and especially the Jewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient. 21 Therefore the Prophet doth reprove this grosse error, and pronounceth the Name of God to be blasphemed, where holiness is set in ceremonies. 23 For he declareth the worship of God to be spiritual, whereof are two principal parts, invocation and thanksgiving.

a Who was either the author, or a chiefe singer, to whom it was committed. b To pleade against his dissembling people, before heaven and earth. c Because God had chosen it to have his Name there called upon, and also his image shined there in the doctrine of the Law. d As when God gave his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take account for the keeping thereof. e As witnesses against the hypocrites. f God in respect of his elect, calleth the whole body holy, saints, and his people. g Which should know that sacrifices are scales of the covenant betweene God and his people, and not for religion therein. h For I passe not for sacrifices except the true use be there, which is to confirme your faith in my promises. i Though hee did delight in sacrifice, yet had he no need of mans help thereunto. k Though mans life for the infirmity thereof hath neede of food, yet Gods whose life quickeneth all the world, hath no neede of such meanes. l Shew thy selfe mindfull of Gods benefites by thanksgiving. m Why dost thou saine to be of my people, and talkest of my covenant, seeing thou art but an hypocrite? n And to hve according to my word. o He sheweth what are the fruits of them that coueneue Gods word.

A Psalm of Asaph.

The God of gods, even the Lord hath spoken and called the earth from the rising up of the sunne unto the going downe thereof.

2 Out of Zion, which is the perfection of beauty, hath God shined.

3 Our God that come and that not keepe silence: a fire shall deuoure before him, and a mighty tempest shall bee moued round about him.

4 He shall call the heauen above, and the earth to iudge his people.

5 Gather my enemies together vnto me, those that make a covenant with mee with sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge himselfe. Selah.

7 Heare, O my people, and I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, even thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt offerings, that haue not bin continually before me.

9 I will take no bullocke out of thine house, nor goats out of thy folds.

10 For all the beasts of the forest are mine, and the beasts on a thousand mountaines.

11 I know all the fowles on the mountaines: and the wilde beasts of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 Will I eate the flesh of bulles? or drinke the blood of goats?

14 Offer vnto God praise, and pay thy vowes vnto the most High.

15 And call vpon mee in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

16 But vnto y wicked said God, What hast thou to doe to declare mine ordinances, that thou shouldst take my covenant in thy mouth?

17 Seeing thou hatst to be reformed, and hast cast my words behind thee?

18 For when thou seest a thiefe, thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euill, and with thy tongue thou forgettest deceit.

20 Thou sittest, & speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, & I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and I set them in order before thee.

22 Consider this, yet that forgett God, lest I teare you in pieces, and there be none that can deliuer you.

23 He that offered praise, shall glorifie mee: and to him that disposeth his way a right, will I shew the saluation of God.

whether thou wilt or no. Under the which is contained faith and invocation. f As God hath appointed, t That is, declare my selfe to be his Saviour.

P L A L L I.

1 When David was rebuked by the Prophet Nathan for his great offences, hee did not only acknowledge the same to God with protestation of his naturall corruption and iniquity, but also left a memoriall thereof to his posterity. 7 Therefore first he desired God to forgive his sinnes, 10 And to renew in him his holy Spirit, 13 With promise, that hee will not be vniuersall of those great graces. 18 Finally, fearing lest God would punish the whole Church for his fault, hee requieth that hee would rather increase his graces toward the same.

To him that excelleth. A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.

Have mercy vpon me, O God, according to thy loving kindnes: according to the multitude of thy compassions put away mine iniquities.

2 Wash mee thoroughly from mine iniquitie, and cleanse me from my sinne.

3 For I know mine iniquities, and my sinne is euil before me:

4 Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudgest.

5 Behold, I was borne in iniquity, and in sinne hath my mother conceived me.

6 Beholde, thou louest truth in the inward affections: therefore hast thou taught mee wisdom in the secret of mine heart.

7 Purge me with hyssope, and I shall be cleane: wash mee, and I shall be whiter then snow.

8 Make me to heare joy and gladnes, that the bones, which thou hast broken may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 Create in me a cleane heart, O God,

against sinners, they must needs confesse thee to be iust, and themselves sinners. f He confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom hee had instructed in his heavenly wisdom. *Leuit. 14.6.* g He meaneth Gods comfortable mercies toward repentant sinners. h By the bones he vnderstandeth all strength of soule and bodie, which by cares and mourning are consumed. i Hee confesseth, that when Gods Spirit is cold in vs, to haue it againe reuiued, is as a new creation.

p He noteth the cruelty of hypocrites, which spare not in their talke or iudgement their owne mothers sonne. q I will write all thy wicked deedes in a roll, and make thee to reade and acknowledge them.

that is, declare

a To reprove him because hee had committed so horrible sinnes, and lien in the same without repentance more then a whole yeere. b As his sinnes were manifold and great, so he requieth that God would giue him the feeling of his excellent and abundant mercies. c My sinnes sticke so fast in me, that I haue need of some singular kind of washing. d My conscience accuseth me, so that I can haue no rest till I be reconciled. e When thou giuest sentence

The euill tongue.

k Which may assure me that I am drawn out of the slavery of sinne. l He promisseth to endeavour that others by his example may turne to God. m From the murder of Vriah, and the others that were slaine with him. 2. Sam. 11. 17. n By giuing me occasion to praise thee, when thou shalt forgie my finnes. o Which is a wounding of the heart proceeding of faith, which seeketh vnto God for mercy. p Hee prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance.

and reuend a right spirit within me.

11 Cast me not away from thy presence, and take not thy holy spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy free spirit.

13 Then shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee.

14 Deliuer mee from blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.

15 Open thou my lips, O Lord, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite & a broken heart, O God, thou wilt not despise.

18 Be favourable vnto Zion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of a righteousness, euen the burnt offering and oblation: then shall they offer calves vpon thine altar.

p Hee prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance.

PSAL. LII.

1 David describeth the arrogant tyrannie of his aduersary Doeg, who by false surmises caused Ahimelech with the rest of the Priests to be slaine. 5 David prophesieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thanks to God for his deliverance. In this Psalm he sheweth forth the kingdom of Antichrist.

To him that excelleth. A Psalm of David to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Ahimelech.

Why boastest thou thy selfe in thy wickednesse, O man of power: the louing kindnesse of God endureth dayly.

2 Thy tongue imagineth mischief, and is like a sharpe razor that cutteth deceitfully.

3 Thou doest loue euill more then good, and liest, more then to speake the truth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

5 So shall God destroy thee for euer: hee shall take thee and plucke thee out of thy tabernacle, and roote thee out of the land of the liuing. Selah.

6 The righteous also shall see it, and feare, and shall laugh at him, saying,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength in his malice.

a O Doeg, which hast credit with the tyrant Saul, and hast power to murder the Saints of God. b Thy malice moueth thee by crafty flatteries and lies to accuse and destroy the innocents. c Euer, righteousness. d Though God should beare for a time, yet at length he will recompense thy falsehood. e Albeit thou seeme to be neuer so sure settled. f For the eyes of the reprobate are shut vp at Gods iudgements. g With ioyfull remembrance, seeing that he taketh their part against the wicked. || Or, in his substance.

Psalmes.

The godly oppressed.

8 But I shall be like a greene olive tree in the house of God: for I trusted in the mercie of God for euer and euer.

9 I will alway praise thee for that thou hast done this, & I will hope in thy name because it is good before thy Saints.

godlinesse. h Executed his vengeance. || Or, waite vpon thy grace and promise.

PSAL. LIII.

1 He describeth the crooked nature, 4 The cruelty, 5 and punishment of the wicked, when they looke not for it, 6 And desireth the deliverance of the godly, that they may reioyce together.

To him that excelleth. A Psalm of David to giue instruction.

The fool hath said in his heart, There is no God, they haue corrupted and done abominable wickednesse: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.

3 Every one is gone backe: they are altogether corrupt: there is none that doeth good, no one.

4 Do not the workers of iniquity know that they eat vp my people as they eat bread: they call not vpon God.

5 Where they were afraid for feare, where no feare was: for God hath scattered the bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captivity of his people, then Iacob shall reioyce, and Israel shall bee glad.

to defend and preserue Gods people, doe most cruelly deuoure them. e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them, f Bee the enemies power neuer so great, nor the danger so fearefull, yet God delivereth his in due time.

PSAL. LIIII.

1 David brought into great danger by the reason of the Ziphims, 5 calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offerings for so great deliverance.

To him that excelleth. A Psalm of David to giue instruction. When the Ziphims came and said vnto Saul, Is not David hid among vs?

Aue me, O God, by thy name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the wordes of my mouth.

3 For strangers are risen by against mee, and tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: Oh cut them off in thy truth!

6 Then I will sacrifice freely vnto thee: I will praise thy name, O Lord, because it is good.

satisfied, but by his death. d Be they neuer so few, as he was with Jonathan. e According to thy faithfull promise for my defence. f For hypocrites serue God for feare, or vpon conditions.

g Heretoforeth to haue a place among the seruantes of God, that hee may growe in the knowledge of

a Which was an instrument or kind of note, b Whereas no regard is had of honesty or dishonesty, of vertue nor of vice, there the Prophet pronounceth that the people haue no God. c Whereby hee condemneth all knowledge and vnderstanding that tendeth not to seeke God. Rem. 3. 10. d David pronounceth Gods vengeance against cruell gouernours, who hauing charge

1. Sam. 23. 19. a Hee declareth that when all meanes doe faile, God will deliuer, euen as it were by miracle them that call vnto him with an vpright conscience. b To wit, the Ziphims. c Saul & his army which were like cruel beasts, and could not be

g We may lawfully reioyce for Gods iudgments against the wicked, if our affections be pure.

7 For he hath deliuered me out of all trouble, and mine eye hath scene my desire vpon mine enemies.

P S A L. LV.

1 David being in great heavinesse and distresse complaineth of the crueltie of Saul, 13 And of the falschood of his familiar acquaintance, 17 Vntill most ardent affections to moue the Lord to pittie him, 22 After being assured of deliurance, he setteth forth the grace of God, as though he had already obtained his request.

¶ To him that excelleth on Agineth.

A Psalme of David to giue instruction.

Hearke my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne in my prayer and make a noise.

3 For the voice of the enemy, and for the bragging of the wicked, because they haue brought iniquity vpon me, and furiously hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath covered me.

6 And I said, O that I had wings like a dove: then would I flee away and rest.

7 Behold, I would take my flight farre off, and lodge in the wilderness. Selah.

8 I wold make haste for my deliurance from the stormy wind and tempest.

9 Destroy, O Lord, and diuide their tongues: for I haue scene crueltie and strife in the citie.

10 Day and night they goe about it vpon the wallis thereof: both in iniquitie and mischief are in the mids of it.

11 Crueltie is in the mids thereof: deceit and guile depart not from her streets.

12 Surely mine enemy did not defame mee: for I could haue borne it: neither did mine aduersary exalt himselfe against mee: for I wold haue hid me from him.

13 But it was thou, O man, euen my companion, my guide and my familiar.

14 Which delighted in consulting together, and went into the house of God as companions.

15 Let death seaze vpon them: let them goe downe quicke into the graue: for wickednesse is in their dwellings, euen in the mids of them.

16 But I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, and make a noise, and he will heare my voyce.

18 He hath deliuered my soule in peace from the battell, that was against mee: for many were with me.

19 God shall heare and afflict them, euen he that reigneth of old, Selah, because they haue no changes, therefore they feare not God.

¶ I could the better haue auoyed him. k Which was not onely ioyned to mee in friendship and counsell in worldly matters, but also in religion.

l As Korah, Dathan, and Abiram. m Which signifies a feruent minde and sure trust to obtaine his petition, which thing made him earnest at all times in prayer. n Euen the Angels of God fought on my side against mine enemies, 2. King. 6.

16. o But their prosperous estate shall continueth.

20 He laid his hand vpon such, as bee at peace with him, and he brake his covenant.

21 The wordes of his mouth were softer then butter, yet warre was in his heart, his wordes were more gentle then oyle, yet they were swordes.

22 Cast thy burden vpon the Lord, and he shall nourish thee: hee will not suffer the righteous to fall for ever.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloudie and deceitfull men shall not liue halfe their dayes: but I will trust in thee.

¶ Slip for a time. r Though they sometime liue longer, yet their life is curled of God, vnquiet, and worse then any death.

P S A L. LVI.

1 David being brought to Achish the King of Gath, 1. Sam. 21. 12, complaineth of his enemies, demanding succour, 3 Putsch his trust in God and in his promises, 12 And promisseth to performe his vowes, which he had taken vpon him, whereof this was the effect, to prayse God in his Church.

¶ To him that excelleth. A Psalme of David vpon Micham, concerning the dumbe done in a farre country, when the Philistines tooke him in Gath.

B Mercifull vnto me, O God, for I man would swallow me vp: he fighteth continually and vereth me.

2 Mine enemies would dayly swallowe mee vp: for many fight against mee, O thou most high.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne words grieue me dayly: all their thoughts are against me to doe mee hurt.

6 They gather together, and keepe themselves close: they marke my steps, because they waite for my soule.

7 They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my teares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne back: his I know, for God is with me.

10 I will reioyce in God, because of his word: in the Lord will I reioyce, because of his word.

11 In God doe I trust: I will not be afraid what man can doe vnto mee.

12 Thy bowes are vpon me, O God: I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the light of the liuing.

¶ they waxe. g If God keepe the teares of his Saints in store more will he remember their blood to avenge it: and thought tyrants burne the bones, yet can they not blot the teares & blood out of Gods register. h Having receiued that which I required, I am bound to pay my vowes of thanksgiuing: as I promised. i As mindefull of his great mercies, and giuing him thanks for the same. k That is, in this life, and light of the Sunne.

P S A L.

p I did not prouoke him, but was at peace with him, yet he made warre against me.

¶ Or, gife: to wit, which thou wouldest that God should giue thee.

q Though for their bettering and trial he suffer them to

slip for a time.

r Though they sometime liue longer, yet their

life is curled of God, vnquiet, and worse then any death.

a Being chased by the fury of his enemies into a strange coun-

try, he was as a dumbe done, not

seeking reuengeance.

b He sheweth that it is either

now time, or ne-

uer, that God helpe him: for

all the world is against him, and

ready to deuoure him,

c He stayeth his conscience vpon

Gods promise, though he see

not present help.

d All my coun-

sels haue enill successe, and

turne to mine owne sorrow.

e As all the world against

one man, and cannot be sati-

ate except they haue my life.

f They thinke not onely to es-

cape punish-

ment, but the more wicked

they are, the more impudent

they waxe.

g If God keepe the teares of his Saints in store

more will he remember their blood to avenge it: and thought

tyrants burne the bones, yet can they not blot the teares & blood out

of Gods register. h Having receiued that which I required, I am

bound to pay my vowes of thanksgiuing: as I promised. i As

mindefull of his great mercies, and giuing him thanks for the same.

PSAL. LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same case with Saul, 2 Calleth most earnestly unto God, with full confidence that he will performe his promise, and take his cause in hand: 5 Also that he will shew his glory in the heavens & the earth against his cruell enemies: 9 Therefore doth he render laude and praise.

a This was either the beginning of a certaine song, or the words which David uttered, when he stayed his affliction, 1 Sam. 24. 4. b Or, dwell most safely.

b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth, c Who leaueth not his workes begun vnperfect, d He would rather deliuer me by a miracle, then that I should be ouercome.

e He meaneth their calumnies and false reports f Suffer me not to be destroyed to the contempt of thy Name. g For very feare seeing the great dangers on all sides.

h That is, wholly bent to giue thee praise for my deliuerance, i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same, k Thy mercies doe not onely appertaine to the Iewes, but also to the Gentiles.

To him that excelleth. Destroy not. A Psalm of David on Achitah.

* When he fled from Saul in the cave.

H Aue mercie vpon me, O God, haue mercie vpon me: for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions ouerpaste.

2 I will call vnto the most high God, even to the God, that performeth his promise toward me.

3 Hee will send from heauen, and saue mee from the reproofe of him that would swallow me. Selah. God will send his mercie and his trueth.

4 My soule is among lions: I lie among the children of men that are set on fire: whole teeth are speeres and arrowes, and their tongue a sharpe sword.

5 Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue laid a net for my steps: in my soule is pressed downe: they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared: I will sing & giue praise.

8 Awake my tongue, awake viole, and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercy is great vnto the heauen, and thy trueth vnto the clouds.

11 Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom hee appealeth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

To him that excelleth. Destroy not. A Psalm of David on Achitah.

a Ye counsellors of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.

b Ye are not ashamed to execute that crueltie publikely, which ye haue imagined in your hearts. c That is, enemies to the people of God, even from their birth.

Is it true? O congregation, speake ye rightly? d Sommes of men, iudge ye by your heart.

2 Pea, rather ye imagine mischief in your heart: pour hands execute crueltie by the earth.

3 The wicked are strangers from the

house: from the belly haue they eued and speake lies.

4 Their poison is euen like the poison of a serpent: like the deafe adder that stoppeth his eare.

5 Which heareth not the voyce of the chanter, though he be most expert in charming.

6 Breake their teeth, O God, in their mouths: breake the lawes of the yong lions, O Lord.

7 Let them melt like the waters, let them passe away: when hee shooteth his arrowes, let them be as broken.

8 Let him consume like a snaffe that melteth, and like the vntimely fruit of a woman, that hath not seene the Sunne.

9 As raw flesh before your pots feelee the fire of thornes: so let him cary them away as with a whirlewind in his wrath.

10 The righteous shall reioyce when he seeth the vengeance: hee shall wash his feete in the blood of the wicked.

11 And men shall say, Surely there is fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

the water seethe: so he desired God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall bee so great. k Seeing God go uerneth all by his providence, he must needs put difference betweene the godly and the wicked.

PSAL. LIX.

1 David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God, 3 Declareth his innocencie, and their fure, 5 Desiring God to destroy all those that sinne of malicious wickednesse, 11 Whom though hee keeps alive for a time to exercise his people, yet in the end hee will consume them in his wrath, 13 That he may be knowne to be the God of Iacob to the ende of the world. 16 For this hee singeth praises to God, assured of his mercies.

To him that excelleth. Destroy not. A Psalm of David on Achitah. * When Saul sent, and they did watch the house to kill him.

O My God, deliuer me from mine enemies: defend me from them that rise up against me.

2 Deliuer mee from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layd waite for my soule: the mighty men are gathered against mee, not for mine offence, nor for my sinne, O Lord.

4 They ruine and prepare themselves without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to vssue all the heathen, and be not mercifull vnto all that transgress maliciously. Selah.

6 They goe to and fro in the evening: they barke like dogs, and go about the city.

reth God to execute his vengeance on the reprobate, who maliciously persecute his Church. e He compareth their cruelty to hungry dogs, shewing that they are neuer weary in doing euill.

7 Behold,

d They passe in malice and subtiltie the craftie serpent which could preserue himselfe by stopping his eare from the chanter, e Take away all occasions and meanes whereby they hurt, f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge, g As flesh istaken raw out of the pot before

a Reade Psal. 16 1 Sam. 19. 11.

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had waies enow in his hand to deliuer him. c For I am innocent to themwards, and haue not offended them. d Seeing it appertaineth to Gods iudgments to punish the wicked, he desired

f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.

g Though Saul haue neuer to great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee, h He will not faile to succour me, when need requirerh.

i Altogether, but by litle, and litle, that the people, seeing oftentimes thy iudgements may be mindfull of thee.

k That in their misery and shame they may be as glaffes and examples of Gods vengeance.

l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto others.

m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.

n Which didst vie the policie of a weak woman to confound the enemies strength, as 1 Sam. 19. 12.

o Confessing himselfe to be voids of all vertue and strength, he attributerh the whole to God.

7 Behold, they bragge in their talke, and words are in their lips: for who say they, doerh heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 He is strong: but I will waite vpon thee: for God is my defence.

10 By mercifull God will I present me: God will let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the words of their lips: and let them be taken in their pride, euen for their periurie and lies, that they speake.

13 Consume them in thy wrath, consume them that they be no more: and let them know that God rulerh in Iacob, euen vnto the ends of the world. Selah.

14 And in the evening they shall goe to and fro, and barked like dogs, and goe about the citie.

15 They shall runne here and there for meate: and surely they shall not be satisfied, though they cry all night.

16 But I will sing of thy power, and will prayse thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for God is my defence, and my mercifull God.

P S A L. LX.

1 David being now king ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him king, assuring the people that God will prosper them, if they approve the same. 2 After his prayeth vnto God to finish that, that he hath begun.

To him that excelleth vpon Shushan Tenth, or Nightham. A Psalme of David to teach. When he fought against Aram Nabathim, and against I Aram Jobah, when Joab returned and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast scatterd vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof for it is shaken.

3 Thou hast shewed thy people heauie things: thou hast made vs to drinke the wine of giddinesse.

a These were certaine songs, after the note whereof this Psalme was sung.

2 Sam. 8. 1.

and 10. 1.

1. c. 18. 3.

11 Or, Syria, called Mesopotamia.

b Called also Sophene, which standeth by Euphrates.

c For when Saul was not able to

resist the enemy, the people fled hither and thither: for they could not be safe in their owne houses.

d As clef with an earthquake.

e Thou hast handled thy people sharply in taking from them leuse and iudgement, in that they ayed Saul the wicked king, and pursued him, to whom God had giuen the iust title of the realme,

4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth. Selah.

5 That thy beloued may be deliuered, helpe with thy right hand, and heare me.

6 God hath spoken in his holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shalbe mine, & Danashe shalbe mine: Ephraim also shalbe the strength of mine head: Iuda is my lawgiuer.

8 Moab shalbe my washpot: ouer Edom will I cast out my shoe: Palestina shew thy selfe ioyfull for me.

9 Who will leade mee into the strong citie: who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and didst not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for his kingdome shalbe the helpe of man.

12 Through God we shall doe valiantly: for he shall tread downe our enemies.

1 For thou wilt dissemble, and faine as though thou werest glad m He was assured that God would giue him the strong cities of his enemies, wherein they thought themselves sure,

P S A L. LXI.

1 Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he craveth to be heard and deliuered, 7 And confirmed in his kingdome. 8 He promisseth perpetual praises.

To him that excelleth on Aginorh. A Psalme of David.

Hear my cry, O God: giue care vnto my prayer.

2 From the endes of the earth will I cry vnto thee: when mine heart is oppressed, bring me vpon the rocke that is higher than I.

3 For thou hast bene my hope, and a strong tower against the enemy.

4 I will dwell in thy Tabernacle for euer, and my trust shall bee vnder the couering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the king a long life: his yeeres shall be as many ages.

7 Wee shall dwell before God for euer: prepare mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise vnto thy Name in performing dayly my bowes.

in himselfe, but also in his members. e For the stabilitie of my kingdome standeth in thy mercie and truth.

P S A L. LXII.

This Psalme partly concerneth misdations, wherby David encourageth himselfe to trust in God against the assaults and tentations. And because our mindes are easily drawn from God by the allurement of the world, he sharply reproveth this vanity, to the intent he might cleare fast to the Lord.

To the excellent musician Ieduthun. A Psalme of David.

YEt my soule keepeth silence vnto God: of him commeth my saluation.

ons, and resting vpon Gods promise, beareth his cross patiently.

f In making me King, thou hast performed thy promise, which seemed to haue lost the force.

g It is so certaine, as it were spoken by an oracle, that I shall possesse these places which Saul had leste to his children.

h For it was strong and well peopled.

i David meaneth that in this tribe his kingdome shall be established. Gen 49. 10.

k In most vile lubection.

l From the place where I was banished, being driven out of the citie and Temple by my sonne Absalom.

b Vnto the which without thy helpe, I cannot attaine.

c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past.

d This chiefly is referred to Christ who liueth eternally not onely

e For the stabilitie of my

kingdome standeth in thy mercie and truth.

1 Chron 16. 41.

a Though Satan tempted him to murmur against God, yet he bridled his affections,

and resting vpon Gods promise, beareth his cross patiently.

3 ~~Wicked~~

^c He imputeth to his sins, and to the finnes of the people, that God who was accustomed to assist them, withdraweth his succour from them. ^d Thou wilt declare thy selfe to be the preferuer of thy Church, in destroying thine enemies, as thou didst in the red Sea. ^e As of all barbarous nations, and farre off. ^f Hee sheweth that there is no part nor creature in the world, which is not governed by Gods power and providence.

[†] *Ebr. the going forth of the morning and of the evening.* ^g To wit, with raine. ^h That is, Shiloah, or the raine. ⁱ Thou hast appointed the earth to bring forth food to mans vse.

^a He prophesieth that all nations shall come to the knowledge of God, who then was onely known in Iudea. ^b As the said full shall obey God willingly, so the infidels for feare shall dissemble themselves to be subject. ^c He toucheth the foolishness of man, who is cold in the consideration of Gods workes. ^d His providence is wonderful in maintaining their estate.

³ *Allicked deers* have preyed against me: but thou wilt be mercifull unto our transgressions.

⁴ Blessed is hee whom thou chusest, and canst to come to thee: hee shall dwell in thy courts, and wee shall bee satisfied with the pleasures of thine house, even of thine holy Temple.

⁵ O God of our saluation, thou wilt answer vs with fearefull signes in thy righteousness, O thou the hope of all the ends of the earth, and of them that are farre off in the sea.

⁶ Hee establisheth the mountaines by his power: and is girded about with strength.

⁷ He appealeth the noise of the seas, and the noise of the waues thereof, and the tumults of the people.

⁸ They also that dwell in the uttermost parts of the earth, shall be afraid of thy signes: thou shalt make the East and the West to reioyce.

⁹ Thou visitest the earth, and waterest it: thou makest it very rich: the river of God is full of water: thou preparest them corne: for so thou appointest it.

¹⁰ Thou waterest abundantly the furrows thereof: thou causest the raine to descend into the valleys thereof: thou makest it foote with showres, and blestest the bud thereof.

¹¹ Thou crownest the peere with thy goodness, and thy steps drop fatnesse.

¹² They droppe vpon the pastures of the wilderness: and the hills shall be compassed with gladnesse.

¹³ The pastures are clad with sheepe: the valleys also shall be covered with corne: therefore they shout for ioy, and sing.

^k By this description hee sheweth that all the order of nature is a testimonie of Gods loue toward vs, who cause all creatures to serue our necessitie. ^l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

¹ Hee prouoketh all men to praise the Lord, and to consider his workes. ⁶ Hee stretcheth forth the power of God to affray the rebels, ¹⁰ and sheweth how God hath deliuered Israel from great bondage and afflictions. ¹³ Hee promisseth to giue sacrifices, ¹⁶ and prouoketh all men to heare what God hath done for him, and to praise his Name.

To him that excelleth. A song or Psalm.

Reioyce in God, all ye inhabitants of the earth.

² Sing forth the glory of his Name, make his praise glorious.

³ Say vnto God, how terrible art thou in thy workes: through the greatnesse of thy power shall thine enemies be in subiection vnto thee.

⁴ All the world shall worship thee, & sing vnto thee, even sing of thy Name. Selah.

⁵ Come and behold the workes of God: he is terrible in his doing toward the sons of men.

⁶ Hee hath turned the sea into dry land: they passed thorow the river on foot: there did we reioyce in him.

⁷ Hee ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves. Selah.

⁸ Praise our God, ye people, and make the voyce of his praise to be heard.

⁹ Which holdeth our soules in life, and suffereth not our feet to slip.

¹⁰ For thou, O God, hast proued vs, thou hast tryed vs as silver is tryed.

¹¹ Thou hast brought vs into the snare, and laid a strait chaine vpon our loynes.

¹² Thou hast caused men to ride ouer our heads: wee went into fire and into water, but thou broughtest vs out into a wealthy place.

¹³ I will go into thine house with burnt offerings, and will pay thee my vowes.

¹⁴ Which my lips haue promised, and my mouth hath spoken in mine affliction.

¹⁵ I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goates. Selah.

¹⁶ Come and hearken all ye that feare God, and I will tell you what he hath done to my soule.

¹⁷ I called vnto him with my mouth, and he was exalted with my tongue.

¹⁸ If I regard wickednes in mine heart, the Lord will not heare me.

¹⁹ But God hath heard me, and considered the voyce of my prayer.

²⁰ Praised be God, which hath not put backe my prayer, nor his mercy from me.

vnmindfull to render God prayse for his benefits, ⁱ It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profit thereby, and prayse God. ^k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

¹ A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance, ² to the end that his way and iudgement may be knowne throughout the earth. ⁷ And finally is declared the kingdome of God, which should be vniuersally erected at the coming of Christ.

To him that excelleth on Aeginoth.

A Psalm or song.

God be mercifull vnto vs, and blest vs, and cause his face to shine among vs, Selah.

² That they may know thy way vpon earth, and thy saving health among all nations.

³ Let the people praise thee, O God: let all the people praise thee.

⁴ Let the people be glad and reioyce: for thou shalt iudge the people righteously, and governe the nations vpon the earth. Selah.

⁵ Let the people praise thee, O God: let all the people praise thee.

⁶ Then shall the earth bring forth her

enty, and giue thanks for the great benefits that they shall receiue vnder the kingdome of Christ. ^d Hee sheweth that where Gods fauour is, there shall be abundance of all other things.

increase

^e Hee prouoketh that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling. ^f Hee signifieth some speciall benefit, that God had shewed to his Church of the Iewes in deliuering them from some great danger, whereof, or of the like hee promitteth that the Gentiles shall be partakers. ^g The condition of the Church is here described, which is to be led by Gods providence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers. ^h The dietie of the faithfull is here described, which are neuer

enough to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profit thereby, and prayse God. ^k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

¹ A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance, ² to the end that his way and iudgement may be knowne throughout the earth. ⁷ And finally is declared the kingdome of God, which should be vniuersally erected at the coming of Christ.

^a That is, moue our hearts with his holy Spirit, that wee may feele his fauour toward vs. ^b That both Iewes and Gentiles may know Gods covenant made with them. ^c By these oft repetitions, hee sheweth that the people can neuer reioyce suffici-

d In shewing
fearefull iudge-
ments against
thine enemies,
for the saluation
of thy people.

Hee alludeth to the Tabernacle which was di-
vided into three parts.

35 O God, thou art terrible out of thine
holy places: the God of Israel is hee that
giueth strength and power unto the people:
praised be God.

P S A L. LXIX.

1 The complaints, prayers, fervent Zeale and great
anguish of David is set forth as a figure of Christ and
all his members: 21 The malicious crueltye of the
enemies, 22 and their punishment also, 26 where
Judah and such traitours are accursed, 30 He ga-
thereth courage in his affliction, and offereth praises
unto God, 32 which are more acceptable then all
sacrifices: whereof all the afflicted may take comfort,
35 Finally, hee doth provoke all creatures to praises,
prophecying of the kingdom of Christ, and the preser-
vation of the Church, where all the faithfull, 37 and
their seeds shall dwell for ever.

a Of Shoshan-
nim, reade
Psalm. 45.

b David signifi-
eth by the waters
in what great
dangers he was,
out of the which
God did deliuer
him.

c No firmities or
stabilitie to
settle my feete.

d Though his
senses failed him,
yet his faith was
constant and en-
couraged him
still to pray.

e Condemning
me guiltlesse.

f They iudged
me poore inno-
cent as a thiefe,

g And gaue my
goods to others
as though I had
stollen them.

h Though I be
guilty to thee-
ward, yet am I
innocent toward
them.

i Let not mine
euill entreatie of
the enemies be
an occasion that
the faithfull fall
from thee.

j When I saw
thine enemies
pretend thy
Name only in mouth,

k And in their life deny the same,
thine holy spi-
rit thrust me for-
ward to reprove
them & defend thy
glory.

l My zeale moued me
to lament, and
pray for my salua-
tion.

m The more
he fought to winne
them to God, the
more they were
against him
both poore and rich.

n Knowing that
albeit I now suffer
trouble, yet thou
hast a time, where-
in thou hast ap-
pointed my deliue-
rance.

2 To him that excelleth vpon a Sho-
shannim. A Psalm of David.

Strengthened euen to my soule.

3 I sticke fast in the deepe myre, where
no stay is: I am come into deepe waters,
and the streames runne ouer me.

4 I am weary of crying: my throat is
dry: mine eyes faile, whiles I wait for my
God.

5 They that hate mee without a cause,
are more then the haire of mine head, they
that would destroy mee, and are mine enemies
falsely, are mightie, so that I refused that
which I tooke not.

6 O God, thou knowest my foolishnesse,
and my faults are not hid from thee.

7 Let not them that trust in thee, O Lord
God of hostes, be ashamed for mee: let not
those that seeke thee, be confounded through
me, O God of Israel.

8 For thy sake haue I suffered reproofe:
shame hath couered my face.

9 I am become a stranger vnto my bre-
thren, euen an alien vnto my mothers
sonnes.

10 For the zeale of thine house hath ea-
ten mee, and the rebukes of them that re-
buked thee, are fallen vpon me.

11 I wept, and my soule fasted, but that
was to my reproofe.

12 I put on a sacke also: and I became a
prouerbe vnto them.

13 They that late in the gate, spake of
me, and the drunkards sang of me.

14 But Lord, I make my prayer vnto thee
in an acceptable time, euen in the multitude
of thy mercy: O God, heare me in the truth
of thy saluation.

15 Deliver me out of the myre, that I
sinke not: let mee be deliuered from them

that hate me, and out of the deepe waters.

16 Let not the water flood drowne mee,
neither let the deepe swallow mee vp: and let
not the pit shut her mouth vpon me.

17 Heare mee, O Lord, for thy louing
kindnesse is good: turne vnto me according
to the multitude of thy tender mercies.

18 And hide not thy face from thy ser-
uant, for I am in trouble: make haste, and
heare me.

19 Draw nether vnto my soule, & redeeme
it: deliuer me, because of mine enemies.

20 Thou hast known my reproofe, and
my shame, and my dishonour: all mine in-
uerteries are before thee.

21 Rebuke hath broken mine heart, and
I am full of heavinesse, and I looked for some
to haue pity on me, but there was none: and
for comforters, but I found none.

22 For they gaue me gall in my meat, and
in my thirst they gaue me vinegar to drinke.

23 Let their table be a snare before them,
and their prosperitie their ruine.

24 Let their eyes be blinded, that they
see not: and make their loynes alway to
tremble.

25 Bowe out thine anger vpon them,
and let thy wrathfull displeasure take them.

26 Let their habitation be void, and
let none dwell in their tents.

27 For they persecute him, whom thou
hast smitten: and they adde vnto the sorrow
of them whom thou hast wounded.

28 Lay iniquity vpon their iniquity, and
let them not come into thy righteousness.

29 Let them be put out of the booke of
life, neither let them bee written with the
righteous.

30 When I am poore and in heavinesse,
thine helpe, O God, shall exalt me.

31 I will praise the Name of God with a
song, and magnifie him with thanksgiving.

32 This also shall please the Lord better
then a yong bullocke, that hath hornes and
hoofes.

33 The humble shall see this, and they that
seeke God, shall be glad, and your heart shall
lure.

34 For the Lord heareth the poore, and
despiseeth not his prisoners.

35 Let heauen and earth praise him: the
seas and all that moueth in them.

36 For God will saue Zion, and build the
cities of Judah, that man may dwell there,
and haue it in possession.

37 The seede also of his seruants shall
inherit it: and they that loue his Name,
shall dwell therein.

38 Heemed by their profession to haue bene written in thy booke, yet
by their fruits prouue the contrary, let them be knowne as reprob-
ate. y There is no sacrifice, which God more esteemeth then
thanksgiving for his benefites. z For as he deliuered his seruant
David, so will hee doe all that are in distresse and call vpon him.

a Vnder the temporall promise of the land of Canaan, he comple-
hended the promise of life everlasting to the faithfull and their
posteritie.

1 He prayeth to be right speedily deliuered, 2 He
desireth the shame of his enemies, 4 and the ioyfull
comfort of those that seeke the Lord.

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desireth the shame of his enemies, 4 and the ioyfull
comfort of those that seeke the Lord.

a Which might put him in remembrance of his deliuerance.

Psal. 40. 13.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.

c He was assured that the more they rag'd, the nearer they were to destruction, and he the nearer to his deliuerance. d Hereby we are taught not to mocke at others in their misery, lest the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience, and boldly seeketh vnto him for succour,

Co him that excelleth. A Psalm of David, to put in remembrance.

O God, haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them be confounded and put to shame, that seeke my soule: let them bee turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am poore and needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarrying.

PSAL. LXXI.

1 Hee prayeth in faith, established by the word of promise, 5 and confirmed by the worke of God from his youth, 10 Hee complaineth of the crueltie of his enemies, 17 and desireth God to continue his graces toward him, 22 promising to be mindfull and thankfull for the same.

Is^a thee, O Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in thy righteousnesse: incline thine eare vnto me, and saue me.

3 Bet thou my strong rocke, whereunto I may alway resort: thou hast giuen commandement to saue me: for thou art my rock, and my fortress.

4 Deliuer me, O my God, out of the hand of the wicked: out of the hand of the cruell and cruell man.

5 For thou art mine hope, O Lord God, even my trust from my youth.

6 Upon thee haue I bene stayed from the wombe: thou art hee that tooke me out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory euery day.

9 Cast mee not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of me, and they that lay waite for my soule, take their counsell together,

11 Saying, God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 See not farre from me, O God: my God, haste thee to helpe me.

13 Let them be confounded and consumed

Psal. 31. 1.

a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.

b By declaring thy selfe true of promise.

c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shew some signe whereby I shall be deliuered.

d That is, from Absalom, Achitophel, and that conspiracie.

e He strengtheneth his faith by the experience of Gods benefits, who did not onely prelerue him in his mothers belly, but tooke him thence, and euer since hath preferred him.

f All the world wondereth at me because of my miseries, as well they in authority, as the common people: yet being assured of thy fauour, I remained steadfast: g Thou that didst help me in my youth when I had more strength, help me now so much the more in mine old age and weakness. h Thus the wicked both blaspheme God, & triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their hands. i In calling him his God, he putteth backe the false reports of the aduersaries, that said, God had forsaken him,

that are against my soule: let them be covered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: for I know not the number.

16 I will goe forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine on ly.

17 O God, thou hast taught me from my youth, euen vntill now: therefore will I tell of thy wondrous workes,

18 Yea, euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them that shall come.

19 And thy righteousnesse, O God, I will exalt on hit: for thou hast done great things: O God, who is like vnto thee?

20 Which hath shewed me great troubles and aduersities: but thou wilt retorne and reuente mee, and wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and retorne and comfort me.

22 Therefore will I praise thee for thy faithfulness, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my soule which thou hast deliuered.

24 My tongue also shall talke of thy righteousnesse daily: for they are confounded and brought vnto shame that seeke mine hurt.

the only authour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods providence. q Hee confesseth that his long tariance was well recompensed, when God performed his promise. r For there is no true praising of God except it come from the heart: and therefore hee promisseth to delight in nothing but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdom of Salomon, who was the figure of Christ: 4 vnder whom shall be righteousness, peace, and felicitie, 10 vnto whom all kings and nations shall doe homage, 17 whose Name and power shall endure for euer, and in whom all nations shall be blessed.

A Psalm of Salomon.

Give thy iudgements vnto the King, O God, and thy righteousnesse to the Kings of some.

2 Then shall hee iudge thy people in righteousnesse, and thy poore with equity.

3 The mountaynes and the hilles shall bring peace to the people by iustice.

4 He shall iudge the poore of the people: he shall saue the children of the needy, and shall subdue the oppressour.

5 They shall feare thee as long as the sunne and moone endureth, from generation to generation.

reigneth, euen the places most barren shall bee enriched with thy blessings. e Hee sheweth wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked. f The people shall embrace thy true religion, when thou giuest a King that ruleth according to thy word.

k Because thy benefits towards me are innumerable, I cannot but continually meditate and rehearse them. l I will remaine steadfast, being vpholden with the power of God.

m He desireth that as he hath begun, he would to continue his benefits, that his liberalitie may haue perfect praise.

n Thy iust performance of thy promise.

o His faith breakeeth thorow all tentations, and by this exclamation hee praiseth the power of God.

p As he confesseth that God is

a Composed by David as touching the reigne of his sonne Salomon.

b Endue the King with the spirit of wisdom and iustice, that hee reigne not as doe the worldly tyrants.

c To wit, to his posteritie.

d When iustice reigneth, euen the places most barren shall bee enriched with thy blessings. e Hee sheweth wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked. f The people shall embrace thy true religion, when thou giuest a King that ruleth according to thy word.

g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heavenly dew maketh his Church ever to flourish.

h That is, from the red sea, to the sea called yriacum, and from Euphrates forward: meaning, that Christ's kingdome should be large and universal.

i Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles.

k That is, of Arabia that rich countrey, where of sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly king shall preferue his subjects from all kind of wrong.

m God will both prosper his life, and also make, the people most willing to obey him.

n Vnder such a King shall be most great plenty both of fruit, and also of the increase of mankind. o They shall pray to God for his continuance, and know that God doth prosper them for his sake. p He confesseth that except God miraculously preferue his people, that neither the King nor the kingdome can continue. q Concerning his sonne Salomon.

6 Hee shall come downe like the raine vpon the sowne grass, and as the yowers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall be also from sea to sea, and from the river vnto the ends of the land.

9 They that dwell in the wilderness, shall kneele before him, and his enemies shall lick the dust.

10 The kings of Tarshish and of the yles shall bring presents: the kings of Sheba and Seba shall bring gifts.

11 Pea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he cryeth: the needy also and him that hath no helper.

13 He shall be mercifull to the poore and needy, and shall preferue the soules of the poore.

14 He shall redeeme their soules from deceit, and violence, and deare that their blood be in his sight.

15 Pea, he shall liue, and vnto him shall they giue of the gold of Sheba: they shall also pray for him continually, and daily blesse him.

16 An handfull of corne shall bee sowne in the earth, even in the top of the mountaines, and the fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grass of the earth.

17 His Name shall be for ever: his Name shall endure as long as the Sunne: all nations shall blesse him, and be blessed in him.

18 Blessed be the Lord God, even the God of Israel, which onely doeth wonderous things.

19 And blessed be his glorious Name for ever: and let all the earth bee filled with his glory. So be it, even so be it.

HERE END THE prayers of David the sonne of Iſſai.

PSAL. LXXIII.

1 The Prophet teacheth by his example, that neither the worldly prosperitie of the ungodly, 14 Nor yet the affliction of the good, ought to discourage Gods children, but rather ought to moue vs to consider our Fathers providence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanishe away, 24 And the godly enter into life everlasting. 28 In hope whereof hee resigneth himselfe into Gods hands.

A Psalm committed to Asaph.

YET God is good to Israel: even to the pure in heart.

2 As for me, my feet were almost gone: my steps had wel neere slipped.

a As it were betwene hope and despair he brasth forth into this affection, being assured that God would continue his fauour toward such as were godly indeed, and not hypocrites.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death, but they are lusty and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore pride is as a chaine vnto them, and crucitie couereth them as a garment.

7 Their eyes stand out for fatnes: they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They set their mouth against heauen, and their tongue walketh thowow the earth.

10 Therefore his people turne hither: for waters of a full cup are wrung out to them.

11 And they say, How doeth God know it: or is there knowledge in the most High?

12 Lo, these are the wicked, yet prosper they alway, and increaſe in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For daily haue I bene punished, and chastened euery morning.

15 If I say, I will iudge thus, behold, the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painefull for me,

17 Untill I went into the Sanctuaries of God: then vnderstood I their end.

18 Surely thou hast set them in slippery places, & castest them down into desolation.

19 How suddenly are they destroyed, perished, and horribly consumed,

20 As a dreame when one awaketh: O Lord, when thou raisest vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolishly was I and ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward rectifie mee to glory.

25 Whom haue I in heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth, and mine heart also: but God is the strength of mine heart, and my portion for euer.

27 For so, they that withdrow themselves from thee, shall perish: thou destroyest all them that goe a whoring from thee.

28 My flesh faileth, and mine heart also: but God is the strength of mine heart, and my portion for euer.

29 For so, they that withdrow themselves from thee, shall perish: thou destroyest all them that goe a whoring from thee.

30 My flesh faileth, and mine heart also: but God is the strength of mine heart, and my portion for euer.

31 For so, they that withdrow themselves from thee, shall perish: thou destroyest all them that goe a whoring from thee.

b The wicked in this life liue at pleasure, and are not drawen to death like prisoners, that is, by sickness, which is deaths messenger.

c They glory in their pride, as some doe in their chains: and in cruelty, as some doe in apparel. d They blaspheme God and feare not his power, and raile vpon men because they esteeme themselves above all others.

e Not only the reprobate, but also the people of God often times fall backe, seeing the prosperous estate of the wicked, and are overwhelmed with sorrow, thinking that God considereth not aright the state of the godly.

f Thus the flesh moueth even the godly to dispute with God touching their poore estate, and the prosperity of the wicked.

g If I giue place to this wicked thought, I offend against thy providence, seeing thou dispoſest all things most wisely, and

h Vntill I entered into thy schoole and learned by thy word and holy Spirit, that thou orderest all things most wisely and iustly.

i By thy fearful iudgement, k When thou openest our eyes to consider thy heavenly felicitie, wee contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth hee declare himselfe a beast.

m By faith I was assured that thy providence did watch alwayes ouer me to preferue me.

n Hee sought neither helpe nor comfort of any ſane of God onely. o Hee teacheth vs to denie our selves to haue God our whole ſufficiencie, and onely contentment.

p That is for ſake thee to ſeeke others.

q Though altho the world shrinke from God, yet he promiſeth to truſt in him, and to magnifie his workes.

28 As for mee, it is good for me to draw neere to God: therefore I haue put my truſt in the Lord God, that I may declare all thy workes.

P S A L. LXXIII.

1 The faithfull complaint of the deſtruction of the Church and true religion, 2 Under the name of Zion, and the Temple deſtroyed: 11 And truſting in the might and free mercies of God, 20 By his covenant, 21 They require helpe and ſuccour for the glory of Gods holy Name, for the ſaluation of his poore afflicted ſervants, 23 And the conſuſion of his proud enemies.

A Pſalme to giue inſtruction, committed to Aſaph.

a The Church of God being oppreſſed by the tyranny either of the Babyonians, or of Antiochus, prayeth to God by whoſe hand this yoke was laid vpon them for their finnes, b Which inheritance thou haſt meaſured out for thy ſelfe as with a line of rod, || Or, ſeeſt.

c They haue deſtroyed thy true religion, and ſpread their banners in ſigne of defiance,

d He commendeth the Temple for the coſtly matter, the excellent workmanſhip, and beautie thereof,

which notwithstanding the enemies did deſtroy,

e They encouraged one another to crueltie that not onely Gods people might be deſtroyed, but alſo his religion vtterly in all places ſuppreſſed.

f They lament that they haue no Prophet among them to ſhew them how long their miſerie ſhould endure.

g They ioine their deliuerance with Gods glory and power, knowing that the puniſhment of the enemy ſhould be their deliuerance.

h Meaning, in the ſight of all the world. i To wit, Pharaohs armie, k Which was a great monſter of the ſea, or whale, meaning Pharaoh.

l His deſtruction did reioyce them, as meat reſreſheth the body. m Seeing that God by his providence, governeth and diſpoſeth all things, he gathereth abar he will take care chiefly for his children.

O God, why haſt thou put vs away for euer: why is thy wrath kindled againſt the ſheepe of thy paſture?

2 Thinke vpon thy Congregation, which thou haſt poſſeſſed of old, and on the rod of thine inheritance which thou haſt redeemed, and on this mount Zion, wherein thou haſt dwelt.

3 Liſt by thy ſtrokes, that thou mayeſt for euer deſtroy every enemy that doeth euill to the Sanctuary.

4 Thine aduerſaries roare in the mids of the Congregation, and let vp thy banners for ſignes.

5 Hee that liſted the axes vpon the thicke trees, was renowned, as one that brought a thing to perfection:

6 But now thy breake downe the carued worke thereof with axes and hammers.

7 They haue caſt thy Sanctuary into the fire, and ſaled it to the ground, and haue deſiled the dwelling place of thy Name.

8 They ſaid in their hearts, Let vs deſtroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We ſee not our ſignes: there is not one Prophet more, nor any with vs that knoweth how long.

10 O God, how long ſhall the aduerſary reproch thee? ſhall the enemy blaſpheme thy Name for euer?

11 Why withdraweſt thou thine hand euen thy right hand: draw it out of thy boſome, and conſume them.

12 When God is my King of old, working ſalutation in the mids of the earth.

13 Thou diſt diuide the ſea by thy power: thou brakeſt the heades of the dragons in the waters.

14 Thou brakeſt the head of Linſathan in pieces, and gaueſt him to bee meat for the people in wilderneſſe.

15 Thou brakeſt vp the fountaine, and riuer: thou dyedſt vp mighty rivers.

16 The day is thine: and the night is thine: thou haſt prepared the light & the ſun.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Remember this, that the enemy hath reproached the Lord, and the fooliſh people hath blaſphemed thy Name.

19 Giue not the ſoule of thy turtle dove vnto the beaſt, and forget not the Congregation of thy poore for euer.

20 Conſider thy covenant: for the darke places of the earth are full of the habitations of the cruell.

21 Let not the oppreſſed returne aſhamed, but let the poore and needy praile thy Name.

22 Ariſe, O God: maintaine thine owne cauſe: remember thy daily reproch by the fooliſh man.

23 For get not the voyce of thine enemies: for the tumult of them that riſe againſt thee, || aſcendeth continually.

P S A L. LXXV.

1 The faithfull doe praile the Name of the Lord, 2 which ſhall come to iudge at the time appointed, 8 when the wicked ſhall be put to conſuſion, and drinke of the cup of his wrath. 10 Their pride ſhall be abated, and the righteous ſhall be exalted to honour.

To him that excelleth: Deſtroy not.

A Pſalme or ſong committed to Aſaph.

We will praile thee, O God, we will praile thee, for thy Name is neere: therefore they will declare thy wonderous workes.

2 When I ſhall take a conuenient time I will iudge rightouſly.

3 The earth & all the inhabitants thereof are diſſolued: but I will eſtabliſh the pillars of it. Selah.

4 I ſaid vnto the fooliſh, Be not ſo fooliſh, and to the wicked, Liſt not vp the horn.

5 Liſt not vp your hope on high, neither ſpeake with a ſtiffenecke.

6 For to come to preferment is neither from the Eaſt, nor from the Weſt, nor from the South.

7 But God is the Judge: he maketh low and he maketh high.

8 For in the Name of the Lord is a cup, and the wine is red: it is full mixt, and hee powreth out of the ſame: ſurely all the wicked of the earth ſhall wring out and drinke the dregs thereof.

9 But I will declare for euer, and ſing prailes vnto the God of Iacob.

10 All the hornes of the wicked alſo will I breake: but the hornes of the righteous ſhall be exalted.

gainſt Gods people, ſeeing that God at his time deſtroyeth them that rule wickedly. f Gods wrath is compared to a cup of ſtrong and delicate wine, wherewith the wicked are made ſo drunke, that by drinking till they come to the very dregs, they are vtterly deſtroyed. g The godly ſhall better proſper by their innocent ſimplicitie, then the wicked ſhall by all their craft and ſubtiltie.

P S A L. LXXVI.

1 This Pſalme ſignifieth the power of God, and care for the defence of his people in Ieruſalem, in the deſtruction of the army of Sennacherib: 11 And exhorteth the faithfull to be thankfull for the ſame.

He meaneth the Church of God, which is expoſed as a pray to the wicked.

o That is, all places where thy word ſhineth not, there reigneth tyrannie and ambition.

p He ſheweth that God cannot ſuffer his Church to be oppreſſed, except he loſe his owne right.

|| Or, increaſeth more and more.

a Reade Pſalme 37.

b He declareth how the faithfull ſhall euer haue iuſt occaſion to praile God for as much as in their need they ſhall ſeele his power at hand to helpe them.

c When I ſee my time (ſaith God) to helpe your miſeries, I will come and ſet all things in good order.

d Though all things be brought to ruine yet I can reſtore and preſerue them.

e The Prophet warneth the wicked that they would not ſet themſelues againſt God.

f Gods wrath is compared to a cup of ſtrong and delicate wine, wherewith the wicked are made ſo drunke, that by drinking till they come to the very dregs, they are vtterly deſtroyed.

g The godly ſhall better proſper by their innocent ſimplicitie, then the wicked ſhall by all their craft and ſubtiltie.

h Meaning, in the ſight of all the world.

i To wit, Pharaohs armie.

k Which was a great monſter of the ſea, or whale, meaning Pharaoh.

l His deſtruction did reioyce them, as meat reſreſheth the body.

m Seeing that God by his providence, governeth and diſpoſeth all things, he gathereth abar he will take care chiefly for his children.

n He meaneth the Church of God, which is expoſed as a pray to the wicked.

o That is, all places where thy word ſhineth not, there reigneth tyrannie and ambition.

p He ſheweth that God cannot ſuffer his Church to be oppreſſed, except he loſe his owne right.

|| Or, increaſeth more and more.

a Reade Pſalme 37.

b He declareth how the faithfull ſhall euer haue iuſt occaſion to praile God for as much as in their need they ſhall ſeele his power at hand to helpe them.

c When I ſee my time (ſaith God) to helpe your miſeries, I will come and ſet all things in good order.

d Though all things be brought to ruine yet I can reſtore and preſerue them.

e The Prophet warneth the wicked that they would not ſet themſelues againſt God.

f Gods wrath is compared to a cup of ſtrong and delicate wine, wherewith the wicked are made ſo drunke, that by drinking till they come to the very dregs, they are vtterly deſtroyed.

g The godly ſhall better proſper by their innocent ſimplicitie, then the wicked ſhall by all their craft and ſubtiltie.

a He declareth that Gods power is evidently scene in prefering his people, and destroying his enemies.

b Which afterward was called Ierusalem.

c He compareth the kingdome full of extortion and rapine, to the mountaines that are full of rauening beasts.

d God hath taken their spirits and strength from them, as though their hands were cut off.

e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mighty.

f To reuenge the wrongs done to thy Church.

g For the end shall shew that the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doeth dwell. i The Hebrew word signifieth to vintage, or gather grapes: meaning, that he shall make the counsels and enterprises of wicked tyrants, foolish and vaine.

To him that excelled on Meginoth. A Psalm or song committed to Asaph.

GOD is known in Iudah: his name is great in Israel.

2 For in ^b Bethlem is his Tabernacle, and his dwelling in Zion.

3 There brake bee the arrowes of the bowe, the shield, and the sword, and the barrell. Selah.

4 Thou art more bright and puissant then the mountaines of pray.

5 The stout hearted are spoiled: they haue slepe their sleepe, and all the men of strength haue not found their hands.

6 At thy rebuke, O God of Iacob, both the charret and horse are cast asleepe.

7 Thou, even thou art to be feared: and who shall stand in thy sight, when thou art angry?

8 Thou diddest cause thy iudgement to bee heard from heauen: therefore the earth feared and was still.

9 When thou, O God, arose to iudgement, to helpe all the mecke of the earth. Selah.

10 Surely the rage of man shall turne to thy smile: the remnant of the rage shalt thou restraîne.

11 Now and perforce vnto the Lord your God, all yee that be round about him: let them bring presents vnto him that ought to be feared.

12 We shall cut off the spirit of princes: he is terrible to the kings of the earth.

g For the end shall shew that the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compass their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doeth dwell. i The Hebrew word signifieth to vintage, or gather grapes: meaning, that he shall make the counsels and enterprises of wicked tyrants, foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church recheaseth the greauesse of his affliction, & his grievous tentations, whereby he was driven to this end, to consider his former conseruation, 2 and the continuall course of Gods works in the preseruation of his seruants, and so he confirmeth his faith against these tentations.

For the excellent musician. Jeduthum. A Psalm committed to Asaph.

My voyce came to God, when I cryed: my voyce came to God, and hee heard mee.

2 In the day of my trouble I sought the Lord: my sorow ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was troubled: I prayed, and my spirit was full of angust. Selah.

4 Thou keepest mine eyes waking: I was aunted, and could not speake.

5 Then I considered the dayes of old, and the yeeres of ancient time.

6 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.

d Of thankgiuing which I was accustomed to sing in my prosperitie. e Both the causes why I was chastened, and when my sorowes should haue an end.

7 Will the Lord absent himselfe for euer? and will he shew no more fauour?

8 Is his mercy cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to bee mercifull? hath hee hie vp his tender mercies in displeasure? Selah.

10 And I said: This is my death: yet I remembered the yeeres of the right hand of the most High.

11 I remembered the works of the Lord: certainly I remembred thy wonders of old.

12 I did also meditate all thy workes: and did deuile of thine actes, saying,

13 Thy way, O God, is in the Sanctuary: who is so great a God as our God?

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, even the sonnes of Iacob and Ioseph. Selah.

16 The waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a sound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.

19 Thy way is in the sea, and thy pathes in the great waters, and thy footstaps are not known.

20 Thou diddest leade thy people like sheepe by the hand of Moyses and Aaron.

when hee delivered the Israelites thorow the red sea. i That is, thundred and lightened. m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe over, Exodus 14.28,29.

PSAL. LXXVIII.

1 He sheweth how God of his mercy chose his Church of the posteritie of Abraham, 8 reproching the stubborn rebellion of their fathers, that the children might not onely vnderstand, 11 That God of his free mercy made his Covenant with their ancestors, 17 but also seeing them so malicious and peruerse, might bee ashamed, and so turne wholly to God. In this Psalm the holy Ghost hath comprehended as it were the summe of all Gods benefitts, to the intent the ignorant and grosse people might see in few words the effect of the whole historie of the Bible.

A Psalm to giue instruction, committed to Asaph.

Heare my doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of old.

3 Which wee haue heard and known, and our fathers haue told vs.

4 We wil not hide them from this children, but to the generation to come wee wil his, where shew the praises of the Lord, his power also, of hee was and his wonderful workes that he hath done. but the preacher, as Rom.

2.16, and 16.25. c Which were the people of God.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet considering that God

had his yeeres, that is, change of times, and was accustomed also

to life vp them, whom he hath beateen, I tooke heart againe.

h That is, in heauen, whereunto wee must ascend by faith,

if we wil know the wayes of God.

i He condemneth all that worship any thing, save the onely true God,

whose glory appeareth through the world.

k He declareth wherein the power of God was declared,

when hee delivered the Israelites thorow the red sea.

l That is, thundred and lightened. m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe over, Exodus

14.28,29.

14.28,29.

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14.28,29.

14.28,29.

14.28,29.

14.28,29.

14.28,29.

d By the testimony and Law, he meaneth the Law written, which they were commanded to teach their children, Deut. 6. 7. e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion. f Hee sheweth wherein the vse of this doctrine standeth, in faith, in the meditation of Gods benefits, and in obedience. g Though these fathers were the seed of Abraham and the chosen people, yet hee sheweth by their rebellion, prouocation, fullness and hypocrisie, that the children ought not to follow their examples. h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others. i He proueth that not onely the posterity, but also their forefathers were wicked and rebellious to God. Exod. 14. 21. Exod. 14. 24. Exod. 17. 6. num. 20. 11. psal. 105. 41. 1. Cor. 10. 4. wis. 11. 4. k Their wicked malice could be overcome by no benefits, which were great and many. l Then to require more then is necessary, and to leparate Gods power from his will, is to tempt God. Num. 11. 1. m Thus when we giue place vnto sinne, wee are moued to doubt of Gods power, except he will a wayes be ready to serue our lust. Exod. 17. 6. num. 20. 11. psal. 105. 41. 1. Cor. 10. 4. Num. 11. 1. n That is, in his fatherly prouidence, whereby hee careth for his, and prouideth sufficiently. o So that they had that, which was necessary and sufficient: but their lust made them to couet that which they knew God had denied them. 1. Ioh. 6. 31. 1. Cor. 10. 3.

5 How he established a testimony in Iacob, and ordained a law in Israel, which hee commanded our fathers, that they should teach their children:
6 That the posteritie might know it, and the children which should be born, should stand vp, and declare it to their children:
7 That they might set their hope on God, and not forget the works of God, but keepe his commandments:
8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.
9 The children of Ephraim being armed, and shooting with the bowe, turned backe in the day of battell.
10 They kept not the covenant of God, but refused to walke in his Law.
11 And forgot his acts, and his wonderful works that he had shewed them.
12 He did marvellous things in the sight of their fathers in the land of Egypt: euen in the field of Zoan.
13 He diuided the sea, and led them thorough: he made also the waters to stand as an heap.
14 In the day time also hee led them with a cloud, and all the night with a light of fire.
15 He clave the rocks in the wilderness, and gaue them drinke as of the great depths.
16 He brought floods also out of the stony rocks, so that hee made the waters to descend like the riuers.
17 Yet they sinned still against him, and prouoked the highest in the wilderness.
18 And tempted God in their hearts, in requiring meat for their lust.
19 They spake against God also, saying, Can God prepare a table in the wilderness?
20 Behold, he smote the rocks, that the water gushed out, and the streames outflowed: can hee giue bread also, or prepare flesh for his people?
21 Therefore the Lord heard and was angry, and the fire was kindled in Iacob, and also wrath came vpon Israel.
22 Because they beleued not in God, and trusted not in his helpe.
23 Yet hee had commanded the cloudes above, and had opened the doores of heauen,
24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.
25 Man did eate the bread of Angels: he lent them meat enough.

26 He caused the East winde to passe in the heauen, & through his power he brought in the South winde.
27 He rained flesh also vpon them as dust, and feathered fowle as the fowle of the sea.
28 And hee made it fall in the midstes of their campe, euen round about their habitations.
29 So they did eat, and were well filled: for he gaue them their desire.
30 They were not turned from their lust, but the meat was yet in their mouths.
31 When the wrath of God came euen vpon them, and slew the strongest of them, and smote downe the chosen men in Israel.
32 For all this they sinned still, and beleued not his wonderous works.
33 Therefore their dayes did be consume in vanitie, and their yeeres hastily.
34 And when hee slew them, they sought him, and they returned, and sought God early.
35 And they remembered that God was their strength, and the most high God their Redemer.
36 But they flattered him with their mouth, and dissembled with him with their tongue.
37 For their heart was not upright with him: neither were they faithfull in his covenant.
38 Yet he being mercifull forgave their iniquitie, & destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.
39 For hee remembered that they were flesh: yea, a wind that passeth, and cometh not againe.
40 How oft did they prouoke him in the wilderness: and grieve him in the desert?
41 Yea, they returned & tempted God, and limited the Holy one of Israel.
42 They remembered not his hand, nor the day when he deliuered them from the enemy.
43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan.
44 And turned their riuers into blood, and their floods that they could not drinke.
45 Hee sent a swarme of flies among them, which deuoured them, & frogs which destroyed them.
46 Hee gaue also their fruites vnto the caterpillar, and their labour vnto the grasshopper.
47 Hee destroyed their vines with haille, and their wilde figtrees with the haille stone.
48 Hee gaue their cattell also to the haille, and their flocks to the thunderbolts.
49 He cast vpon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of euill angels.
50 He made a way to his anger: he spared

God vsed the means of the winde to teach them, that all elements were at his commandment, and that no distance of place could let his working. q. Such is the nature of concupiscence, that the more it hath, the more it lusteth. r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God. s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended. t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not. u Whatsoever cometh not from the pure fountaine of the heart, is hypocrisie. x Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to overcome his mercy. y That is, they tempted him oft times. z As they all doe that measure the power of God by their capacitie. a The forgetfulness of Gods benefits, is the root of rebellion and all vice. b This word signifieth a confused mixture of flies and venomous wormes. Some take it for all sorts of serpents: some for all wilde beasts. c Hee repeateth not here all the miracles that God did in Egypt, but certaine, which might be sufficient to conuince the people of malice and ingratitude. d So called either of the effect, that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to vex men.

a This Psalme was made as a prayer, for to desire God to be mercifull to the ten tribes,

b Moue their hearts that they may returne to worship God aright, that is, in the place where thou hast appointed,

c Ioyne thy whole people & all thy tribes together againe.

d The faithfull feare Gods anger when they perceiue that their prayers are not forthwith heard,

e Our neighbors haue continuall strife and warre against vs,

f Because that repentance only commeth of God, they must instantly and oft times cal to God for it, as a meane whereby they shall be saued.

g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our finnes are made open for wilde beasts to deuour vs, declare againe thy loue & finish the worke that thou hast begun.

h To wit, Ephraim, & Benjamin and Manasse.

i That is, as well they that hate our religion, as they that hate our persons.

Hear, O thou Sheepeheard of Israel, hearken that leadest Ioseph like sheepe: shew thy highnesse, thou that sittest betwene the Cherubims.

2 Before Ephraim and Benjamin and Manasse stire vp thy strength, and come to helpe vs.

3 Turne vs againe O God, and cause thy face to shine, that we may be saued.

4 O Lord God of hostes, how long wilt thou bee angry against the prayer of thy people?

5 Thou hast fed them with the bread of tears, and giuen them teares to drinke with great measure.

6 Thou hast made vs as a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saued.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it, and diddest cause it to take roote, and it filled the land.

10 The mountaines were couered with the shadow of it: and the boughes thereof were like the goodly cedars.

11 Shee stretched out her branches vnto the Sea, and her boughes vnto the River.

12 Why hast thou ben broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde boze out of the wood hath destroyed it, and the wilde beasts of the field haue eaten it vp.

14 Returne wee beseech thee, O God of hostes: looke downe from heauen and behold and visite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perish at the rebuke of thy countenance.

17 Let thine hand bee vpon the man of thy right hand, and vpon the sonne of man, whom thou madest strong for thine owne selfe.

18 So wil not we go backe from thee, O Lord: as we shall call vpon thy name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and we shall be saued.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voice for his benefits, 8 and to worship him only 11 God condemneth their ingratitude, 12 and sheweth what great benefits they haue left through their owne malice.

2 To him that reciteth vpon a Gitteth.

A Psalme committed to Asaph.

3 They know not & vnderstand nothing:

when the cause of the godly cannot be heard.

Sing joyfully vnto God our strength: sing loud vnto the God of Iacob.

2 Take the long, and bring forth the timbrel, the pleasant harpe with the viol.

3 Blow the trumpet in the new moone, euen in the time appointed, at our feast day.

4 For this is a statute for Israel, and a law of the God of Iacob.

5 We set this in Ioseph for a testimony, when he came out of the land of Egypt, where I heard a language, that I vnderstood not.

6 I haue withdrawen his shoulder from the burden, & his hands haue left the pots.

7 Thou calledst in affliction, and I deliuered thee, and answered thee in the secret of the thunder: I pursued thee at the waters of Meribah. Selah.

8 Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange god,

10 (For I am the Lord thy God, which brought thee out of the land of Egypt) open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardness of their heart, and they haue walked in their owne counsels.

13 O that my people had hearkened vnto me, & Israel had walked in my word!

14 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lord should haue bene subject vnto him, and their time should haue endured for ever.

16 And God would haue fed them with the fat of wheat, and with hony out of the rocke would I haue sufficed thee.

|| Or, contention, Exo. 17. 7. h He condemneth all assemblies, where the people are not attentive to heare Gods voice, and to giue obedience to the same. i God accuseth their incredulitie, because they opened not their mouths to receive Gods benefits in such abundance as he powreth them out. k God by his word calleth all, but his secret election appointeth who shall heare with fruit. l If their sins had not leited. m If the Israelites had not broken covenant with God he would haue giuen them victory against their enemies. n That is, with most fine wheat, and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 reprimeth their partialitie, 3 and exhorteth them to doe iustice, 5 But seeing none amendment, 8 he desireth God to vnderstand the matter, and execute iustice himselfe.

A Psalme committed to Asaph.

God standeth in the assembly of gods: he iudgeth among gods,

2 How long wilt thou iudge vniustly, and accept the persons of the wicked? Selah.

3 Do right to the poore and fatherlesse: doe iustice to the poore and needie.

4 Deliuere the poore and needie: saue them from the hand of the wicked.

5 They know not & vnderstand nothing:

when the cause of the godly cannot be heard.

c Not onely when they cry for helpe, but when their cause requireth aide and support.

b It seemeth that this Psalme was appointed for solemn feasts and assemblies of the people to whom for a time these ceremonies were ordeined, but now vnder the Gospel are abolished.

c Vnder this feast he comprehendeth all other solemn dayes.

d That is, in Israel: for Iosephs family was counted the chiefe before that Iudah was preferred.

e God speaketh in the person of the people, because he was their leader.

f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage: how much more are we indebted to him for our spirituall deliuerance from the tyranny of Satan and sinne.

g By a strange and wonderfull fashion,

h He condemneth all assemblies, where the people are not attentive to heare Gods voice, and to giue obedience to the same.

i God accuseth their incredulitie, because they opened not their mouths to receive Gods benefits in such abundance as he powreth them out.

k God by his word calleth all, but his secret election appointeth who shall heare with fruit.

l If their sins had not leited.

m If the Israelites had not broken covenant with God he would haue giuen them victory against their enemies.

n That is, with most fine wheat, and abundance of hony.

o The Prophet sheweth that if Princes & Iudges doe not their dutie.

p God, whose authoritie is aboue them, will take vengeance on them.

q For theeues & murderers finde fauor in iudgment.

r Not onely when they cry for helpe, but when their cause requireth aide and support.

s They know not & vnderstand nothing:

when the cause of the godly cannot be heard.

t Not onely when they cry for helpe, but when their cause requireth aide and support.

u They know not & vnderstand nothing:

when the cause of the godly cannot be heard.

v Not onely when they cry for helpe, but when their cause requireth aide and support.

w They know not & vnderstand nothing:

when the cause of the godly cannot be heard.

x Not onely when they cry for helpe, but when their cause requireth aide and support.

y They know not & vnderstand nothing:

when the cause of the godly cannot be heard.

z Not onely when they cry for helpe, but when their cause requireth aide and support.

aa They know not & vnderstand nothing:

when the cause of the godly cannot be heard.

d That is, all things are out of order either by their tyranny, or careless negligence.

e No title of honour shall excuse you, but you shall be subject to Gods judgement, and render account as well as other men. f Therefore no tyrant shall plucke thy right and authority from thee.

they walke in darknesse, albeit all the foundations of the earth be mooued.

6 I haue said, Ye are gods, and ye all are children of the most high:

7 But ye shall die as a man, and ye princes shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

P S A L. LXXXIII.

1 The people of Israel pray vnto the Lord to deliver them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the storme tempest of Gods wrath. 18 That they may know that the Lord is most high vpon the earth.

A Song or Psalm committed to Asaph.

a This Psalm seemeth to haue bene composed, as a forme of prayer against dangers that the Church was in, in the dayes of Iehoshaphat. b Hee calleth them Gods enemies, which are enemies to his Church. c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preferreth them from all dangers. d They were not content to take the Church as prisoner, but sought utterly to destroy it. e By all secret means.

f They thought to haue turned thy counsell, wherein the perpetuall of the Church was established.

g Or, Zor. The wickednes of the Ammonites and Moabites is described, in that they prouoked these other nations to fight against the Israelites their brethren. h By these examples they were confirmed that God would not suffer his people to be utterly destroyed, Iudg. 7. 21. & 4. 13. i Troden vnder feete as myre. Iudg. 7. 25. and 8. 21. k That is, Iudea: for where his Church is, there dwelleth hee among them. l Because the reprobate could by no means be amended, he prayeth that they may utterly be destroyed, be vnstable, and led with all windes.

Keepe not thou silence, O God: be not still, and cease not, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, haue lifted up the head.

3 They haue taken crafty counsel against thy people, and haue consulted against thy secret ones.

4 They haue said, Come, and let vs cut them off from being a nation, & let the name of Israel be no more in remembrance.

5 For they haue consulted together, in heart, and haue made a league against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims:

7 Orbal and Ammon, and Amalech, the Philistims with the inhabitants of Cyprus:

8 Assur also is toynd with them: they haue bene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the Adinites: as to Sissera, and as to Habin at the river of Kishon.

10 They perished at Endor, and were dung for the earth.

11 Make them, euen their Princes like Arab, and like Zeebi: yea, all their Princes like Zebal, and like Zalmunna.

12 Which haue said, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the Rubble before the winde.

14 As the fire burneth the forest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may = seeke thy name, O Lord.

may = seeke thy name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish.

18 That they may know that thou, which art called Iehonah, art alone, euen the most high over all the earth.

by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

P S A L. LXXXIII.

1 David driven forth of his country, desireth most ardently to come againe to the Tabernacle of the Lord, and the assembly of the Saints to prayse God. 4 Pronouncing them blessed that may so doe. 6 Then he prayeth the courage of the people, that passe thorow the wilderness to assemble themselves in Zion. 10 Finally, with prayse of his matter, and confidence of Gods goodness, he endeth the Psalm.

To him that excelleth vpon Gittith.

A Psalm committed to the Sonnes of Korah.

O Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her young: euen by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will ever praise thee. Selah.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make welles therein: the raine also couereth the pooles.

7 They goe from strength to strength, till euerie one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine anointed.

10 For a day in thy Courts is better then a thousand elsewhere: I had rather be a doore keeper in the house of my God, then to dwell in the tabernacles of wickednesse.

11 For the Lord God is the Sunne and shield vnto vs, the Lord will giue grace and glory, and no good thing will be withhold from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

can hinder them that are fully bent to come to Christs Church, neither yet that God wil euer faile them. f They are neuer weary, but increase in strength and courage till they come to Gods house. g That is, for Christs sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from time to time increase his blessingstowardhim more and more.

P S A L. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that he should not leave the worke of his grace vnperfected. 3 Next, they complaine of their long as-

m That is, be compelled by thy promises to confesse thy power.

n Though they beleue not, yet they may proue thy counsell in establishing thy Church.

o That is, be compelled by thy promises to confesse thy power.

p That is, be compelled by thy promises to confesse thy power.

a David complaineth that he cannot haue access to the Church of God to make profession of his faith, and to profit in religion.

b For none but the Priests could enter into the sanctuary, and the rest of the people into the courts.

c So that the poore birds haue more libertie then I.

d Who trusteth nothing in himselfe, but in thee onely, and leaue the rest to rule his life.

e That is, of mulberry trees, which was a barren place, so that they which passed thorow, must digge pits for water: signifying that no lets

f They are neuer weary, but increase in strength and courage till they come to Gods house.

g That is, for Christs sake, whose figure I represent.

fiction: 8 And thirdly they reioyce in hope of felicity promised. 9 For their deliuerance was as a figure of Christs kingdom, under the which should bee perfect felicity.

C To him that excelleth, A Psalm committed to the sonnes of Korah.

a They confesse that Gods free mercy was the cause of their deliuerance, be-

cause he loued the land which he had chosen, b Thou hast buried them that they shall not come into iudgement, c Not onely in withdrawing thy rod, but in forgiving our finnes, and in touching our hearts to confesse them, d As in times past they had felt Gods mercies, to now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature hee would be mercifull vnto them, e Hee confesseth that our saluation commeth onely of Gods mercy, f He will send all prosperity to his Church, when hee hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences, g Though for a time God thus exercise them with his rods, yet vnder the kingdom of Christ they should haue peace and ioy, h Iustice shall then flourish and haue free course and passage in euery place,

L O Lord, thou hast bene fauourable vnto thy land: thou hast brought againe the captiuitie of Iakob.

2 Thou hast forgiven the iniquity of thy people, and hast covered all their finnes. Selah.

3 Thou hast withdrawn all thine anger, and hast turned backe from the fierce-nesse of thy wrath.

4 Turne vs, O God of our saluation, and releaue thine anger toward vs.

5 Wilt thou be angry with vs for ever? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, & graunt vs thy saluation.

8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his saints, that they turne not againe to folle.

9 Surely his saluation is nere to them that feare him, that glory may dwell in our land.

10 Mercie and trueth shall meete: righteousness and peace shall kisse one another.

11 Truth shall bud out of the earth, and righteousness shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 David sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometime rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complayneth also of his aduersaries, and requesteth to be deliuered from them.

A prayer of Dauid.

I Accline thine eare, O Lord, and heare me: for I am poore and needie.

2 Deserre thou my soule, for I am mercifull: my God saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord, art good & mercifull,

a David persecuted of Saul, thus prayed, leauing the same to the Church, as a monument how to seeke redresse against their miseries, b I am not enemie to them, but pitie them, though they be cruell toward me, c Which was a sure token that he beleeueth that God would deliuer him, d He doeth confesse that God is good & mercifull, but onely mercifull to poore sinners,

and of great kindenesse vnto all them that call vpon thee.

6 Give eare, Lord, vnto my prayer, and hearken vnto the voice of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none that can do like thy workes.

9 All nations, whom thou hast made, shall come, and worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for ever.

13 For great is thy mercy toward me, and thou hast deliuered my soule from the lowest graue.

14 O God, the proud are risen against me, and the assemblies of violent men have sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pittifull God and mercifull, slow to anger, and great in kindenesse and trueth.

16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the soule of thine handmaid.

17 Shew a token of thy goodness toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

firm it in his obedience, i That is, from most great danger of death: out of the which none but onely the mighty hand of God could deliuer him, k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice & cruelty, l He boasteth not of his owne vertues, but confesseth that God of his free goodness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

PSAL. LXXXVII.

1 The holy Ghost promisseth that the condition of the Church, which was in misery after the captiuitie of Babylon, should be restored to great excellencie, 4 so that there should be nothing more comfortable, then to be numbered among the members thereof.

A Psalm or song committed to the sonnes of Korah.

G O D layd his foundations among the holy mountaines.

2 The Lord loueth the gates of Zion above all the habitations of Iakob.

3 Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of Rahab and Babel among them that know me: behold Palestina & Tyus with Ethiopia, There is he borne.

and God wil accomplish his promises, c That is, Egypt, and these other countreys shall come to the knowledge of God, d It shall be said of him, that is regenerate and come to the Church, that hee is as one that was borne in the Church,

By crying and calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but that we must earnestly and often call vpon him.

f He condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.

g This proueth, that Dauid prayed in the Name of Christ the Messias, of whose kingdom he doth here prophesie.

h He confesseth himselfe ignorant till God hath taught him, & his heart variable and separate from God, till God ioine it to him, and con-

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c Out of all quarters they shall come into the Church, and be counted as citizens.

f When he calleth by his word them into the Church, whom hee had elected and written in his booke. g The Propheet setteth his whole affections and comfort in the Church.

5 And of Zion it shall be said, * Many are borne in her: and he, even the most high shall stablish her.

6 The Lord shall count, when he writeth the people, he was borne there. Selah.

7 As well the fingers as the players on instruments shall praise thee: all my strings are in thee.

P S A L. LXXXVIII.

1 A grievous complaint of the full sore afflicted by sickness, persecutions, and adversities. 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and strength against desperation. 18 Complaining himselfe to bee forsaken of all earthly helps.

A Song or Psalm of * Heman the Ezrabite, to give instruction, committed to the sonnes of Korah for him that excelleth upon Harath * Leannoth.

O Lord God of my salvation, I crye day and night before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my cry.

3 For my soule is filled with evils, and my life draweth nere to the graue.

4 I am counted among them that goe downe into the pit, and am as a man without strength:

5 Free among the dead, like the slaine lying in the graue, whom thou rememberest no more, and they are cut off from thine hand.

6 Thou hast laid me in the lowest pit, in darknesse, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed mee with all thy waues. Selah.

8 Thou hast put away mine acquaintance farre from me, and made mee to be abhorred of them: I am shut up, and cannot get forth.

9 Mine eye is sorrowfull through mine affliction: Lord, I call dayly vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shewe a miracle to the dead? or shall the dead rise and praye thee? Selah.

11 Shall thy louing kindnesse bee declared in the graue? or thy faithfulness in destruction?

12 What thy wondrous works be known in the dark: and thy righteousness in the land of oblivion?

13 But vnto thee haue I cryed, O Lord, and early shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted, and at the point of death: from my youth I suffer thy terrors,

providence, whereby he partly punisheth and partly tryeth his. g I see none end of my sorrowes. h Mine eyes and face declare my sorrowes. i Hee sheweth that the time is more convenient for God to helpe, when men call vnto him in their dangers then to cry till they be dead, and then raise them vp againe. k That is, in the graue, where onely the body lieth without all sense and remembrance. l I am euer in great dangers and sorrowes, as though my life should viterly be cut off euery moment.

doubting of my life.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My louers and friends hast thou put away from me, and mine acquaintance hid themselves. Ebr. we are darknesse.

P S A L. LXXXIX.

1 With many words doeth the Propheet praise the goodness of God, 23 for his Testament and covenant that he had made betwene him and his elect by Iesus Christ the sonne of Dauid. 38 Then doeth hee complain of the great ruine & desolation of the kingdome of Dauid, so that to the outward appearing the promise was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the shortness of man's life, and confirming himselfe by Gods promises.

A Psalm to give instruction, of Ethan the Ezrabite.

1 Willing the mercies of the Lord for euer: with my mouth will I declare thy truth from generation to generation.

2 For I haue said, Mercy shall be set vp for euer: thy truth shall thou establish in the very heauens.

3 I haue made a covenant with my chosen: I haue sworn to Dauid my seruant, 4 Thy seede will I establish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the heauens shall praise thy wondrous works: yea, thy truth in the Congregation of the Saints.

6 For who is equall to the Lord in the heauen? and who is like the Lord among the sonnes of the gods?

7 God is very terrible in the assembly of the Saints, and to be reuerenced about all that are about him.

8 O Lord God of hosts, who so like vnto thee, which art a mighty Lord, and thy truth is about thee?

9 Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: * Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mighty arme: strong is thine hand, and high is thy right hand.

14 Righteousnes and equitie are the sta-

Angels. h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God? i For as he deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will hee eftsoune deliuer it, when the dangers bee great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Propheet signifyeth that all parts and places of the world shall obey Gods power for the deliuerance of his Church. l For hereby he iudgeth the world, and sheweth himselfe a mercifull Father, and faithfull protectour vnto his,

a Though the horrible confusion of things might cause thee to despair of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion. b As hee that surely beleueed in heart. c As thine inuincible heauen is not subject to any alteration and change: so shall the truth of thy promise be vchangeable. d The Propheet sheweth what was the promise of God, whereon he grounded his faith: e The Angels shall praise thy power and faithfulness in deliuering thy Church. f That is, in the heauens. g Meaning, the

blissfull state

m Feeling in
their conscience
that God is their
Father.
n They shall be
preserved by thy
fatherly providence.

o In that they
are preserved, and
continue, they
ought to give the
praise and glory
onely to thee.

p In that that
our King hath
power to defend
vs, it is the gift
of God.

q To Samuel and
to others, to as-
sure that David
was thy chosen
one.

r Whom I have
both chosen and
given him strength
to execute his of-
fice, as verse 11.

s Though there
shall be euermore
enemies against
Gods kingdom,
yet he promiseth
to overcome
them.

t I will merciful-
ly performe my
promises to him,
notwithstanding
his infirmities
and offences.

u His power,
glory and estate.
x He shall enjoy
the land round
about.

y His excellent
dignitie shall ap-
peare herein that
he shall be named
the Son of God,
& the first borne,
wherein he is a
figure of Christ.

z Though for
the finnes of the
people the estate
of this kingdom
decayed, yet God
reserved still a
seed till he had accomplished this promise in Christ. 1. Sam. 7. 14.

a Though the faithfull answer not in all points to their professi-
on, yet God will not breake his covenant with them. b For God
in promising hath respect to his mercy, and not to mans power in
performing. † Ebr. If I lie vnto David : which is a manner of oath.

c As long as the sunne and moone endure they shall be witnesses to
me of this promise. d Because of the horrible confusion of things,
the prophet complaineth to God, as though he saw not the perfor-
mance of his promise. And thus discharging his cares on God, hee
resisteth doubt and impatiencie,

blissment of thy throne : mercy and truth
goe before thy face.

15 Blessed is the people that can reioyce
in thee : they shall walke in the light of thy
countenance O Lord.

16 They shall reioyce continually in thy
Name : and in thy righteousness shall they
exalt themselves.

17 For thou art y^e glory of their strength,
and by thy favour our homes shall be exalted.

18 For our shield apperaineth to the Lord,
and our King to the holy one of Israel.

19 Thou spakest then in a vision vnto
thyne holy one, and saidst, I haue layd
help vpon one that is myghtie : I haue ex-
alted one chosen out of the people.

20 I haue found David my servant : with
mine holy oyle haue I anointed him.

21 Therefore mine hand shall be established
with him : and mine arme shall strengthen
him.

22 The enemy shall not oppresse him,
neither shall the wicked hurt him.

23 But I will destroy his foes before his
face, and plague them that hate him.

24 My truth also and my mercy shall be
with him, and in my Name shall his home
be exalted.

25 I will set his hand also in the sea, and
his right hand in the floods.

26 Vee shall cry vnto mee, Thou art my
Father, my God, and the rock of my sal-
uation.

27 Also I will make him my first borne,
higher then the kings of the earth.

28 My mercie will I keepe for him for
euermore, and my covenant shall stand fast
with him.

29 His seed also will I make to endure for
euermore, and his throne as the dayes of heauen.

30 But if his children forsake my law, and
walke not in my iudgements :

31 If they breake my statutes, and keepe
not my commandments :

32 Then will I visite their transgression
with the rod, & their iniquitie with strokes.

33 Yet my loving kindness will I not take
from him, neither will I falsifie my truth.

34 My covenant will I not breake, nor
after the thing that is gone out of my lips.

35 I haue sware once by my holinesse,
that I will not faile David, saying.

36 His seed shall endure for euermore, and his
throne shall be as the sunne before me.

37 He shall be established for euermore as
the moone, and as a faithful witness in the
heauen. Selah.

38 But thou hast rejected and abhorred,
thou hast bene angry with thine anointed.

39 Thou hast broken the covenant of

thy servant, and prophaned his crowne,
calling it on the ground.

40 Thou hast broken down all his walls :
thou hast laid his fortresses in ruine.

41 All that got by the way, spoile him :
he is a rebuke vnto his neighbours.

42 Thou hast set by the right hand of his
enemies, and made all his aduersaries to re-
ioyce.

43 Thou hast also turned the edge of his
sword, and hast not made him to stand in
the battell.

44 Thou hast caused his dignitie to de-
cap, and cast his throne to the ground.

45 The dayes of his youth hast thou
shortened, and covered him with shame.
Selah.

46 Lord, how long wilt thou hide thy
face, for euermore : shall thy wrath burne like fire ?

47 Remember of what time I am :
wherefore shouldst thou create in vaine all
the children of men ?

48 What man liueth, and shall not see
death : shall hee deliuer his soule from the
hand of the graue ? Selah.

49 Lord, where are thy former mercies,
which thou warest vnto David in thy truth ?

50 Remember, O Lord, the rebuke of thy
servants, which I heare in my bosome of
all the mightie people.

51 For thine enemies haue reproched
thee, O Lord, because they haue reproched
the footsteps of thine anointed.

52 Praise be the Lord for euermore. So
be it, euen so be it.

preuent thee. i Hee meaneth, that Gods enemies did not onely
slander him behind his backe, but also mocked him to his face, and
as it were cast their iniurie in his bosome. k So he calleth them
that persecute the Church. l They laugh at vs, which patiently
waite for the coming of thy Christ,

P S A L. XC.

1 Moses in his prayer setteth before vs the eternal
favour of God toward him, 3 who are neither admo-
nished by the brauitie of their life, 7 nor by his plagues
to be thankfull, 12 therefore Moses prayeth God to
turne their hearts, & continue his mercie toward them
and their posteritie for euermore.

A prayer of Moses the man of God.
I O Lord, thou hast bin our habitation from
generation to generation.

2 Before the mountaines were made,
and before thou hadst formed the earth, and
the world, euen from euermore to euermore
shall thou art our God.

3 Thou turnest man to destruction :
again thou sayest, Returne, pee sonnes of
Adam.

4 For a thousand yeeres in thy sight are
as yesterday when it is past, and as a watch
in the night.

5 Thou hast overflowed them : they are
as a sleepe in the morning bee groweth like
the grass :

menting the frailtie and shortnes of mans life, moueth God to pity.

e Though man thinke his life long, which is indeede most short,
yea though it were a thousand yeeres, yet in Gods sight it is as no-
thing. and as the watch that lasteth but three hours. f Thou ta-
kest them away suddenly as with a flood,

e By this hee
meaneth the hor-
rible dissipation
and renting of
the kingdom,
which was vnder
Ieroboam : or els
by the spirit of
prophecie, Ethan
speaketh of those
great miseries,
which came
soone after ward
to passe at the
captiuitie of
Babylon.

f Hee sheweth
that the king-
dome fell before
it came to per-
fection, or was
ripe,

g The Prophet
in ioining prayer
with his com-
plaint, sheweth
that his faith ne-
uer failed.

h Seeing mans
life is short, and
thou hast created
man to bestow
thy benefits vpon
him, except
thou hast to
helpe, death will

preuent thee. i Hee meaneth, that Gods enemies did not onely
slander him behind his backe, but also mocked him to his face, and
as it were cast their iniurie in his bosome. k So he calleth them
that persecute the Church. l They laugh at vs, which patiently
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g Thou callest vs by thy rods to consider the shortnesse of our life, and for our finnes, thou abridgest our dayes.

h Our dayes are not onely short, but miserable, for as much as our finnes daily provoke thy wrath,

i Meaning, according to the common state of life.

k If mans life for the breuity be miserable, much more if thy wrath lie vpon it, as they which feare thee onely know

l Which is by considering the shortnesse of our life, and by meditating the heavenly ioyes.

m Meaning, wilt thou be angry?

n Or, take comfort in thy seruants. n Euen thy mercy, which is thy chiefest worke. o As Gods promises appertained as well to their posterity, as to them, so Moses prayeth for the posterity. p Meaning, that it was obscured, when he ceased to do good to his church, q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

P S A L. XCI.

1 Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himself wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them, and giue them immortal glorie.

Who so dwelleth in the secret of the most High, shall abide in the shadowe of the Almighty.

2 I will say vnto the Lord, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely, hee will deliuer thee from the snare of the hunter, and from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt bee sure vnder his feathers: his truth shall be thy shield and buckler.

5 Thou shalt not bee afraid of the feare of the night, nor of the arrowe that flieth by day:

6 Nor of the pestilence that walketh in

the darkness: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou hast said, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 For hee shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

12 They shall beare thee in their handes, that thou hurt not thy foot against a stone.

13 Thou shalt walke vpon the lion and aspe: the young lion and the dragon shalt thou tread vnder feet.

14 Because he hath loued mee, therefore will I deliuer him: I will exalt him because he hath known my Name.

15 He shall call vpon me, and I will heare him: I will bee with him in trouble: I will deliuer him, and glorifie him.

16 With long life will I satiffie him, and shew him my saluation.

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ouercome it, whether it bee secret or open. i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.

k For he is contented with that life that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

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The Godly shall haue some experience of Gods iudgements against the wicked euen in this life: but fully they shall see it at that day when all things shall be reuealed.

g God hath not appointed euery man one Angel, but many to be ministers of his providence to keepe him, and defend them in their vocation, which is the way to walk in without tempting God.

h Thou shalt not only be preferred from all euill, but

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E Thou wilt strengthen them with all power, and blesse them with all felicitie. **h** Though the faithfull seeme to wither and be cut down by the wicked: yet they shall grow againe, & flourish in the Church of God, as the Cedars doe in mount Lebanon. **i** The children of God shall haue power aboue nature, and their age shall bring forth most fresh fruites,

10 But thou shalt exalt mine home, like the Unicorne, and I shall bee anointed with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise up against mee.

12 The righteous shall flourish like a palme tree, and shall grow like a Cedar in Lebanon.

13 Such as bee planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring forth fruit in their age: they shall be fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

16 Who will rise up with me against the wicked? or who will take my part against the workers of iniquitie?

PSAL. XCIII.

1 Hee praiseth the power of God in the creation of the world, and beatech downe all people which lift them up against his Maiesie, **5** and prouoketh to consider his promises.

a As God by his power and wisdom hath made and governeth the world: so must the same be our defence against all enemies and dangers. **b** Wherein thou fittest and governest the world. **c** Gods power appeareth in ruling the furious waters. **d** Besides Gods power and wisdom in creating, and governing, his great mercy also appeareth in that hee hath given his people his word and covenant.

The Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be established that it cannot be mooued.

2 Thy throne is established of old: thou art from euerlasting.

3 The floodes haue lifted up, O Lord: the floodes haue lifted up their voyce: the floods lift up their waues.

4 The waues of the Sea are marvellous through the noyse of many waters, yet the Lord on high is more mightie.

5 Thy testimonies are very sure: holines becommeth thine house, O Lord, for ever.

PSAL. XCIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, **10** warning them of Gods iudgements. **12** Then doeth hee comfort the afflicted by the good issue of their afflictions, as hee felt in himselfe, and did see in others, and by the ruine of the wicked, **23** whom the Lord will destroy.

a Whose office it is to take vengeance on the wicked. **b** Shew by effect that thou art Iudge of the world to punish the wicked. **c** That is, brag of their crueltie and oppression: or esteeme themselves aboue all others. **d** Seeing church was then so sore oppressed, it ought not to seeme strange to vs if wee see it so now, and therefore we must call to God to take our cause in hand. **e** He sheweth that they are desperate in malice, so far as they feared not God, but gaue themselves wholly to doe wickedly.

Lord God the auenger, O God, the auenger, shew thy selfe clearly.

2 Exalt thy selfe, O Iudge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 They prate and speake fiercely: all the workers of iniquitie vaunt themselves.

5 They will smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherlesse.

7 Yet they say, The Lord shall not see: neither will the God of Iacob regard it.

8 Understand ye vnwise among the people: and ye fooles, when will ye be wise?

9 Yet that planted the ear, shall hee not heare? or he that formed the eye, shall hee not see?

10 O hee that chastiseth the nations, shall hee not correct? hee that teacheth man knowledge, shall hee not know?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man whom thou chastisest, O Lord, and teachest him in thy Law,

13 That thou mayst giue him rest from the dates of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not forsake his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpriight in heart shall follow after it.

16 Who will rise up with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not holpen mee, my soule had almost dwelt in silence.

18 When I said, My foote slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath thy throne of iniquitie fellowship with thee, which forgeth wrong for a law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And hee will recompence them their wickednes, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

but death. **m** In my trouble and distresse I euer found thy present helpe. **n** Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God. **o** It is a great token of Gods iudgment, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God, **4** for the government of this world, and the election of his church.

8 An admonition not to followe the rebellion of the olde fathers, & as tempted God in the wilderness: **11** For the which they might not enter into the lande of promise.

Come, let vs reioyce vnto the Lord: let vs sing aloud vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.

3 For the Lord is a great God, and a great King aboue all gods.

4 In whose hand are the deepe places of the earth, and the heights of the mountaines are his.

5 To whom the Sea belongeth: for hee made it, and his hands formed the dry land.

6 Come, let vs worship and fall downe,

his sight: much lesse the idoles which mans braine inuenteth. **c** All things are gouerned by his prouidence. **d** By these three words he signifieth one thing, meaning, that they must wholly giue themselves to serue God,

f He sheweth that it is impossible, but God should heare, see, and vnderstand their wickednes. **g** If God punish whole nations for their finnes, it is meere folly for any one man, or elie a few to thinke that God will spare them. **h** God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked. **i** God will restore the state & government of things to their right vie, and then the godly shall follow him cheerefully. **k** He complaineth of them which would not helpe him to resist his enemies: yet was assured that Gods helpe would not faile. **l** Whe I thought there was no way

a He sheweth that Gods seruice standeth not in dead ceremonie, but chiefly in the sacrifice of praise and thanksgiving. **b** Euen the Angels (who in respect of men are thought as gods) are nothing in themselves, but by the power of Gods word they are made gods.

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a That is, the flocke, whom he governeth with his owne hand. Hee sheweth wherein they are Gods flocke: that is, if they heare his voice. f By the contemning of Gods word.

|| Or, in strife, whereof the place was so called.

|| Or, straitened, reads Exod. 17. 7. Exod. 17. 2. num. 14. 22. g They were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

P S A L. XCVI.

1 An exhortation both to the Jewes and Gentiles to praise God for his mercy. And thou especially ought to be referred to the kingdom of Christ.

Sing vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is great and much to be praised: he is to be feared about all gods.

5 For all the gods of the people are || Idols: but the Lord made the heauens.

6 Strength and glory are before him: power and beauty are in his Sanctuary.

7 Give vnto the Lord, ye families of the people: give vnto the Lord glory and power.

8 Give vnto the Lord the glory of his Name: bring an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the nations, The Lord reigneth: surely the world shall be stable, and not moue, and hee shall iudge the people in righteousness.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull and all that is in it: let all the trees of the wood then reioyce.

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteousness, and the people in his truth.

P S A L. XCVII.

1 The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iust whom he exhorteth to innocencie, 12 to reioycing and thanksgiving.

The Lord reigneth: let the earth reioyce: let the multitude of the ples be glad.

2 Cloudes and darkenesse are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it, and was afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people see his glory.

7 Confounded bee all they that serue grauen images, & that glory in idoles: worship him all ye gods.

8 Zion heard of it and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou Lord art most high above all the earth: thou art much exalted above all gods.

10 Perceiue that loue the Lord, hate euil: hee preferueth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 Light is sowne for the righteous, and joy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy remembrance.

fall downe before him. g The Jewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour.

h Hee requireth two things of his children: the one, that they detest vice, the other, that they put their trust in God for their deliuerance.

i Though Gods deliuerance appeare not suddenly, yet it is sowne and laid vp in store for them.

k Be mindful of his benefits, and onely trust in his defence.

P S A L. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercy and fidelity in his promise by Christ, 10 by whom hee hath communicated his saluation to all nations.

A Psalm.

Sing vnto the Lord a new Song: for hee hath done marvellous things: his right hand, and his holy arme haue gotten him the victory.

2 The Lord declared his saluation: his righteousness hath hee reuelled in the sight of the nations.

3 Wee hath remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye loud vnto the Lord: crie out, and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harp, euen vpon the harpe with a singing voice.

6 With psalmes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together.

9 Before the Lord: for hee is come to iudge the earth: with righteousness shall he iudge the world, and the people with equitie.

instruments and also of the dumbe creatures, hee signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

P S A L.

a He sheweth that where God reigneth, there is all felicity and spirituall ioy.

b For the Gospel shall not be onely preached in Iudea, but thorow all yles & countreies.

c Hee is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not wickednesse to true obedience, but maketh them to run away from God.

e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters.

f Let all that which is esteemed in the world

fall downe before him.

g The Jewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour.

h Hee requireth two things of his children: the one, that they detest vice, the other, that they put their trust in God for their deliuerance.

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u Before the Lord: for hee is come to iudge the earth: with righteousness shall he iudge the world, and the people with equitie.

v instruments and also of the dumbe creatures, hee signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL XCIX.

1 He commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 and prouoketh them to magnifie the same, and to serue the Lord, 6 following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon Go^d, were heard in their prayers.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.

Exod. 25. 32.

b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.

c That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promisseth his spirituall presence, wherefoeuer his Church is assembled.

d Vnder these three he comprehendeth the whole people of Israel, with whō God made his promise. *e* For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefites.

PSAL C.

1 He exhorteth all to serue the Lord, 3 who hath chosen vs, and prised vs, 4 and to enter into his assemblies to praise his Name.

a He prophesieth that Gods benefite in calling the Gentiles shalbe so great, that they shall haue wonderfull occasion to praise his mercie, and reioyce.

b He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people. *c* He sheweth that God wil not be worshipped, but by that meanes which he hath appointed. *d* He declareth, that we ought neuer to bee weary in praising him, seeing his mercies toward vs last for euer.

PSAL CI.

1 David describeth what gouernment he will obserue in his house and kingdome. 5 He will punish and correct by rooting forth the wicked, 6 and cherishing the godly persons.

a David confideth what manner of King he would be when God should place him in the throne, promising openly, that he would be mercifull and iust.

A Psalm of David.

I will sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way: till thou comest to me: I will walke in the vprightnesse of mine heart in the mids of mine house.

3 I will set no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I will know none euill.

5 Him that proudly slandereth his neighbour will I destroy: him that hath a proude looke and high heart, I cannot suffer.

6 Mine eyes shalbe vnto the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.

e He sheweth what is the true vse of the sword, to punish the wicked, and to maintaine the good. *f* Magistrates must immediately punish vice, lest it grow to further in conuenience: and if heathen magistrates are bound to doe this, how much more they that haue the charge of the Church of God.

PSAL CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captivity of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to bee published to all posterity. 22 The conversion of the Gentiles, 23 and the stabilitie of the Church.

A prayer of the afflicted, when he shall be in distresse, and powre forth his meditation before the Lord.

O Lord, heare my prayer, and let my cry come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto mee: when I call, make haste to heare me.

3 For my daies are consumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten, and withereth like grasse, because I forgate to eat my bread.

5 For the voyce of my groaning my bones doe cleaue to my skinne.

6 I am like a pellicane of the wilderness: I am like an owle of the deserts.

7 I watch and am as a sparrowe alone vpon the house top.

8 Mine enemies reuile me daily, and they that rage against mee, haue sworn against mee.

9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine indignation and thy wrath: for thou hast beaued mee vp, and cast me downe.

11 My daies are like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, doe it: remaine for

f Have conspired my death. *g* I haue not risen out of my mourning to take my resurrection. *h* He sheweth that the afflictions did not only thus moue him, but chiefly the feeling of Gods displeasure. *i* Howfoeuer we be fraile: yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

b Though as yet thou deterrest to place me in the kingly dig-

nitie, yet will I give my selfe to wisdom & vprightnes being a priuate man.

c He sheweth that magistrates do not their duties, except they be enemies to all vice.

d In promising to punish these vices, which are most pernicious in them that are about kings, he declareth that he

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f Magistrates must immediately punish vice, lest it grow to further in conuenience: and if heathen magistrates are bound to doe this, how much more they that haue the charge of the Church of God.

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cur,

cur,

cur,

cur,

cur,

cur,

cur,

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cur,

cur,

cur,

k That is, the
seventie yeeres,
which by the
Prophet Ieremie
shon diddest ap-
point, Ier. 29. 12.

l The more that
the Church is in
misery and deso-
lation, the more
ought the faith-
full to loue and
pittie it.

m That is, when
he shall haue dra-
wen his Church
out of the dark-
nesse of death,
n The deliue-
rance of the
Church is a most
excellent bene-
fit, and therefore
he compareth it
to a new creati-
on: for in their
banishment the
body of the
Church seemed
to haue bene
dead, which by
deliuerance was
as it were crea-
ted a new.

o Who now in
their banishment
could looke for
nothing but
death.

p He sheweth
that Gods Name
is neuer more

prayed then when religion flourisheth, and the Church increaseth:

q The Church lament that they see not the time of Christ, which

was promised, but haue but few yeeres and short dayes.

r If hea-
ven and earth perish, much more shall man perish: but the Church

by reason of Gods promise endureth for ever. s Seeing thou hast

chosen thy Church out of the world and ioyned it to thee, it cannot
but continue for ever: for thou art everlasting.

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He sheweth

that Gods Name

ouer, and thy remembrance from generation
to generation.

13 Thou wilt arise, and haue mercy vpon
Zion: for the time to haue mercy thereon, for
the appointed time is come.

14 For thy seruants delight in the stones
thereof, and haue pittie on the dust thereof.

15 Then the heathen shall feare the name
of the Lord, and all the kings of the earth
thy glory.

16 When the Lord shall build vp Zion,
and shall appeare in his glory,

17 And shall turne vnto the prayer of the
desolate, and not despise their prayer:

18 This shall bee written for the genera-
tion to come: and the people which shall bee
created, shall praise the Lord.

19 For hee hath looked downe from the
height of his Sanctuary: out of the heauen
did the Lord beholde the earth:

20 That hee might heare the mourning
of the prisoner, and deliuer the children of
death:

21 That they may declare the Name of
the Lord in Zion, & his prayse in Ierusalem.

22 When the people shall be gathered to-
gether, and the Kingdoms to serue the Lord.

23 He abated my strength in the way, &
shortened my dayes.

24 And I sayd, O my God, take mee not
away in the mids of my dayes: thy yeeres en-
dure from generation to generation.

25 Thou hast a foretime laid the founda-
tion of the earth, and the heauens are the
worke of thine hands.

26 They shall perish, but thou shalt en-
dure: such they shall all waxe old as doeth a
garment: as a vesture shalt thou change them
and they shall be changed.

27 But thou art the same, and thy yeeres
shall not faile.

28 The children of thy seruants shall
continue, and their seede shall stand fast in
thy sight.

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4 Which redemeth thy life from the
grave, and crowneth thee with mercy and
compassions.

5 Which satisfieth thy mouth with good
things: and thy youth is renewed like the
eagles.

6 The Lord executeth righteousness and
iudgement to all that are oppressed.

7 He made his wayes known vnto Mo-
ses, & his workes vnto the children of Israel.

8 The Lord is full of compassion and
mercie, slow to anger and of great kindnes.

9 He will not alway chide, neither keep
his anger for ever.

10 He hath not dealt with vs after our
sinnes, nor rewarded vs according to our
iniquities.

11 For as high as the heauen is about the
earth, so great is his mercie toward them
that feare him.

12 As farre as the East is from the
West: so farre hath he remooued our sinnes
from vs.

13 As a father hath compassion on his
children, so hath the Lord compassion on
them that feare him.

14 For he knoweth wherof we be made:
he remembereth that we are but dust.

15 The dayes of man are as grasse: as
a flower of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is
gone, and the place thereof shall know it no
more.

17 But the louing kindnesse of the Lord
endureth for ever and euer vpon them that
feare him, and his righteousness vpon chil-
drens children.

18 Vnto them that keepe his couenant,
and thinke vpon his commandments to doe
them.

19 The Lord hath prepared his throne in
heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels that
excell in strength, that doe his commande-
ment in obeying the voice of his word.

21 Praise the Lord, all ye his hostes, yee
his seruants that doe his pleasure.

22 Praise the Lord, all ye his workes, in
all places of his dominion: my soule, praise
thou the Lord.

He sheweth

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c For before
that wee haue
remission of our
sinnes, we are as
dead men in the
grave.

d As the eagle
when he beaks
ouer growth,
sucketh blood,
and so is renewed
in strength, euen
so God miracu-
lously giueth
strength to his
Church aboue
all mans expec-
tation.

e As to his
chiefe minister,
and next to his
people.

f He sheweth
first his seuer
iudgement, but
so soone as the
sinner is hum-
bled he receiue
him to mercy.

g We haue pro-
duced by continu-
all experience,
that his mercy
hath euer pre-
uailed against
our offences.

h As great as
the world is, so
full is it of signes
of Gods mercies
toward his faith-
full, when hee
hath remooued
their sinnes.

i He declar
eth that man hath
nothing in him-
selfe to moue
God to mercy,
but onely the
confession of his
infirmities and
miserie.

k His iust and
faithfull keeping
of his promise.

l To whom he
giueth graces to
feare him, and
to obey his word.

m In that that
we, which natura-
ly are slow to
praise God, exhort
the Angels which
willingly do it,
we stirre vp our
selues to consider
our duty, and
awake out of our
suggishnesse.

An excellent
Psalm to praise
God for the crea-
tion of the world,
and the gouernance
of the same by
his maruillous
providence, 35
wherein the Pro-
phet prayeth
against the wicked,
who are occasions
that
God diminisheth
his blisse.

My soule, praise
thou the Lord: O
Lord my God, thou
art exceeding great:
thou art clothed
with glory and
honour.

2 Which couereth
himselfe with light
as with a garment,
and spreadeth the
heauens like a
curtaine.

He sheweth

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as much as all the order of nature, with the proprietie and placing
of the elements, are most lively mirrors to see his maiestie in.

b As the prophet here sheweth that al visible powers are ready to serue God: for the A-

posible to the Heb.

s. 7. beholdeth in this glasse, how the very Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

e If God provide for the very beasts, much more will he extend his prouident care to man.

f There is no part of the world so barren where most euident signes of Gods blessings appeare not.

g From f clouds, h He describeth Gods prouident care ouer man, who doeth not onely provide necessary things for him, as herbs and other meate: but also things to reioyce, & comfort him, as wine and oyle, or ointments.

i As to separate the night from the day, and to note dayes, months and yeeres.

k That is, by his counsell either far or nere, it noteth summer, winter & other seasons.

l That is, they onely finde meate according to Gods prouidence who careth euen for the brute beasts.

m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fiercenesse of beasts.

n Hee confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.

o God is a most nourishing Father, who prouideth for all creatures their daily food.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his charer, and walketh vpon the wings of the winde.

4 Which maketh the spirits his ministers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou couerest it with the deepe, as with a garment: the waters would stand about the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they flee away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast established for them.

9 But thou hast set them a bound which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleys, which run betwene the mountaines.

11 They shall giue drinke to all the beasts of the field, and the wilde asses shall quench their thirst.

12 By these springs shall the foules of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes.

14 He causeth grasse to grow for the cattell, and herbe for the vse of man, that hee may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, & oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted,

17 That the birds may make their nests there: the stork dwelleth in the firre trees:

18 The high mountaines are for the goats: the rocks are a refuge for the conies.

19 He appointed the moone for certaine seasons: the Sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beasts of the forest creepe forth.

21 The lions roare after their pray, and seeke their meat at God.

22 When the Sunne riseth, they retire, and couch in their denes.

23 Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how manifold are thy workes, in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea that Liuiathan, whom thou hast made to play therein.

27 All these waite vpon thee, that thou mayest giue them food in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breath, they die, and returne to their dust:

30 Again, if thou send forth thy spirit, they are created, and thou renewest the face of the earth.

31 Glorie be to the Lord for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth, and it trembleth: he toucheth the mountaines, and they smoke.

33 I will sing vnto the Lord all my life: I will praise my God while I liue.

34 Let my words be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners bee consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lord, Praise ye the Lord.

burneth the mountaines. f Who infect the world, and so cause God that he cannot reioyce in his workes.

PSAL. CV.

1 He praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

Praise the Lord, and call vpon his Name:

2 Sing vnto him, sing praise vnto him: and talke of all his wondrous workes.

3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord & his strength: seeke his face continually.

5 Remember his marvellous workes, that hee hath done: his woonders and the iudgements of his mouth,

6 Pee seed of Abraham his seruant, yee children of Iakob, which are his elect.

7 He is the Lord our God: his iudgments are thorow all the earth.

8 Hee hath alway remembered his covenant and promise, that he made to a thousand generations,

9 Euen that which he made with Abraham, and his oath vnto Izhak:

10 And since hath confirmed it to Iakob for a law, and to Israel for an euertasting covenant,

11 Saying, Unto thee will I giue the land of Canaan: the lot of yon inheritance.

12 Albeit they were fewe in number, yea, very few and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reppoued kings for their sakes, saying,

15 Touch not mine Anointed, and doe

As by thy prouidence all things haue life: so, if thou with draw thy blessings, they all perishe.

As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

Gods mercifull face giueth strength to the earth, but his seruerecountenance

burneth the mountaines.

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which God made Abraham to be his God and the God of his seede after him; hee renewed and repeated it againe to his seed after him.

Hee sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his covenant made with their Fathers.

That is, the King of Egypt and the King of Gerar Gen. 12. 17. and 20. 3. h Those whom I haue sanctified to bee my people,

i Meaning, the old Fathers, to whom God shewed himselfe plainly, and who were letters forth of his word.

k Higher by sending scarcitie, or by taking away the strength and nourishment thereof.

l So long he suffered aduersitie, as God hath appointed, and till he had tried sufficiently his Patience.

m That the very Princes of the country should be at Iosephs commandement

n And learne wisdom at him, So it is in God either to moue the hearts of the wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron. Exod. 7. 10. Exod. 8. 6.

p So that this vermine came not by fortune, but as God had appointed and his Prophet Moses spake.

q It was strange to see raine in Egypt, much more it was fearefull to see haile.

r Heweth that all creatures are armed against man, when God is his enemy, as at his commandement the grasshoppers destroyed the land.

s Exod. 12. 29. i When their enemies felt Gods plagues, his children by his providence were exempted.

t For Gods plagues caused them rather to depart with the Israelites then with their liues.

u Not for necessitie, but for satisfying of their lust.

x Which he confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.

my i Prophets no harme.

16 Whereupon, he called a famine vpon the land, and utterly brake the staffe of bread.

17 But he sent a man before them: Ioseph was sold for a slaue.

18 They held his feet in the stocks, and he was layd in prions.

19 Untill his appointed time came, and the counsell of the Lord had tried him.

20 The King sent and looked him: euen the ruler of the people deliuered him.

21 He made him Lord of his house, and ruler of all his substance.

22 That hee shoulde binde his Princes vnto his will, and teach his Ancients wisdom.

23 Then Israel came to Egypt, and Iacob was a stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressours.

25 Hee turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent he Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the mes- sage of his signes, and wonders in the land of Ham.

28 He sent darkenesse and made it darker: and they were not disobedient vnto his commission.

29 Hee turned their waters into blood, and slew their fish.

30 Their land brought forth frogs, euen in their Kings chambers.

31 Hee spake, and there came swarms of flies, and lice in all their quarters.

32 Hee gaue them haile for raine, and flames of fire in their land.

33 Hee smote their vines also and their figtrees, and brake downe the trees in their coasts.

34 He spake, and the grasshoppers came, and caterpillers innumerable.

35 And did cate vp all the grasse in their land, and deuoured the fruite of their ground.

36 Hee smote also all the first borne in their land, euen the beginning of all their strength.

37 Hee brought them forth also with silver and gold, and there was none feeble among their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen vpon them.

39 Hee spred a cloud to be a couering, and fire to geue light in the night.

40 They asked, and he brought quailles, and he filled them with the bread of heauen.

41 Hee opened the rocke, and the waters flowed out, and ranne in the drye places like a riuier.

42 For hee remembered his holy promise to Abraham his seruant.

43 And hee brought forth his people with

joy, and his chosen with gladnesse.

44 And gaue them the landes of the heathen, and they tooke the labours of the people in possession.

45 That they might keepe his statutes, and obserue his lawes. Praise ye the Lord.

Church, because they should worship and call vpon him in this world.

PSAL. CVI.

1 The people dispersed vnder Antiochus doe magnifie the goodness of God among the iust and repentans: 4 desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifold mercies of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Praise ye the Lord, because hee is good, for his mercie endureth for ever.

2 Who can expresse the noble acts of the Lord, or shew forth all his praise?

3 Blessed are they that keep iudgement, and doe righteously at all times.

4 Remember me, O Lord, with thy fauour of thy people: visite me with thy saluation.

5 That I may see the felicitie of thy chosen, and reioyce in the joy of thy people, and glorie with thine inheritance.

6 We haue sinned with our fathers: we haue committed iniquitie, & done wickedly.

7 Our fathers understood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the sea, euen at the red sea.

8 Nevertheless, hee saved them for his Names sake, that he might make his power to be knowne.

9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wilderness.

10 And hee saved them from the aduersaries hand, & deliuered them from the hande of the enemy.

11 And their waters couered their oppressours, nor one of them was left.

12 Then beleued they his words, and sang praise vnto him.

13 But incontinently they forgate his workes: they waited not for his counsell.

14 But lusted with concupiscence in the wilderness, and tempted God in the desire.

15 Then hee gaue them their desire: but he sent leanness into their soules.

16 They envied Moses also in the tents, and Aaron the only one of the Lord.

17 Therefore the earth opened and swallowed by Dathan, and covered the company of Abiram.

¶ The Prophet exhorteth the people to praise God for his benefits past, that thereby their minde may be strengthened against all present troubles and despair.

b He sheweth that it is not enough to praise God with mouth except the whole heart agree therunto, and all our life be thereunto framed.

c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be receiued into the number of thine.

d By earnest confession, as well of their owne, as of their fathers finnes they shew that they had hope that God according to his promise would pities them.

e The inestimable goodness of God appeareth in this, that he would change the order of nature, rather then his people should not be deliuered, although they were wicked. Exo. 14. 27.

f The wonderfull workes of God caused them to beleue for a time, and to praise him.

g They would prevent his wisdom & providence. h The abundance that God gaue them, profiteth not, but maketh them pine away, because God curbed it.

i By the greatness of the punishment, the heinous offence may be considered: for they that rise against Gods Ministers, rebell against him.

18 And

y When the Egyptians lamented and were destroyed.

z This is the end, why God preserveth his vpon him in this world.

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k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metal, or calves. l If Moses by his intercession had not obtained Gods favour against their rebellions. m That is Canaan, which was as it were an earnest penie of the heavenly inheritance. n That is, he sware, sometime also it meaneth to punish. o Which was the idol of the Moabites. p Sacrifices offered to the dead idoles. q Signifying, that whosoever man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger. r When all other neglected Gods glory, he in his zeale killed the adulterers, and prevented Gods wrath. Numb. 25. 12. f 7 his act declare his lively faith and for his faiths sake was accepted. Numb. 20. 13. p 55. 8. t I so notable a Prophet of God escape not punishment, though others prouoked him to sin, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne? u He sheweth how monstrous a thing idolatrie is, which can win vs to things abhorring to nature, whereas Gods word cannot obtain most small things, x Then true chastitie is to cleave wholly and onely vnto God.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.
19 They made a calfe in Horeb, and worshipped the molten image.
20 Thus they turned their glory into the similitude of a bullocke, that eateth grasse.
21 They forgate God their Saviour, which had done great things in Egypt.
22 Wonderous workes in the land of Ham, and fearefull things by the red Sea.
23 Therefore he minded to destroy them, had not Moses his chalen stood in breach before him to turne away his wrath, lest he should destroy them.
24 Also they contemned that pleasant land, and beleued not his word.
25 But murmured in their tents, and hearkened not vnto the voice of the Lord.
26 Therefore hee lifted vp his hand against them, to destroy them in the wilderness.
27 And to destroy their seede among the nations, and to scatter them throughout the countreys.
28 They toynded themselves also vnto Baal-peor, and did eat the offerings of the dead.
29 Thus they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.
30 But Phinias stood by, and executed iudgement, and the plague was stayed.
31 And it was imputed vnto him for righteousness from generation to generation for euer.
32 They angered him also at the waters of Meribah, so that Moses was punished for their sakes.
33 Because they vexed his spirit, so that he spake vnaduisedly with his lips.
34 Neither destroyed they the people, as the Lord had commanded them.
35 But were mingled among the heathen, and learned their workes.
36 And serued their idoles, which were their ruine.
37 Yea, they offered their sonnes, and their daughters vnto deuils.
38 And shed innocent blood, even the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.
39 Thus were they stayned with their owne workes, and went a whoring with their owne inuentions.
40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.
41 And he gaue them into the hand of the heathen: & they that hated them, were lords ouer them.
42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.
44 Yet he saw when they were in affliction, and he heard their cry.
45 And hee remembered his covenant toward them, and repented according to the multitude of his mercies.
46 And gaue them fauour in the sight of all them that led them captiues.
47 Saue vs, O Lord our God, and gaue vs from among the heathen, that we may praise thine holy Name, and glory in thy praise.
48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

a Gather thy Church which is dispersed, and vnder the crosse, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to give thanks for this mercifull providence of God governing all things at his good pleasure, 20 finding good and evil, prosperitie and aduersitie to bring men vnto him, 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouths stopped.

Praise the Lord, because he is good: for his mercy endureth for euer.
2 Let them which haue bene redeemed of the Lord, shew how hee hath deliuered them from the hand of the oppressour.
3 And gathered them out of the lands, from the East and from the West, from the North, and from the South.
4 When they wandered in the desert, and wilderness out of the way, and found no city to dwell in.
5 Both hungry and thirstie, their soule fainted in them.
6 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.
7 And led them forth by the right way, that they might goe to a city of habitation.
8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.
9 For hee satisfied the thirstie soule, and filled the hungry soule with goodnesse.
10 They that dwell in darkenesse and in the shadow of death, being bound in misery and yron.
11 Because they rebelled against the words of the Lord, and despised the counsell of the most high.
12 When hee humbled their heart with heauinesse, then they fell downe, and there was no helper.
13 Then they cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

y The Prophet sheweth that neither by menaces nor promises we can come to God except wee be altogether newly reformed, & that his mercy ouercome and hide our malice. z Not that God is changeable in himselfe, but that then he seemeth to vs to repent when he altereth his punishment, and forgiveth vs.

a This notable sentence was in the beginning vnto the foot or tenour of the song, which was ofentimes repeated. b As this was true in the Iewes so is there none of Gods elect, that feele not his helpe in their necessity. c Or, from the sea meaning the red sea, which is on the South part of the land. d Hee sheweth that there is no hope affliction so grievous, out of the which God will not deliuer his, & also exhorteth them that are deliuered, to be mindfull of so great a benefite. e Then the true way to obey God, is to follow his expresse

commandement: also hereby all are exhorted to defend into themselves, forasmuch as none are punished, but for their sinnes. e He sheweth that the cause why God doeth punish vs extremely, is, because we can be brought vnto him by none other means.

F When there seemeth to mans iudgement no recovery, but all things are brought to despaire, then God chiefly sheweth his mighty power.

G They that haue no feare of God, by his sharp rods are brought to call vpon him, & so finde mercy.

H By healing them he declareth his good will toward them.

I Meaning, their diseales, which had almost brought them to the grave and corruption, **K** Praise & confession of Gods benefits are the true sacrifices of the godly.

L He sheweth by the sea, what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deaths.

M Their feare and danger is so great.

N When their arte and meanes faile them, they are compelled to confesse that onely Gods prouidence doth preserue them.

O Though before every drop seemed to fight one against another, yet at his commandment they are as still, as though they were frozen.

P This great benefit ought not onely to be considered particularly, but magnified in all places, and assemblies. **¶** Or, saluific. **¶** For the love that he beareth to his Church, hee changeth the order of nature for their commoditie. **¶** Continuall increase and yearly. **¶** As God by his prouidence doeth exalt men, so doeth he also humble them by afflictions to know themselves.

14 He brought them out of darkness, and out of the shadow of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.

16 For he hath broken the gates of brass, and burst the barres of yron asunder.

17 Fools by reason of their transgression, & because of their iniquities are afflicted.

18 Their soule abhorreth all meat, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and hee deliuereth them from their distresse.

20 Hee sendeth his word and healeth them, and deliuereth them from their graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.

22 And let them offer sacrifices of praise, and declare his works with reioycing.

23 They that goe downe to the sea in ships, and occupie by great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For hee commandeth and raiseth the storme winde, and it lifteth vp the waves thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunnings is gone.

28 Then they cry vnto the Lord in their trouble, and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waves thereof are still.

30 When they are quieted they are glad, and hee bringeth them vnto the haue where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.

32 And let them extoll him in the Congregation of the people, and praise him in the assembly of the Elders.

33 Hee turneth the floods into a wilderness, and the springs of waters into drynesse,

34 And a fruitful land into barrennesse, for the wickednes of them that dwel therein.

35 Again he turneth the wilderness into pooles of water, and the dry land into water springs.

36 And there hee placeth the hungry, and they build a cite to dwell in,

37 And sowe the fields, and plant vineyards which bring forth fruitfull increase.

38 For hee blesteth them, and they multiply exceedingly, and be diminished not their cattell.

39 Again men are diminished, & brought

low by oppression, riuill, and sorrow.

40 Hee goeth to contempt vpon princes, and cauleth them to eere in desert places out of the way.

41 Yet hee raiseth vp the poore out of misery, and maketh him families like a flocke of sheepe.

42 The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise, that he may observe these things: for they shall understand the louing kindnesse of the Lord.

e For their wickednesse and tyrannie he cauleth the people and subiects to contempte them. u They, whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgements against the wicked & vngodly.

P S A L. CVIII.

This Psalme is composed of two other Psalms: the first, the seven and fiftieth and the sixtieth. The matter beere contained in, 1 That David gaue himselfe with heart and voyce to praise the Lord, 7 And assured himselfe of the promise of God concerning his kingdom ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time, yet hee alone will in the end cast downe our enemies.

O God, mine heart is prepared, so is my tongue: I will sing and giue praise.

2 Awake viot and harpe: I will awake early.

3 I will praise thee, O Lord, among the people, and I wil sing vnto thee among the nations.

4 For thy mercy is great about the heauens, and thy truth vnto the clouds.

5 Exalt thy selfe, O God, above the brauns, and let thy glory bee vpon all the earth.

6 That thy beloued may bee deliuered: helpe with thy right hand and heare me.

7 God hath spoken in his holines: therefore I will reioyce. I shall diuide the heathen, and measure the valley of Succoth.

8 Stead shall be mine, and Manasse shall be mine: Ephraim also shall be the strength of mine head: Iudah is my law-giuer.

9 Moab shall be my washtow: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong cite: who will bring me into Edom?

11 Wilt thou not thou O God, which haddest forsaken vs, and didst not goe forth, O God, with our armie?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly: for hee shall tread downe our enemies.

As hee hath spoken to Samuel concerning mee, so will hee shew himselfe constant and holy in his promise, so that these nations following shall be subiect vnto mee. Psal. 60. 8. f From the sixt verse of this Psalme vnto the last, reade the exposition of the 60. Psalm, and fiftieth verse.

P S A L. CIX.

1 David being falsely accused by flatterers vnto Saul, prayeth God to helpe him, and to destroy his enemies. 8 And vnder them hee speaketh of Iudas the traitour vnto Iesus Christ, and of all: he like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may know the worke to bee of God. 30 Then doth hee promise to giue prayer vnto God.

¶ To him that excelleth. A Psalm of David.

Hold not thy tongue, O God of my praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened upon mee: they haue spoken to mee with a lying tongue.

3 They compassed mee about also with words of hatred, and fought against mee without a cause.

4 For my friendship they were mine aduersaries, but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 Set thou the wicked ouer otin, and let the aduersary stand at his right hand.

7 When he shall bee iudged, let him bee condemned, and let his prayer bee turned into sinne.

8 Let his dayes be few, and let another take his charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children bee vagabonds, and begge and seeke bread, coming out of their places destroyed.

11 Let the extortioner catch all that hee hath, and let the stranger spoile his labour.

12 Let there be none to extend mercy vnto him, neither let there be any to shew mercie vpon his fatherlesse children.

13 Let his posteritie be destroyed, and in the generation following let their name bee put out.

14 Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother bee done away.

15 But let them alway be before the Lord, that he may cut off their memorie from the earth.

16 Because he remembred not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted, to slay him.

17 As he loued cursing, so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.

18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shall be alway girded.

20 Let this be the reward of mine aduersarie from the Lord, and of them, that speake euill against my soule.

21 But thou, O Lord my God, deale with mee according to thy name: blessed

mer me, (for thy mercy is good.)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the grasshopper.

24 My knees are weake through fasting, and my flesh hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.

26 Helpe me, O Lord my God: saue me according to thy mercy.

27 And they shall know, that this is thine hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruants shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer themselves with their confusion, as with a cloake.

30 I will giue thanks vnto the Lord greatly with my mouth, and praise him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from them that would condemne his soule.

the Congregation. r Hereby he sheweth that he had not to doe with them that were of little power, but with the iudges and princes of the world.

PSAL. CX.

1 David prophesiech of the power and euerslasting kingdom: e giuen to Christ, 4 And of his Priesthood, which should put an end to the Priesthood of Levi.

¶ A Psalm of David.

The Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Zion: bee thou ruler in the mides of thine enemies.

3 Thy people shall come willingly at the time of assembling: thine armie in holy beautie: the youth of thy mouth shall bee as the morning dew.

4 The Lord sware, and will not repent, Thou art a Priest for euer after the order of Melchisedek.

5 The Lord that is at thy right hand, shall wound Kings in the day of his wrath.

6 He shall be Iudge among the beathen: hee shall fill all with dead bodies, and smite the head ouer great countreys.

7 Hee shall drinke of the brooke in the way: therefore, shall he lift vp his head.

be assembled in thy Church, whose increase shall be so abundant and wonderfull, as the drops of the dew. d As Melchisedek the figure of Christ was both King and Priest: so the effect cannot bee accomplished in any King, saue onely in Christ, Heb. 7. 26. e No power shall bee able to resist him. f Vnder this similitude of a captaine, that is so greedy to destroy his enemies, that he wil not scarce drink by the way, he sheweth how God will destroy his enemies.

PSAL. CXL.

1 Hee giueth thanks to the Lord for his mercifull workes toward his Church, 10 And declareth wherein true wisdom and right knowledge consisteth.

¶ Praise

a Though all the world condemn me, yet thou wilt approve mine innocencie, and that is a sufficient praise to me. b To declare that I had none other refuge but thee, in whom my conscience was at rest. c Whether it were Doeg, or Saul, or some familiar friend that had betrayed him, he prayeth not of private affection, but moued by Gods Spirit, that God would take vengeance vpon him. d As to thee, O God, all things turne to their profit: so to the reprobate, even those things that are good, turne to their damnation. e This was chiefly accomplished in Iudas, Actes 1. 20. f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement deprived of all. g Thus punisheth the Lord to, the third and fourth generation of the wickednesse of the parents in their wicked children. h Hee sheweth that God accustometh to plague them after a strange sort, that shew themselves cruell toward others. i Thus giueth the Lord to every man the thing wherein hee delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lust, and reprobate mindes. k For being destitute of mans helpe, he fully trusteth in the Lord, that he would deliuer him. l As thou art named mercifull, gracious, and long suffering, so shew thy selfe in effect.

m Meaning, that he hath no stay nor assurance in this world. n For hunger that came of sorrow, hee was leane, and his natural moisture failed him. o The more grievous that Satan assailed him, the more earnest and instant was he in prayer. p They shall gaine nothing by cursing me. q Not onely in confessing is secretly in my selfe, but also in declaring it before all

a The Prophet declareth that he will praise God both privately and openly, and that from the heart, as he that consecrateth himself wholly and onely unto God.

b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefits toward his church.

c God hath giuen to his people all that was necessary for them, and will doe still euen for his covenants sake: and in this sense the Hebrew word is taken, Prou. 30. 8. and 31. 15. || Or, pray, and sende. d As God promised to take the care of his Church: so in effect doth he declare himselfe iust and true in the governing of the same. e They onely are wise that feare God, and none haue vnderstanding, but they that obey his word. f To wit, his commandements, as verse 7.

Praise the Lord.

I will praise the Lord with my whole heart in the assembly and Congregation of the iust.

2 The works of the Lord are great, and ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousness endureth for ever.

4 He hath made his wonderful works to be had in remembrance: the Lord is merciful and full of compassion.

5 Hee hath giuen a portion vnto them that feare him: hee will euer be mindfull of his covenant.

6 He hath shewed to his people the power of his workes, in giuing vnto them the heritage of the heathen.

7 The workes of his hands are truth and iudgement: all his statutes are true.

8 They are established for euer and euer, and are done in truth and equitie.

9 He sent redemption vnto his people: he hath commanded his covenant for euer holy and fearefull is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that obserue them haue good vnderstanding: his praise endureth for euer.

P S A L. CXII.

1 He praiseth the felicitie of them that feare God, 10 And condemneth the cursed state of the contempters of God.

Praise ye the Lord.

a He meaneth that reuerent feare which is in the children of God, which causeth them to delight only in the word of God.

b The godly shall haue abundance & contentment, because their heart is satisfied in God onely.

c The faithful in all their aduersities know that all shall goe well with them: for God will be mercifull and iust.

d He sheweth what is the fruit of mercy: to lend freely & not for gaine, and so to measure his doings, y he may be able to help where need requireth, and not to bestow all on himselfe.

e The godly pinch not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.

f His power and prosperous estate,

Blessed is the man that feareth the Lord, and delighteth greatly in his commandments.

2 His seed shall be mighty vpon earth, the generation of the righteous shall be blessed.

3 Riches & treasures shall be in his house, and his righteousness endureth for euer.

4 Into the darknesses he is merciful and full of compassion, on and righteous.

5 A good man is merciful and lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be moued: but the righteous shall be had in everlasting remembrance.

7 He will not be afraid of euill closings: for his heart is fixed, and beleueth in the Lord.

8 His heart is stablished: therefore he will not feare, until he see his desire vpon his enemies.

9 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his home shall be exalted with glory.

10 The wicked shall see it and bee angry: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

gry: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

The blessings of God vpon his children shall cause the wicked to die for enuie.

P S A L. CXIII.

1 An exhortation to praise the Lord for his providence, 7 in that that contrary to the course of nature he worketh in his Church.

Praise ye the Lord.

Praise, O ye seruants of the Lord, the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high above all nations, and his glory above the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high?

6 Who abaileth himselfe to behold things in the heauen and in the earth.

7 Hee raiseth the needy out of the dust: and lifteth vp the poore out of the dung.

8 That he may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwell with a family, and a toyfull mother of children. Praise ye the Lord.

Should not earnestly extoll his Name? c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

P S A L. CXIIII.

1 How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time: Which put vs in remembrance of Gods great mercy toward his Church, who when the course of nature faileth preserveth his miraculously.

When Israel went out of Egypt, and the house of Iacob from the barbarous people,

2 Iudah was his sanctification, and Israel his dominion.

3 The sea saw it and fled: Jordan was turned backe.

4 The mountaines leaped like rams, and the hills as lambs.

5 What ailed thee, O sea, that thou fleddest? O Jordan, why wast thou turned backe?

6 Per mountaines, why leapedst thou like rams, and ye hills as lambs?

7 The earth trembled at the presence of the Lord, at the presence of the God of Iacob.

8 Which turneth the rocke into water, pools, & the flint into a fountaine of water.

people ought to confide in, & glorifie him for the same. d Ought then his people to be insensible, when they see his power and maiestie? e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

P S A L. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 trusting most constantly that God will preserve them in this their need, seeing that hee hath adopted and receined them to his seruice, 18 Promising finally that they will not bee vngrateful of so

great

great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa. 48. 11. therefore they ground their prayer vpon this promise. b When the wicked see that God accomplisheth not his promise, as they imagine, they think there is no god. c No impediments can let his worke, but he vseth euen the impediments to serue his will. d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should be esteemed. e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason. f As much without sense, as out of sense, as g For they were appointed by God, as instructors and teachers of faith and religion for others to follow. h That is, he will continue his graces toward his people. i And therefore doeth still gouerne and continue all things therein. k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shewe his fatherly care toward men. l Though the dead set forth Gods glory, yet hee meaneth heere, that they praise him not in his Church and Congregation.

Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercie, and for thy truerhs sake.

2 Wherefore that the heathen say, **W**here is now their God?

3 But our God is in heauen: hee doeth whatsoeuer hee will.

4 Their idoles are silver and gold, euen the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue hands and touch not: they haue feet and walke not, neither make they a sound with their throte.

8 They that make them are like vnto them: so are all they that trust in them.

9 O Israel, trust thou in the Lord: for he is thy helpe and thy shield.

10 O house of Aaron, trust ye in the Lord: for hee is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lord: for hee is their helper and their shield.

12 The Lord hath bene mindfull of vs: he will blesse, he will blesse the house of Israel, he will blesse the house of Aaron.

13 We will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, euen toward you and toward your children.

15 Pee are blessed of the Lord, which made the heauen and the earth.

16 The heauens, euen the heauens are the Lords: but hee hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that goe downe into the place of silence.

18 But wee will praise the Lord from henceforth and for euer. Praise ye the Lord.

P S A L. CXVI.

1 David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable love of God toward him, magnifieth such great mercies, 13 and protesteth that he will bee thankfull for the same.

I praise thee Lord, because hee hath heard my voyce and my prayers.

2 For he hath enclined his eare vnto me, when I did call vpon him in my dayes.

3 When the snarles of death compassed me, and the griefes of the grave caught mee: when I found trouble and sorrow,

4 When I called vpon the Name of the

a He granteth that no pleasure is so great as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him, b That is, in conuenient time to seeke helpe, which was when hee was in distresse.

Lord, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is mercifull and righteous, and our God is full of compassion.

6 The Lord preferreth the simple: I was in miserie, and he saved me.

7 Returne vnto the rest, O my soule: for the Lord hath bene beneficiall vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling,

9 I shall walke before the Lord in the land of the liuing.

10 I beleued, therefore did I speake: for I was sore troubled.

11 I said in my feare, All men are lyars.

12 What shall I render vnto the Lord, for all his benefites toward me?

13 I will take the cup of saluation, and call vpon the name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my vowes vnto the Lord, euen now in the presence of all his people,

19 In the courts of the Lords house, euen in the mids of ther, O Ierusalem. Praise ye the Lord.

centration, and felt the contrary. h In the Law they vfed to make a banker, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiving. i I perceiue that God hath a care ouer his, so that hee both disposeth their death, & taketh an account. k I will thanke him for his benefites: for that is a iust payment to confesse that we owe all to God,

P S A L. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished as well to them as to the Iewes the promise of life everlasting by Iesus Christ.

All nations, praise ye the Lord: all ye people praise him.

2 For his louing kindnesse is great toward vs, and the truth of the Lord endureth for euer. Praise ye the Lord.

Rom. 15. 11. a That is, the most certain and continuall testimonie of his fatherly grace.

P S A L. CXVIII.

1 David rescued of Saul and of the people, at the time appointed obtained the kingdom. 4 For the which he biddeth all them that feare the Lord, to bee thankfull. And vnder his person in all this was Christ liuely set forth, who should bee of his people rescued.

Praise ye the Lord, because he is good: for his mercy endureth for euer.

2 Let Israel now say, That his mercy endureth for euer.

3 Let the house of Aaron now say, That his mercy endureth for euer.

4 Let them that feare the Lord now say, That his mercy endureth for euer.

5 I called vpon the Lord in trouble, and

people to doe the same. b Wee are here taught, that the more we ought to be instant in prayer, the

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church. b Prophet doth not onely himselfe thanke God, but exhorteth all the

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not, but God would maintaine him, because he had placed him. d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God, and obtained.

e Hee noteth Saul his chiefe enemy f In that he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore he will praise him.

h He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

n So that all that are both farre & nere, may see his mighty power. i He willeth the doores of the Tabernacle to be opened, that he may declare his thankful mind.

Isa. 28. 16. matt.

21. 42. acts 4. 11.

rom. 9. 33. 1. pet.

2. 6. 7.

k Though Saul

and the chiefe

powers refused

me to be King,

yet God hath

preferred me about them all.

l Wherein God hath shewed chiefly his mercy by appointing me King, and deliuering his Church.

m The people pray for the prosperity of Dauids kingdom, who was the figure of Christ.

n Which are the Priests, and haue the charge therof, as Num. 6. 23.

o Because he hath restored vs from darknesse to light, we will offer sacrifices and praises vnto him.

the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I set my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and long: for he hath bene my deliuerance.

15 The voice of ioy and deliuerance shall be in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the works of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the gates of righteousness, that I may goe into them, and praise the Lord.

20 This is the gate of the Lord, the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 The stone which the builders refused, is the head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made: let vs reioyce and be glad in it.

25 O Lord, I pray thee, saue now: O Lord I pray thee, now giue prosperity.

26 Blessed be hee, that commeth in the Name of the Lord: we haue blessed you out of the house of the Lord.

27 The Lord is mighty, and hath giuen vs light: bind the sacrifice with cords vnto the hornes of the altar.

28 Thou art my God, and I will praye thee, euen my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercy endureth for euer.

1 Wherein God hath shewed chiefly his mercy by appointing me King, and deliuering his Church. m The people pray for the prosperity of Dauids kingdom, who was the figure of Christ. n Which are the Priests, and haue the charge therof, as Num. 6. 23. o Because he hath restored vs from darknesse to light, we will offer sacrifices and praises vnto him.

frame their liues according to his holy word. 123. Al- so, he sheweth wherein the true seruice of God standeth, that is, when we serue him according to his word, and not after our owne fantasies.

A L E P H.

Blessed are those that are vpright in their way, and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke none iniquity, but walke in his wayes.

4 Thou hast commanded me to keepe thy precepts diligently.

5 O that my wayes were directed to keepe thy statutes!

6 Then should I not bee confounded, when I haue respect vnto all thy commandments.

7 I will praye thee with an vpright heart, when I shall learne the iudgements of thy righteousness.

8 I will keepe thy statutes: forsake mee not ouerlong.

knowledge his imperfection, desiring God to reforme it, that his life may bee conformable to Gods word. d For true religion standeth in seruing God without hypocrisie, e That is, thy precepts, which containe perfect righteousness. f He refuseth not to be tried by tentations, but hee feareth to faint, if God succour not his infirmities in time.

B E T H.

9 Whether with shall a yong man redresse his way: in taking heed thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandments.

11 I haue hid thy promise in my heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

in. c The Prophet doth not boast of his vertues, but setteth forth an example for others to follow Gods word, and leaue wordly vanities.

G I M E L.

17 Be beneficiall vnto thy seruant, that I may liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a stranger vpon earth: hide not thy commandments from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou hast destroyed the proud: cursed are they that doe erre from thy commandment.

what should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contumaciously depart from thy truth.

Here they are not called blessed which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certaine holines, but they whose conuersation is without hypocrisie. b For they are ruled by Gods Spirit, and embrace no doctrine but his, c David ac-

Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word. b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more and more there-

a He sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and minde. b Seeing mans life in this world is but a passage,

P S A L. CXIX.

1 The Prophet exhorteth the children of God to

22 Remoune.

d When the powers of the world gaue false sentence against me, thy word was a guide and counsellor to teach me what to doe, and to comfort me.

22 Remouoe from me shame & contempt : for I haue kept thy testimonies.
23 Princes also did sit, & speake against me : but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delight, and my counsellors.

DALETH.

a That is, it is almost brought to the graue, & with our thy word I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not maintaine vs by his word, our life would drop away like water.
d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will.
e By this he sheweth that we can neither chuse good, cleaue to Gods word, nor runne forward in his way, except hee make our hearts large to receiue his grace, and willing to obey.

25 My soule cleaueth to the dust : quicken me according to thy word.
26 I haue declared thy wates, and thou heardest me : teach me thy statutes.
27 Make me to vnderstand the way of thy precepts, and I will meditate in thy wondrous workes.
28 My soule melteth for heauinesse: raise me vp according vnto thy word.
29 Take from me the way of lying, and grant me graciously thy Law.
30 I haue chosen the way of truth, and thy iudgements haue I layd before me.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandments, when thou shalt enlarge mine heart.

HE.

a He sheweth that he cannot follow on to the end, except God teach him oftentimes, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning al other vices, because that couetousnes is the roote of all euill.
d Meaning, all his fences.
e Let me not fall to thy dishonour, but let mine heart still delight in thy gracious word.
f Giue me strength to continue in thy word euen to the end.

33 Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue me vnderstanding, and I will keepe thy Law: yea, I will keepe it with my whole heart.
35 Direct me in the path of thy commandments : for therein is my delight.
36 Encline mine heart vnto thy testimonies, and not to couetousnes.
37 Turne away mine eyes from regarding vanity, and quicken me in thy way.
38 Stablish thy promise to thy seruant, because he feareth thee.
39 Take away my rebuke that I feare: for thy iudgements are goods.
40 Beholde, I desire thy commandments: quicken me in thy righteousness.

V A V.

a He sheweth that Gods mercy and loue is the first cause of our saluation.
b By trusting in Gods word he assureth himselfe to be able to confute the slanderers of his adversaries.
c They that simply walke after Gods word, haue no lets to entangle them, whereas they that doe contrary, are euer in nets and snares.

41 And let thy louing kindnes come vnto me, O Lord, and thy saluation according to thy promise.
42 So shall I make answer vnto my blasphemers: for I trust in thy word.
43 And take not the word of truth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Law for euer and euer.
45 And I will walke at libertie: for I

seeke thy precepts.

46 I will speake also of thy testimonies before kings, and will not be ashamed.
47 And my delight shall bee in thy commandments, which I haue loued.
48 Mine hands also will I lift vp vnto thy commandments, which I haue loued, and I will meditate in thy statutes.

d He sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of princes.

Z A I N.

49 Remember the promise made to thy seruant, wherein thou hast caused mee to trust.
50 It is my comfort in my trouble: for thy promise hath quickened me.
51 The proud haue had me exceedingly in derision: yet haue I not declined from thy Law.
52 I remembered thy iudgements of old, O Lord, and haue bene comforted.
53 Feare is come vpon me for the wicked, that forsake thy Law.
54 Thy statutes haue bene my songs in the house of my pilgrimage.
55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.
56 This I had because I kept thy precepts.

a Though he feeles Gods hand still to lie vpon him, yet he resteth on his promise, and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods word, and tread his religion vnder foot.
c That is, the examples, whereby thou declarest thy selfe to be Iudge of the

world. d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this life and sorrowfull exile, f Euen when others sleepe, g That is, all these benefits,

C H E T H.

57 O Lord, that art my portion, I haue determined to keepe thy words.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.
59 I haue considered my wayes, and turned my feet into thy testimonies.
60 I made haste, and delayed not to keepe thy commandments.
61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am a companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

a I am perswaded that to keepe thy law is an heritage and great gaine for me.
b He sheweth that none can embrace the word of God, except he consider his owne imperfections and wayes.
c They haue gone about to draw mee into their company.
d Not onely in mutuall consent

but also with ayde and succour. e For the knowledge of Gods word is a singular token of his fauour.

T E T H.

65 O Lord, thou hast dealt graciously with thy seruant according vnto thy word.
66 Teach me good iudgement and knowledge: for I haue beleueed thy commandments.
67 Before I was afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach me thy statutes.
69 The proud haue imagined a lie against mee: but I will keepe thy precepts with my whole heart.

a Having proued by experience that God was true in his promise, he desireth that he would increase in him knowledge and iudgement.
b So Ieremie saith that before the Lord touched him, hee

was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselves.

d Hee confesseth that before he was chastened, hee was rebellious, as man by nature is.

a Because God leaueth not his work, that hee hath begun, he desireth a new grace, that is, that he would continue his mercies.

b When God sheweth his grace toward any, he testifieth to others, that he faileth not them that trust in him.

† *Ebr. in truth.*

c He declareth that when hee felt not Gods mercies, he was as dead.

d That is, bee comforted by mine example. e He sheweth that there can bee no true feare of God without the knowledge of his word.

a Though my strength faile me, yet my soule groaneth and sigheth, resting still in thy word.

b Like a skin-bottle or bladder that is parched in the smoke,

c How long wilt thou afflict thy seruant?

d They haue not onely oppressed me violently, but also

craftily conspired against mee. e Hee assureth himselfe that God wil deliuer him, and destroy such as vnjustly persecute them. f Finding no helpe in earth, he lifteth vp his eyes to heauen.

a Because none should esteeme Gods word, according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable. b Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy truth remaineth constant and vchangeable.

70 Their heart is fat as grease: but my delight is in thy Law.

71 It is good for me that I haue bene afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better vnto me, then thousands of gold and silver.

I O D.

73 Thine hands haue made me and fashioned me: giue me understanding therefore, that I may learne thy Commandements.

74 So they that feare thee, leaving mee, shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted mee justly.

76 I pray thee, that thy mercy may comfort me, according to thy promise vnto thy seruant.

77 Let thy tender mercies come vnto me, that I may liue: for thy Law is my delight.

78 Let the proud bee ashamed: for they haue dealt wickedly, and talley with mee: but I meditate in thy precepts.

79 Let such as feare thee, turne vnto me: and they that know thy testimonies.

80 Let mine heart be bright in thy statutes, that I be not ashamed.

e He sheweth that there can bee no true feare of God without the knowledge of his word.

C A P H.

81 My soule sancteth for thy saluation: yet I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a bottle in the smoke, yet doe I not forget thy statutes.

84 How many are the dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue digged pits for me: which is not after thy law.

86 All thy commandements are true: they persecute me falsly: helpe me.

87 They haue almost consumed me vpon the earth: but I forsooke not thy precepts.

88 Quicken mee according to thy louing kindness: so shall I keepe the testimonie of thy mouth.

e Hee assureth himselfe that God wil deliuer him, and destroy such as vnjustly persecute them. f Finding no helpe in earth, he lifteth vp his eyes to heauen.

L A M E D.

89 O Lord, thy word endureth for euer in heauen.

90 Thy truth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They continue euen to this day by thine ordinances: for all are thy seruants.

b Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy truth remaineth constant and vchangeable.

92 Except thy Law had bin my delight, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am thine, saue mee: for I haue sought thy precepts.

95 The wicked haue waited for mee to destroy me: but I will consider thy testimonies.

96 I haue seene an end of all perfection: but thy commandment is exceeding large.

in earth, but it hath an end: onely Gods word lasteth for euer.

M E M.

97 O how loue I thy Law: it is my meditation continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more understanding then all my teachers: for thy testimonies are my meditation.

100 I understood more then the ancient, because I kept thy precepts.

101 I haue refrained my feet from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for thou didst teach me.

103 How sweete are thy promises vnto my mouth: yea, more then hony vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

selues we can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then hony.

N V N.

105 Thy word is a lanterne vnto my feet, and a light vnto my path.

106 I haue sowne and will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the free offerings of my mouth, and teach mee thy iudgements.

109 My soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laid a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an heritage for euer: for they are the toy of mine heart.

112 I haue appll'd mine heart to fulfill thy statutes alway, euen vnto the end.

the values of the lips, Chap. 14. vers. 3. d That is, I am in continuall danger of my life. e I esteemed no worldly things, but made thy word mine inheritance.

S A M E C H.

113 I hate vaine inventions: but thy Law doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 Away from mee, ye wicked: for I will keepe the commandements of my God.

and of others. b And hinder me not to keepe the law of the Lord.

c He proueth by effect, that he is Gods childe, because he seeketh to vnderstand his word.

d There is nothing so perfect

for euer.

for euer.

a He sheweth that we cannot loue Gods word,

except we exercise our selues therein and practise it.

b Whosoever doeth submit himselfe onely to Gods word,

shall not onely be safe against the practises of his enemies, but

also learne more wisdom, then they that profess it, and are men of experience.

c So then of our

inwardly instruct

we are but dark-

ness, and cannot see except we be

lightened with Gods word.

b So all the faithful ought to

bindeth themselves to God by a

solemne oath and promise to

shure vp their zeale to embrace

Gods word.

c That is, my prayers and thanksgiuings, which sacrifice Hosesa calleth.

a Whosoever will embrace Gods

word aright, must abhorre all

fantasies and imaginations

both of himselfe and of the Lord.

c Hee desireth Gods continual assistance, lest he should faint in this race, which he had begun.
d The craftie practises of them that contemne thy Law, shall be brought to nought.
e Which infected thy people, as dross doeth the mettall.
f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.

116 Stablish mee according to thy promise, that I may liue, and disappoint me not of mine hope.

117 Stay thou me, and I shall be safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their deceit is vaine.

119 Thou hast taken away all the wicked of the earth like dross: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraid of thy iudgements.

A I N.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 Answer for thy seruauit in that which is good, and let not the proud oppress me.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy seruauit according to thy mercy, and teach me thy statutes.

125 I am thy seruauit: graunt mee therefore vnderstanding, that I may know thy testimonies.

126 It is time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy Commandments aboue gold, yea, aboue most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false wayes.

P E.

129 Thy testimonies are wonderfull: therefore doeth my soule keepe them.

130 The entrance into thy words sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and panted, because I loued thy commandments.

132 Looke vpon me, and be mercifull vnto me, as thou viest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruauit, and reach me thy statutes.

136 Mine eyes gush out with riuers of water, because they keepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commanded iustice by thy testimonies and truth especially.

139 My zeale hath euen consumed me, because mine enemies haue forgotten thy words.

a We cannot confesse God to be righteous, except we liue vprightly and truly as hee hath commanded.
Psal. 69. 9.
Iohn 3. 17.

140 Thy word is proued most pure, and thy seruauit loueth it.

141 I am small and despised: yet doe I not forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy Law is truth.

143 Trouble and anguish are come vpon mee: yet are thy commandments my delight.

144 The righteousness of thy testimonies is everlasting: graunt me vnderstanding, and I shall liue.

K O P H.

145 I haue cryed with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I prevented the morning light, and cryed: for I waited on thy word.

148 Mine eyes prevent the night watches to meditate in thy word.

149 Heare my voyce according to thy loving kindness: O Lord, quicken me, according to thy iudgement.

150 They draw neerer, they follow after: smaller, and are farre from thy Law.

151 Thou art neerer, O Lord: for all thy commandments are true.

152 I haue known long since by thy testimonies, that thou hast established them for euer.

d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

R E S H.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my cause, O deliuer me: quicken me according vnto thy word.

155 Saluation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy iudgements.

157 My persecuters and mine oppressours are many, yet doe I not swaue from thy testimonies.

158 I saw the transgressours and was grieved, because they kept not thy word.

159 Consider, O Lord, how I loue thy precepts: quicken mee according to thy loving kindness.

160 The beginning of thy word is truth, and all the iudgements of thy righteousness endure for euer.

signe of our adoption, when we loue the Law of God. e Since thou first promisedst, euen to the end all thy sayings are true.

S C H I N.

161 Princes haue persecuted me with our cause, but mine heart stood in awe of thy word.

162 I reioyce at thy word, as one that findeth a great treasure.

163 I hate falsehood and abhorre it, but thy law doe I loue.

164 Seven times a day doe I praise thee, because of thy righteous iudgements.

165 They

b Golde hath need to be fined, but thy word is perfection it self.
c This is the true trial, to praise God in aduersity.
d So that the life of man without the knowledge of God, is death.

a He sheweth that all his afflictions & whole heart were bent to Godward for to haue helpe in his dangers.
b He was more earnest in the studie of Gods word, then they that kept the watch, were in their charge.
c Or, custome.
d He sheweth the nature of the wicked to be to persecute against their conscience.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.
c My zeale consumed me when I saw their malice & contempt of thy glory.
d It is a sure

a The threatenings & persecutions of princes could not cause me to shrink to confesse thee, whom I more feare then men.
b That is, often & sundry times.

c For their conscience assureth them that they please thee, whereas they that love not thee, haue the contrary.

d Hee sheweth that we must first haue faith before we can worke and please God.

e I had no respect of men, but set thee alwayes before my eyes, as the Iudge of my doings.

165 They that loue thy Law, shall haue great prosperitie, and they shall haue none hurt.

166 Lord, I haue trusted in thy saluati- on, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testi- monies: for all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding, according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promise.

171 My lips shall speake praise, when thou shalt taught me thy statutes.

172 My tongue shall increase of thy word: for all thy commandements are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delight.

175 Let my soule liue, and it shall praise thee, and thy Iudgements shall helpe mee.

176 I haue gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

a As thou hast promised to be the schoolema- ster vnto all them that depend vpon thee.

b The word signifieth to powre forth continu- ally.

c All his prayer and desire is, to profit in the word of God.

d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.

e Being chased too and fro by mine enemies, and hauing no place to rest in.

f Hee sheweth that we must first haue faith before we can worke and please God.

g I had no respect of men, but set thee alwayes before my eyes, as the Iudge of my doings.

h As thou hast promised to be the schoolema- ster vnto all them that depend vpon thee.

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y That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.

z Being chased too and fro by mine enemies, and hauing no place to rest in.

P S A L. CXX.

1 The prayer of David being vexed by the false reports of Sauls flatterers. 5 And therefore hee lamenteth his long abode among these infidels. 7 Who were giuento all kind of wickednes and contention.

A Song of degrees.

I Called vnto the Lord in my trouble, and he heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bring vnto thee? or what doeth it analle thee?

4 It is as the sharpe arrowes of a mighty man, and as the coles of fustier.

5 What is to me that I remaine in Deshech, and dwell in the tents of Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke peace, and when I speake thereof, they are bent to warre.

a That is, of lifting vp the tune and rising in singing.

b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euill for well doing.

c He assured him- self y God would turne their craft to their owne destruction.

d Hee sheweth that there is nothing so sharp to pearce, nor so hot to let on fire as a slanderous tongue.

e These were people of Arabia, which came of Isapher, Gen. 10. 2.

f That is, of the Ishmaelites.

g Hee declareth what he meaneth by Meshech, & Kedar: to wit, the Israelites which had degenerated from their godly fathers, and hated and contended against the faithfull.

h Hee sheweth that there is nothing so sharp to pearce, nor so hot to let on fire as a slanderous tongue.

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o Hee declareth what he meaneth by Meshech, & Kedar: to wit, the Israelites which had degenerated from their godly fathers, and hated and contended against the faithfull.

P S A L. CXXI.

1 This Psalm teacheth that the faithfull ought only to looke for helpe at God, 7 who onely doeth main- taine, preserve, and prosper his Church.

A Song of degrees.

I will lift vp mine eyes vnto the mount- taines, from whence mine helpe shall come.

2 Mine helpe cometh from the Lord, which hath made the heauen and the earth.

3 He will not suffer thy foot to slip: for he that keepeth thee will not slumber.

4 Behold, hee that keepeth Israel: will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The Sunne shall not smite thee by day, nor the Moone by night.

7 The Lord shall preserve thee from all euill: he shall keepe thy soule.

8 The Lord shall preserve thy going out, and thy coming in, from henceforth, and for euer.

9 Neither heate nor colde, nor any incommo- ditie shall bee able to destroy Gods Church: albeit for a time they may molest it.

d Whatsoeuer thou doest enterprise, shall haue good successe.

P S A L. CXXII.

1 David reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his arke in Zion.

5 For the which he giueth thanks, 8 and prayeth for the prosperitie of the Church.

A Song of degrees, or Psalm of David.

I Reioyced, when they said to mee, Wee will goe into the house of the Lord.

2 Our feet shall stand in thy gates, O Ierusalem.

3 Ierusalem is builded as a citie that is compact together in it selfe:

4 Whereunto the Tribes, euen the Tribes of the Lord goe by, according to the testimony to Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgment, euen the thrones of the house of David.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy walles, and prosperitie within thy palaces.

8 For my brethren and neighbors sakes I will wish thee now prosperitie.

9 Because of the house of the Lord our God, I will procure thy wealth.

10 Gods Couenant shall come and pray there.

e In whole house God placed the throne of Iustice, and made it a figure of Christes kingdome.

f The fauour of God prosper thee both within and without.

g Not onely for mine owne sake, but for all the faithfull.

P S A L. CXXIII.

1 A prayer of the faithfull, which were afflicted ei- ther in Babylon, or vnder Antiochus by the wicked worldlings and contemptors of God.

A Song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistress: so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 He compareth the condition of the godly to seruants that are destitute of all helpe, assuring, that when all other helps faile, God is euer at hand, & like himselfe.

4 Hee sheweth that the faithfull ought only to looke for helpe at God, 7 who onely doeth main- taine, preserve, and prosper his Church.

5 For the which he giueth thanks, 8 and prayeth for the prosperitie of the Church.

6 Hee declareth what he meaneth by Meshech, & Kedar: to wit, the Israelites which had degenerated from their godly fathers, and hated and contended against the faithfull.

7 Hee sheweth that there is nothing so sharp to pearce, nor so hot to let on fire as a slanderous tongue.

8 These were people of Arabia, which came of Isapher, Gen. 10. 2.

9 That is, of the Ishmaelites.

10 Hee declareth what he meaneth by Meshech, & Kedar: to wit, the Israelites which had degenerated from their godly fathers, and hated and contended against the faithfull.

Or, about the mountains: meaning, that there is nothing so high in this world, wherein hee can trust but onely in God.

a He accuseth mans ingrati- tude, which can not depend on Gods power.

b He sheweth that Gods proui- dence not onely watcheth ouer his Church in general, but also ouer euery mem- ber thereof.

c Neither heate nor colde, nor any incommo- ditie shall bee able to destroy Gods Church: albeit for a time they may molest it.

d Whatsoeuer thou doest enterprise, shall haue good successe.

e In whole house God placed the throne of Iustice, and made it a figure of Christes kingdome.

f The fauour of God prosper thee both within and without.

g Not onely for mine owne sake, but for all the faithfull.

h Hee sheweth that the faithfull ought only to looke for helpe at God, 7 who onely doeth main- taine, preserve, and prosper his Church.

i For the which he giueth thanks, 8 and prayeth for the prosperitie of the Church.

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x These were people of Arabia, which came of Isapher, Gen. 10. 2.

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ab These were people of Arabia, which came of Isapher, Gen. 10. 2.

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ae Hee sheweth that there is nothing so sharp to pearce, nor so hot to let on fire as a slanderous tongue.

af These were people of Arabia, which came of Isapher, Gen. 10. 2.

ag That is, of the Ishmaelites.

ah Hee declareth what he meaneth by Meshech, & Kedar: to wit, the Israelites which had degenerated from their godly fathers, and hated and contended against the faithfull.

ai Hee sheweth that there is nothing so sharp to pearce, nor so hot to let on fire as a slanderous tongue.

aj These were people of Arabia, which came of Isapher, Gen. 10. 2.

ak That is, of the Ishmaelites.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scorning of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we haue suffered too much contempt.
4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulness of the proud.

PSAL. CXXIII.

1 The people of God escaping a great perill, doe acknowledge themselves to be deliuered, not by their own force, but by the power of God. 4 They declare the greatness of the perill, 6 and praise the Name of God.
A long of degrees, or Psalme of Dauid.

a Hee sheweth that God was ready to helpe at need, and that there was none other way to be saued, but by his onely meane.
b So vnablen were we to resist.
c He vseth most proper similitudes to expresse the great danger that the Church was in, & out of the which God miraculously deliuered them. d against the faithfull,

I If the Lord had not bene on our side, when men rose vp against vs,
2 If the Lord had not bene on our side, when men rose vp against vs,
3 They had then swallowed vs vp quick, when their wrath was kindled against vs:
4 Then the waters had drowned vs: and the streame had gone ouer our soule:
5 Then had the swelling waters gone ouer our soule.
6 Praised bee the Lord, which hath not giuen vs as a pray vnto their teeth.
7 Our soule is escaped, euen as a bird out of the snare of the fowlers: the snare is broken, and we are deliuered.
8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 and desireth their wealth, 5 and the destruction of the wicked.

A long of degrees.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods providence.
b Though God suffer his to bee vnder the crosse, lest they should imbrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope. c He desireth God to purge his Church from hypocrites, and such as haue no zeale of the truth.

They that truit in the Lord, shall bee as mount Zion, which cannot be remoued, but remaineth for euer.
2 As the mountaines are about Ierusalem: so is the Lord about his people from henceforth, and for euer.
3 For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednesse.
4 Doe well, O Lord, vnto those that bee good, and true in their hearts.
5 But these that tume aside by their crooked wayes, them shall the Lord lead with the workers of iniquitie: but peace shall be vpon Israel.

PSAL. CXXVI.

1 This Psalm was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull, after the fuentie yeeres captiuitie foretold by Ieremy, Chap. 25. 12. and 29. 10.

A long of degrees, or Psalme of Dauid.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

When the Lord brought againe the captiuitie of Zion, we were like them that dreame.

2 Then was our mouth filled with laughter, and our tongue with joy: then said they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the riuers in the South.

They that sowe in teares, shall reape in joy.

6 They went weeping, and caried precious seed: but they shall returne with joy, and bring their sheaues.

d It is no more impossible to God to deliuer his people, then to cause the riuers to run in the wilderness and barren places. e That is, seed which was scarce and deare: meaning, that they which trusted in gods promise to returne, had their desire.

PSAL. CXXVII.

1 Hee sheweth that the whole estate of the world, both domestick and politick standeth by Gods meere providence and blessing: 3 And that to haue children well nurtured, is a speciall grace and gift of God.

A long of degrees, or Psalme of Salomon.

Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the citie, the keeper watcheth in vaine.

2 It is in vaine for you to rise early, and to lie downe late and eate the bread of sorrow: but hee will surely giue rest to his beloued.

3 Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward.

4 As are the arrowes in the hand of the strong man: so are the children of pouer.

5 Blessed is the man, that hath his quiver full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

griefe of mind. e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indured with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shall be able to stop their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A long of degrees.

Blessed is every one that feareth the Lord, and walketh in his wayes.

2 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall bee well with thee.

3 Thy wife shall be as the fruitfull vine on the sides of thine house, & thy children like the olive plants round about thy table.

4 For surely thus shall the man be blessed that feareth the Lord.

5 The Lord out of Zion shall blisse thee,

b He sheweth how the godly ought to reioyce when God gathereth his Church, or deliuereth it.
c If the infidels confesse Gods wonderfull work, the faithfull can neuer shew themselves sufficiently thankfull.

a That is, gouerne & dispose all things pertaining to the family.
b The publike estate of the common wealth.
c Which watch and ward, and are also Magistrates and rulers of the citie.
d Either that which is gotten by hard labour, or eaten with

a God approueth not our life, except it be reformed according to his word.
b The world esteemeth them happy, which liue in wealth and idleness, but the holy Ghost approueth them best, that liue of the meane profite of their labours.
c Because Gods fauor appeareth in none outward thing more then in increase of children, he promisseth to enrich the faithfull with this gift.
g Because of the spirituall blessing which God hath made to his Church, these temporall things shall be granted.

e For except God blessed his Church publickly, this priuate blessing were nothing.

and thou shalt see the wealth of • Ierusalem all the dayes of thy life.

6 Pea, thou shalt see thy childrens children, and peace vpon Israel.

P S A L. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted: 4 For by the righteous Lord it shall be deliuered, 6 and the enemies for all their glorious form, shall suddenly be destroyed.

¶ A song of degrees.

a The Church now afflicted ought to remember how her condition hath euer bene such from the beginning to be molested most grievously by the wicked: yet in time it hath euer bene deliuered. b Because God is righteous, he cannot but plague his aduersaries, and deliuer his as oxen out of the plow.

They haue oft times afflicted mee from my youth (may • Israel now say.)

2 They haue oftentimes afflicted mee from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrows.

4 But the righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 They shall be as the grasse on the house toppes, which withereth afore it cometh forth:

7 Whereof the mower filleth not his hand, neither the gleaner his lap.

8 Neither they which goe by, say, The blessing of the Lord bee vpon you, or, Bless you in the name of the Lord.

c The enemies that lift themselves most hie, and as it were, approach neere to the sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish, and none shall passe for them.

P S A L. CXXX.

1 The people of God from their bottomlesse miseries doe cry vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercy.

¶ A song of degrees.

a Being in great distresse & sorrow. b He declareth y we cannot be iust before God but by forgiveness of sinnes. c Because of nature thou art mercifull therefore the faithfull reuerence thee. d He sheweth to whom the mercy of God doth appertaine: to Israel, that is, to the Church and not to the reprobate.

Of the deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voice: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, who shall stand?

4 But mercy is with thee, that thou mayest be feared.

5 I haue waited on the Lord, my soule hath waited, & I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel wait on the Lord: for with the Lord is • mercede, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

P S A L. CXXXI.

1 Dauid charged with ambition and greedie desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they shall doe.

¶ A song of degrees, or Psalme of Dauid.

a He setteth forth his great humilitie as an example to all rulers and gouernours. b Which pisse the measure & limits of his vocation.

Lord, mine heart is not haucie, neither are mine eyes loftie, neither haue I walked in great matters and hid from me.

2 Surely I haue behaued my selfe like one weaned from his mother, and kept silence: I am in my selfe as one that is • weaned.

c He was void of ambition and wicked desires.

3 Let Israel waite on the Lord from henceforth and for euer.

P S A L. CXXXII.

1 The faithfull grounding on Gods promise made vnto Dauid, desire that hee would establish the same, both as touching his posteritie and the building of the Temple, so pray there as was foretold. Dent. 17. 5.

¶ A song of degrees.

Lord remember Dauid with all his affliction.

2 Who swaue vnto the Lord, and bowed vnto the mighty God of Iacob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet, or bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,

5 Untill I find out a place for the Lord, an habitation for the mighty God of Iacob.

6 Lo, we heard of it in • Ephraim, and found it in the fields of the forest.

7 Wee will enter into his Tabernacles, and worship before his footstool.

8 Arise, O Lord, to come into thy rest, thou and the arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saints reioyce.

10 For thy • seruants Dauids sake refuse not the face of thine Anointed.

11 The Lord hath sworne in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy body will I sit vpon thy throne.

12 If thy sonnes keepe my covenant, and my Testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for euer.

13 For the Lord hath chosen Zion, and isured to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a • delight therein.

15 I will surely blisse her victuals, and will satissie her poore with bread,

16 And will clothe her priests with • salvation, and her Saints shall shout for joy.

17 There will I make the • house of Dauid to bud: for I haue ordeined a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

lem, because that after ward his Arke should remoue to none other place. f Let the effect of thy grace both appeare in the Priests, and in the people. g As thou first madest promise to Dauid, so continue it to his posterity, that whatsoever they shall aske for their people, it may be granted. h Because this cannot bee accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blisse it, declaring before, that it was barren. k That is, with my protection, whereby they shall bee safe. l Though his force for a time seemed to be broken, yet he promiseth to restore it.

P S A L. CXXXIII.

1 This Psalme containeth the commendation of brotherly amitie among the seruants of God.

¶ A song of degrees, or Psalme of Dauid.

Behold, how good and how comely a thing it is, brethren to dwell euery one together,

a That is, with how great difficultie he came to the kingdome, and with how great zeale and care he went about to build thy Temple. b Because the chiefe charge of the king was to set forth Gods glory, he neweth, that he could take no rest, neither would go about any worldly thing, were it neuer so necessary, before he had executed his office.

c That is, the Arke, which was a signe of Gods preience. d The common bruite was, that the Arke should remaine in Ephraim: that is, in Beth-lehem a plentiful place: but after, we perceived that thou wouldst place it in Ierusalem, which was barren as a Forrest, and compassed about onely with hills.

e That is, Ierusalem.

What God did for Israel.

a Because the greatest part were against Dauid, though some fauoured him, yet when he was established king, at length they ioyned altogether like brethren, and therefore he sheweth by these similitudes the commo-
ditie of brotherly loue. **b** The ointment was a figure of the graces, which come from Christ the head vnto his Church. **c** By Hermon and Zion hee meaneth the plentiful countrey about Ierusalem. **d** Where there is such concord.

a together.

2 It is like to the precious ointment vpon the head, that runneth downe vpon the beard, euen vnto Arons beard, which went downe on the border of his garments:

3 And as the dew of Hermon, which falleth vpon the mountaines of Zion: for there the Lord appointed the blessing, and life for euer.

PSAL. CXXXIII.

a He exhorteth the Leuites, watching in the Temple, to praise the Lord.

a A song of degrees.

Behold, praise ye the Lord, all ye seruants of the Lord, ye that by night stand in the house of the Lord.

2 Lift up your hands to the Sanctuarie, and praise the Lord.

3 The Lord that hath made heauen and earth, bleste thee out of Zion.

a Ye that are Leuites and chiefly appointed to this office. **b** For their charge was not onely to keep the Temple, but to pray there, and to giue God thanks. **c** And therefore hath all power, bleste thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and bleste the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what state soeuer they be, to praise God for his marvellous workes, **12** and especially for his graces toward his people, wherein he hath declared his maiestie, **15** to the confusion of all idolaters, and their idoles.

a Praise ye the Lord.

Praise the name of the Lord: ye seruants of the Lord, praise him.

2 Praise that stand in the house of the Lord, and in the courts of the house of our God.

3 Praise ye the Lord: for the Lord is good: sing praises vnto his name: for it is a comely thing.

4 For the Lord hath chosen Iacob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that did hee in heauen and in earth, in the sea, and in all the depths.

7 Hee bringeth vp the cloudes from the endes of the earth, and maketh the lightnings with the raine: he draweth forth the wind out of his treasures.

8 Hee smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 Hee smote many nations, and slew mighty kings:

11 As Sihon king of the Amozites, and Og king of Basan, and all the kingdomes of Canaan:

12 And gaue their land for an inheritance,

a Yee Leuites that are in his Sanctuary. **b** Meaning, the people: for the people and Leuites had their course, which were places of the Temple-separate. **c** That is, hath freely loued the posterity of Abraham. **d** He ioyneth Gods power with his will, to the intent that wee should not separate them: and hereby he willett Gods power on his power, which he confirmeth by examples. **Ier. 10. 13.**

Exod. 13. 29. Num. 31. 24. 34. **e** He sheweth what fruit the godly conceiue of Gods power, whereby they see how hee destroyeth his enemies, and deliuereth his people.

Psalmes.

Idoles and their makers.

tance, euen an inheritance vnto Israel his people.

13 Thy name, O Lord endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will iudge his people, and be pacified toward his seruants.

15 The idoles of the heathen are siluer and gold, euen the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them are like vnto them: so are all that trust in them.

19 Praise the Lord ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

a A most earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalltie.

Praise ye the Lord, because he is good: for his mercy endureth for euer.

2 Praise ye the God of gods: for his mercy endureth for euer.

3 Praise ye the Lord of lordes: for his mercy endureth for euer.

4 Which only doeth great wonders: for his mercy endureth for euer.

5 Which by his wisdom made the heauens: for his mercy endureth for euer.

6 Which hath stretched out the earth vpon the waters: for his mercy endureth for euer.

7 Which made great lights: for his mercy endureth for euer.

8 As the Sunne to rule the day: for his mercy endureth for euer.

9 The moone and starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: (for his mercy endureth for euer.)

11 And brought out Israel from among them: (for his mercy endureth for euer.)

12 With a mightie hand and stretched out arme: for his mercy endureth for euer.

13 Which diuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to passe thozow the mides of it: for his mercie endureth for euer.

15 And ouerthrew Pharaoh and his host in the red Sea: for his mercy endureth for euer.

16 Which led his people thozow the wilderness: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 And slew mighty kings: for his mercie endureth for euer.

19 And slew the King of the Amorites: for his mercie endureth for euer.

20 And slew the King of the Canaanites: for his mercie endureth for euer.

21 And slew the King of the Hittites: for his mercie endureth for euer.

22 And slew the King of the Iugos: for his mercie endureth for euer.

23 And slew the King of the Amorites: for his mercie endureth for euer.

24 And slew the King of the Canaanites: for his mercie endureth for euer.

25 And slew the King of the Hittites: for his mercie endureth for euer.

That is, gouerne & defend his people. **By shewing** what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that idoles haue neither power nor life: and that their deliuerance came not by idoles, but by the mightie power of God, reade **Psalm. 115. ver. 4.**

a By this repetition he sheweth that the least of Gods benefits binde vs to thanksgiving: but chiefly his mercy which is principally declared towards his Church. **b** This was a common kinde of thanksgiving, which the whole people vsed, when they had receiue any benefit of God, as **2. Chro. 7. 6** and **20. 21.** meaning, that God was not onely mercifull to their fathers, but also continued the same to their posteritie. **c** Gods mercifull providence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies. **d** In doing such a worke as was neuer done before, nor that any other could do. **e** Where for the space of forty yeres he shewed infinite and most strange wonders. **f** Declaring thereby that no power nor authoritie was so deare vnto him, as the loue of his Church.

g In our greatest affliction & tribulation, when we looked for nothing lesse then to haue had any succour. h Seeing God prouideth euen for the beasts: much more hath he care ouer his. i Seeing that all ages haue had most plain testimonies of Gods benefites.

19 As when king of the Amayites: for his mercie endureth for euer:
20 And Oge king of Basan: for his mercie endureth for euer:
21 And gave their land for an heritage: for his mercie endureth for euer:
22 Euen an heritage vnto Israel his seruant: for his mercie endureth for euer.
23 Which remembred vs in our base estate: for his mercie endureth for euer:
24 And hath rescued vs from our oppressours: for his mercie endureth for euer.
25 Which giueth food to all flesh: for his mercie endureth for euer.
26 Praise ye the God of heauen: for his mercie endureth for euer.

P S A L. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, lined in great anguish and sorrow of heart: the which grieue the Caldeans did so little pity, 3 that they rather increased the same daily with taunts, reproches and blasphemies against God, 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 and moued by the spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

a That is, we abode a long time: and albeit the country was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God, b To wit of that country, c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God, d Albeit the faithfull are touched with their particular griefs, yet the common sorrow of the Church is most grievous vnto them, and is such as they cannot but remember and lament, e The decay of Gods religion in their conuery was so grievous, that no ioy could make them glad, except it were restored, f According as Ezekiel, 15. 13. and Ier. 49. 7. verse prophesied: & Obadiah ver. 10. sheweth that the Edomites, which came of Esau conspired with the Babylonians against their brethren and kinsfolke, g When thou diddest visite Ierusalem, h He alludeth to Esaias prophesie, chap. 13 & 16. verse promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

P S A L. CXXXVIII.

1 David with great courage praisheth the goodness of God toward him, the which is so great, 4 that it is known to forraigne princes, who shall praise the Lord together with him, 6 And he is assured to haue like comfort of God in time following, as hee hath had heretofore.

A Psalm of David.

I will praise thee with my whole heart: euen before the gods will I praise thee.
2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindnesse and for thy truth: for thou hast magnified thy Name about all things by thy word.
3 When I called, then thou heardest me, and hast increased strength in my soule.
4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.
5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.
6 For the Lord is high: yet he beholdereth the lowly, but the proude he knoweth to be farre off.

7 Though I walke in the middes of trouble, yet wilt thou reuile me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue mee.

8 The Lord will performe his worke to- ward me: O Lord, thy mercie endureth for euer: for sake not the workes of thine hands.

mes. e Distance of place cannot hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord, which hath begunne his worke in me, will continue his grace to the ende.

P S A L. CXXXIX.

1 David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, 13 Which he confirmeth by the creation of man, 14 After declaring his zeale and feare of God he protesteth to be enemie to all them that contemne God.

To him that excelleth. A Psalm of David.

O Lord, thou hast tried me, & knowen me.
2 Thou knowest my sitting and my rising: thou understandest my thought as farre off.

3 Thou compasses my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my tongue, but loe, thou knowest it wholly, O Lord.

5 Thou holdest me strait behind and before, and layest thine hand vpon me.

6 Thy knowledge is too wonderfull for me: it is so hie, that I cannot attaine vnto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the uttermost parts of the sea:

10 Perchether shall thine hand lead me, and thy right hand hold me.

11 If I say, Per the darkenesse shall hide me, euen the night shall be light about me.

12 Yea, the darkenesse hideth not from thee: but the night sheweth as the day: the darkenesse and light are both alike.

me, that I can escape by no meanes from thee. g Though darkenesse bee an hinderance to mans sight, yet it serueth thine eyes as well as the light.

a Euen in the presence of Angels, and of them that haue authority among men, b Both Temple and ceremoniall seruice at Christs comming were abolished: so that now God will be worshipped only in spirit & truth John 4. 23. c Thou hast strengthened me against mine outward and inward enemies.

d All the world shall confesse that thou hast wonderfully preferred me, and performed thy promises.

e Distance of place cannot hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre off.

f Though mine enemies rage neuer so much, yet the Lord, which hath begunne his worke in me, will continue his grace to the ende.

g Though darkenesse bee an hinderance to mans sight, yet it serueth thine eyes as well as the light.

h He confesseth that neither our actions, though his or any part of our life can be hid from God, though he seeme to be farre off.

i So they are evidently knowne to thee.

j Thou knowest my meaning before I speake.

k Thou so guidest me with thine hand, that I can turne no way but where thou appointest me.

l From thy power and knowledge.

m Thy power doth to hold me.

n Though darkenesse bee an hinderance to mans sight, yet it serueth thine eyes as well as the light.

o Thou knowest my sitting and my rising: thou understandest my thought as farre off.

p Thou compasses my pathes, and my lying downe, and art accustomed to all my wayes.

q For there is not a word in my tongue, but loe, thou knowest it wholly, O Lord.

r Thou holdest me strait behind and before, and layest thine hand vpon me.

s Thy knowledge is too wonderfull for me: it is so hie, that I cannot attaine vnto it.

t Whither shall I go from thy spirit? or whither shall I flee from thy presence?

u If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

v Let me take the wings of the morning, and dwell in the uttermost parts of the sea:

w Perchether shall thine hand lead me, and thy right hand hold me.

x If I say, Per the darkenesse shall hide me, euen the night shall be light about me.

y Yea, the darkenesse hideth not from thee: but the night sheweth as the day: the darkenesse and light are both alike.

z me, that I can escape by no meanes from thee.

aa Though darkenesse bee an hinderance to mans sight, yet it serueth thine eyes as well as the light.

ab Both Temple and ceremoniall seruice at Christs comming were abolished: so that now God will be worshipped only in spirit & truth John 4. 23.

ac Thou hast strengthened me against mine outward and inward enemies.

ad All the world shall confesse that thou hast wonderfully preferred me, and performed thy promises.

ae Distance of place cannot hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre off.

af Though mine enemies rage neuer so much, yet the Lord, which hath begunne his worke in me, will continue his grace to the ende.

Dauids hatred to Gods enemies.

h Thou hast made mee in all parts, and therefore must needs know me.

i Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mightie power. k That is, in my mothers wombe: which hee compareth to the inward parts of the earth.

l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me. m How ought wee to esteeme the excellent declaration of thy wisdom in the creation of man! for ever.

n I continually see new occasions to meditate in thy wisdom and to praise thee. o He teacheth vs boldly to contemne all the hatred of the wicked and friendship of the world, when they would let vs to serue God sincerely. p Or any heinous way or rebellious: meaning that though hee were subiect to sinne, yet was he not giuen to wickednesse, and to prouoke God by rebellion. q That is, continue thy fauour to wards me to the end.

13 For thou hast possessed my reines: thou hast couered mee in my mothers wombe.

14 I will praise thee, for I am fearefully and wonderously made: marueilous are thy workes, and my soule knoweth it well.

15 My bones are not hidde from thee, though I was made in a secret place, and fashioned beneath in the earth.

16 Thine eyes did see mee, when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How deare therefore are thy thoughts vnto me, O God: how great is the summe of them!

18 If I should count them, they are more then the sand: when I wake, I am still with thee.

19 Oh that thou wouldest say, O God, the wicked and bloodie men, to whom I say, Departe from me:

20 Which speake wickedly of thee, and being thine enemies are lifted vp in uaine.

21 Doe not I hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise up against thee?

22 I hate them with an vnfeigned hatred, as they were mine vtter enemies.

23 Telle mee, O God, and know mine heart: proue me and know my thoughts,

24 And consider if there be any way of wickednesse in me, and lead me in the way of truth.

PSAL. CXL.

1 David complaineth of the cruelty, falsehood and iniuries of his enemies. 8 Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore hee prouoketh the iust to praise the Lord, & to assure themselves of his mission.

To him that excelleth. A Psalm of Dauid.

Deliver me, O Lord, from the cruell man:

2 Which imagine euill things in their heart, and make warre continually.

3 They haue sharpened their tongues like a serpent: adders poison is vnder their lips. Selah.

4 Keepe mee, O Lord, from the hands of the wicked: proue mee from the cruell man, which purposeth to cause my steppes to slide.

5 The proude haue layde a snare for mee, and spread a net with cords in my pathway, and set gennes for me. Selah.

6 Therefore I said vnto the Lord, Thou

d He declareth what is the remedie of the godly, when they are oppressed by the worldlings,

a Which persecuteth me of malice and without cause.

b That is, by their false calulations and lies, they kindle the hatred of the wicked against mee.

c Hee sheweth what weapons the wicked vse, when power and force faile them.

Psalmes.

art my God: heart, O Lord, the voyce of my prayers.

7 O Lord God the strength of my saluation, thou hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord, performe not his wicked thought, lest they be proud. Selah.

9 As for the chiefe of them, that compass me about, let the mischief of their own lips come vpon them.

10 Let coales fall vpon them: let him cast them into the fire, and into the deepe pits that they rise not.

11 For the backbiter shall not be established vpon the earth: euill shall hunt the cruell man to destruction.

12 I know that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy name, & the iust shall dwell in thy presence.

there was no hope of repentance in them. i Gods plague shall ligh vpon him in such sort, that hee shall not escape. k That is, shall be defended and preferred by thy fatherly prouidence and care.

PSAL. CXLI.

1 David being grievously persecuted vnder Saul, onely flieth vnto God to haue succour. 3 desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

A Psalm of Dauid.

O Lord, I call vpon thee, haile thee vnto mee: heare my voyce, when I cry vnto thee.

2 Let my prayer be directed in thy sight as incense, and the lifting up of mine hands as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked works with men that worke iniquitie: and let me not eate of their delicacies.

5 Let the righteous smite me: for that is a benefite: and let him reprove me, and it shall be a precious oyle, that shall not breake mine head: for within a while I shall euen pray in their miseries.

6 When their iudges shall be cast downe in stony places, they shall heare my words, for they are sweet.

7 Our bones lie scattered at the graues mouth, as he that beweth wood, or diggerth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe mee from the snare, which they haue layd for mee, and from the gennes of the workers of iniquitie.

10 Let the wicked fall into his nets to gether, whiles I escape.

f By patience I shall see the wicked so sharply handled, that I shall for pity pray for them. g The people which followed their wicked rulers in persecuting the Prophet, shall repent & turne to God, when they see their wicked rulers punished. h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 1. Cor. 1. 9. 10. i Into Gods nets, whereby he catcheth the wicked in their owne malice. k So that none of them escape.

PSAL.

Prayers against the wicked.

e Hee calleth to God with liuely faith, being assured of his mercies, because hee had before time proued that God helped him euer in his dangers. f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked.

g It seemeth that hee alludeth to Saul.

h To wit, God: for Dauid saw that they were reprobate, & that Gods plague shall

Hee sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule. b Hee meaneth his earnest zeale and gesture, which he vsed in prayer alluding to the sacrifices, which were by Gods commandement offered in the old Law.

c Hee desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.

d Let not their prosperity allure me to be wicked as they are.

e He could abide all corrections that came of a louing heart.

PSAL. CXLII.

1 The Prophet neither affrighted with feare, nor carried away with anger, nor forced by desperation, would kill Saul, but with a quiet minde directed his earnest prayer to God, who did preferre him.

2 A psalme of David to giue instruction, and a prayer when he was in the caue.

3 Cried vnto the Lord with my voice: with my voyce I prayed vnto the Lord.

4 I poured out my meditation before him, and declared mine affliction in his presence.

5 Though my spirit was in perplexitie in me, yet thou knewest my path in the way wherein I walked, hane they prauely laid a snare for me.

6 I looked vpon my right hand, and beheld, but there was none that would know mee: all refuge failed mee: and none cared for my soule.

7 Then cried I vnto thee, O Lord, and said, Thou art mine hope and my portion in the land of the liuing.

8 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

9 Bring my soule out of prison, that I may praise thy name: then shall the righteous come about me, when thou art beneficiall vnto me.

a Davids patience and instant prayer to God, condemneth their wicked rage, which in their troubles either despaire and murmure against God, or else seeke to others then to God to haue redresse in their miseries.

† Ebr. was folded or wrapped in me, meaning, as a thing that could haue none issue. || Or, sought for my soule.

b Though all meanes failed him, yet he knew that God would neuer forsake him. c For he was on all sides beset with his enemies, as though hee had beene in a most strait prison. d Either to reioyce at my wonderful deliuerance, or to set a crowne vpon my head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace. 10 To be gouerned by his holy Spirit: that he may spend the remnant of his life in the true feare and seruice of God.

2 A psalme of David.

3 Heare my prayer, O Lord, and hearken vnto my supplication: answer mee in thy truth, and in thy righteousness.

4 (And enter not into iudgement with thy seruant: for in thy sight shall none that liueth be iustificed.)

5 For the enemy hath persecuted my soule, hee hath smitten my life downe to the earth: he hath layd me in the darkenesse, as they that haue bene dead long agoe.

6 And my spirit was in perplexitie in me, and mine heart within mee was amazed.

7 Yet doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

8 I stretch forth mine hands vnto thee my soule desireth after thee, as the thirskie land. Selah.

9 Heare me speedilie, O Lord, for my spirit faileth: hide not thy face from mee, else I

a That is, as thou hast promised to be faithful in thy promise to all that trust in thee. b That is, according to thy free goodnes where-by thou defendest thine. c Hee knew that his afflictions were Gods messengers to call him to repentance for his finnes, though toward his enemies hee was innocent, and that in Gods sight all men are sinners. d He acknowledged that God is the onely and true Physician to heale him: and that he is able to raise him to life, though he were dead long agoe and turned to ashes. e So that onely by faith and by the grace of Gods Spirit hee was vpholden. f To wit, thy great benefits of old, and the manifold examples of thy fauour toward thine.

shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnesse in the morning, for in thee is my trust: shew me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I hid me with thee.

10 Teach me to doe thy will: for thou art my God: let thy good spirit lead me vnto the land of righteousness.

11 Quicken me, O Lord, for thy names sake, and for thy righteousness bring my soule out of trouble.

12 And for thy mercie slay mine enemies, and destroy all them that oppresse my soule: for I am thy seruant.

that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his word, giueth understanding by his Spirit, and frameth our hearts by his grace to obey him. l That is, iustly and aright, for so soone as we decline from Gods will, we fall into errour. m Which shalbe a signe of thy Fatherly kindnesse toward me. n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He praiseth the Lord with great affection and humilitie for his kingdom restored, and for his victories obtained. 5 demanding helpe and the destruction of the wicked. 9 promising to acknowledge the same with songs of praises. 15 and declareth wherein the felicity of any people consisteth.

2 A psalme of David.

3 Blessed bee the Lord my strength, which teacheth my hands to fight, and my fingers to battell.

4 He is my goodnesse and my fortress, my tower, and my deliuerer, my shield, and in him I trust, which subdueth my people vnder me.

5 Lord, what is man that thou regardst him! or the sonne of man that thou thinkest vpon him!

6 Man is like to vanitie: his dayes are like a shadow that vanisheth.

7 Bow thine heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

8 Cast forth the lightning, and scatter them, shoot out thine arrowes and consume them.

9 Send thine hand from aboue: deliuer mee, and take me out of the great waters, and from the hand of strangers.

10 Whose mouth talketh vanity: and their right hand is a right hand of falsehood.

11 I will sing a new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

12 It is hee that giueth deliuerance vnto

stoweth them vpon vs of his free mercy. d Hee desireth God to continue his graces, and to send helpe for the present necessitie. e By thys manner of speeches hee sheweth that all the lets in the world cannot hinder Gods power, which hee apprehended by faith. f That is, deliuer mee from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers. g For though they shake hands yet they keepe not promise. h That is, a rare and excellent song as thy great benefits deserue.

g That is, speedily, and in due season. h Let thine holy Spirit counsell me how to come forth of these great cares and troubles. i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power. k He confesseth

a Who of a poore shepherd hath made me a valiant varriour and mighty conquerour. † Ebr. my deliuerer vnto mee: for the Prophet cannot satisfie him, selfe with any words. b Hee confesseth that neither by his owne auhoritie, power, nor policie, his kingdom was quiet, but by the secret grace of God. c To giue vnto God iust praise is to confesse our selues to be unworthy of so excellent benefits, and that he be-

Dauids hatred to Gods enemies.

h Thou hast made mee in all parts, and therefore must needs know me.

i Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mightie power.

k That is, in my mothers wombe: which hee compareth to the inward parts of the earth.

l Seeing that thou diadest know me before I was compoed of either flesh or bone, much more now must thou know me when thou hast fashioned me.

m How ought weeto esteeme the excellent declaration of thy wisdom in the creation of man!

n I continually see new occasions to meditate in thy wisdom and to praise thee.

o He teacheth vs boldly to contemne all the hatred of the wicked and friendship of the world, when they would let vs to serue God sincerely.

p Or any heinous way or rebellious: meaning that though hee were subiect to sinne, yet was he not giuen to wickednesse, and to prouoke God by rebellion.

q That is, continue thy fauour to wards me to the end.

a Which persecuteth me of malice and without cause.

b That is, by their false calculations and lies, they kindle the hatred of the wicked against mee.

c Hee sheweth what weapons the wicked vse, when power and force faile them.

13 For thou hast^a possessed my reines: thou hast couered mee in my mothers wombe.

14 I will praise thee, for I amⁱ fearefully and wonderouly made: marueilous are thy workes, and my soule knoweth it well.

15 My bones are not hidde from thee, though I was made in a secret place, and fashioned^k beneath in the earth.

16 Thine eyes did see mee, when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How^m deare therfore are thy thoughts vnto me, O God: how great is the summe of them!

18 If I should count them, they are more then the sand: when I wake, I am still with thee.

19 O that thou wouldest say, O God, the wicked and bloodie men, to whom I say, Depart: ye from me!

20 Which I spake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Doe not I^h hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfeigned hatred, as they were mine vtter enemies.

23 Crie mee, O God, and know mine heart: proue me and know my thoughts,

24 And consider if there be any^p way of wickednesse in me, and lead me in the way for euer.

PSAL. CXL.

3 David complaineth of the cruelty, falsehood and injuries of his enemies, 8 Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour, 12 Wherefore hee prouoketh the iust to praise the Lord, & to assure themselves of his tuition.

¶ To him that excelleth. A Psalm of Dauid.

D^eferue me, O Lord, from the euill man: preserve me from the^c cruell man:

2 Which imagine euill things in their heart, and make warre continually.

3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lips. Selah.

4 Keepe^a mee, O Lord, from the hands of the wicked: preserve mee from the cruell man, which purpoiseth to cause my steppes to slide.

5 The proude haue layde a snare for mee, and spread a net with cords in my pathway, and set grennes for me. Selah.

6 Therefore I said vnto the Lord, Thou d^e He declareth what is the remedie of the godly, when they are oppressed by the worldlings,

Psalmes.

art my God: heare, O Lord, the voyce of my prayers.

7 O Lord God the strength of my saluation, thou^e hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord, performe not his wicked thought, lest they be proud. Selah.

9 As for^s the chiefe of them, that compass me about, let the mischief of their own lips come vpon them.

10 Let coales fall vpon them: let^h him cast them into the fire, and into the deepe pits that they rise not.

11 For the backbiter shall not be established vpon the earth: euill shallⁱ hunt the cruell man to destruction.

12 I know that the Lord will auenge the afflicted, and iudge the pooke.

13 Surely the righteous shall praise thy Name, & the iust shall^k dwell in thy presence.

there was no hope of repentance in them, i Gods plague shall ligh vpon him in such sort, that hee shall not escape. k That is, shalbe defended and preserved by thy fatherly prouidence and care,

PSAL. CXLI.

1 David being grievously persecuted under Saul, only flieth vnto God to haue succour, 3 desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ A Psalm of Dauid.

O Lord, I call vpon thee, haile thee vnto mee: heare my voyce, when I cry vnto thee.

2 Let my prayer be directed in thy sight as incense, and the^b lifting up of mine hands as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the^c doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eate of their^d delicates.

5 Let the righteous smite me: for that is a benefite: and let^e him reprove me, and it shall be a precious oyle, that shall not breake mine head: for within a while I shall euen^f pray in their miseries.

6 When their iudges shalbe cast downe in stony places, they shall^g heare my words, for they are sweet.

7 Our bones lie scattered at the^h graues mouth, as he that heweth wood, or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe mee from the snare, which they haue layd for mee, and from the grennes of the workers of iniquitie.

10 Let the wicked fall intoⁱ his nets^k to get her, whiles I escape.

f By patience I shall see the wicked so sharply handled, that I shall for pity pray for them. g The people which followed their wicked rulers in persecuting the Prophet, shall repent & turne to God, when they see their wicked rulers punished. h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1, 9, 10. i Into Gods nets, whereby he catcheth the wicked in their owne malice. k So that none of them escape,

PSAL.

Prayers against the wicked.

e Hee calleth to God with liuely faith, being assured of his mercies, because hee had before time proued that God helped him euer in his dangers. f For it is in Gods hand to querthrow the counsels and enterprises of the wicked. g It seemeth that hee alludeth to Saul. h Yo wit, God: for Dauid saw that they were reprobate, & that Gods plague shall

that hee alludeth to Saul. h Yo wit, God: for Dauid saw that they were reprobate, & that Gods plague shall

a Hee sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule, b Hee meaneth his earnest zeale and gesture, which he vsed in prayer alluding to the sacrifices, which were by Gods commandement offered in the old Law. c Hee desireth God to keepe his thoughts and wayes either from thinking or executing vengeance. d Let not their prosperity allure me to be wicked as they are. e He could abide all corrections that came of a louing heart.

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PSAL. CXLI.

1 The Prophet neither affrighted with feare, nor carried away with anger, nor forced by desperation, would kill Saul, but with a quiet minde directed his earnest prayer to God, who did preferre him.

2 A psalme of David to give instruction, and a prayer when he was in the caue.

I Cried vnto the Lord with my voice: with my voyce I prayed vnto the Lord.

3 I poured out my meditation before him, and declared mine affliction in his presence.

4 Though my spirit was in perplexitie in me, yet thou knewest my path in the way wherein I walked, haue they pryncially laid a snare for me.

5 I looked vpon my right hand, and beheld, but there was none that would know mee: all refuge failed mee: and none cared for my soule.

6 Then cried I vnto thee, O Lord, and said, Thou art mine hope and my portion in the land of the liuing.

7 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

8 Bring my soule out of prison, that I may praise thy name: then shall the righteous come about me, when thou art beneficiall vnto me.

a Davids patience and instant prayer to God, condemneth their wicked rage, which in their troubles either despaire and murmur against God, or else seeke to others then to God to haue redresse in their miseries.

b Ebr. was folded or wrapped in me, meaning as a shing that could haue none issue, || Or, sought for my soule.

c Though all meanes failed him, yet he knew that God would neuer forsake him. d For he was on all sides beset with his enemies, as though hee had bene in a most strait prison. e Either to reioyce at my wonderful deliuerance, or to set a crowne vpon my head.

PSAL. CXLI.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit that he may spend the remnant of his life in the true feare and seruice of God.

A Psalme of David.

Hear my prayer, O Lord, and hearken vnto my supplication: and haue mee in thy trueth, and in thy righteousnesse.

2 And enter not into iudgement with thy seruant: for in thy sight shall none that liueth be iustified.

3 For the enemy hath persecuted my soule, hee hath smitten my life downe to the earth: he hath layd me in the darkenesse, as they that haue bene dead long agoe.

4 And my spirit was in perplexitie in me, and mine heart within mee was amazed.

5 Yet doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretch forth mine hands vnto thee my soule desireth after thee, as the thiristie land. Selah.

7 Heare me speedily, O Lord, for my spirit faileth: hide not thy face from mee, else I

a That is, as thou hast promised to be faithful in thy promise to all that trust in thee, b That is, according to thy free goodnes where-by thou defendest thine, c Hee knew that his afflictions were Gods messengers to call him to repentance for his finnes, though toward his enemies hee was innocent, and that in Gods sight all men are sinners. d He acknowledged that God is the onely and true Physician to heale him: and that he is able to raise him to life, though he were dead long agoe and turned to ashes. e So that onely by faith and by the grace of Gods Spirit hee was vpholden. f To wit, thy great benefits of old, and the manifold examples of thy fauour toward thine,

shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnesse in the morning, for in thee is my trust: shew me the way that I should walke in, for I life vpon my soule vnto thee.

9 Deliuere me, O Lord, from mine enemies: for I hid me with thee.

10 Teach me to doe thy will: for thou art my God: let thy good spirit lead me vnto the land of righteousnesse.

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Though wicked things be called Gods seruants, as Cyrus, Isa. 45. 1. forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glory.

k He desireth

God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits. **l** That the very corners of our houses may be full of store for the great abundance of thy blessings. **m** He attributeth not onely the great commodities, but euen the least also to Gods fauour. **n** And if God giue not to all his children all these blessings, yet he recompenceth them with better things.

P S A L. CXLV.

This Psalme was composed, when the kingdom of Dauid flourisheth. **1** Wherein he describeth the wonderful providence of God as well in gouerning man, as in preserving all the rest of his creatures. **17** He praiseth God for his iustice and mercy. **18** But specially for his loving kindnesse toward those that call vpon him, that feare him, and loue him: **21** For the which he promisseth to praise him for euer.

A Psalme of Dauid of praisse.

a He sheweth what sacrifices are pleasaunt and acceptable vnto God: euen praise and thanksgiving, and feeling that God still continueth his benefits towards vs, we ought neuer to be weary in praising him for the same. **b** Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory. **c** Forasmuch as the end of mans creation, and of

O My God, and King. **1** I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and prayse thy Name for euer and euer.

3 Great is the Lord, and most worthy to be prayd, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes vnto generation, and declare thy power.

5 I wil meditate of the beaurty of thy glorious Statute, and thy wonderfull workes.

6 And they shall speake of the power of thy fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing a-loud of thy righteousness.

8 The Lord is gracious and mercifull slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes praise thee, O Lord, and thy Saints blesse thee.

his preferuation in this life, is to praise God, therefore he requirith that not onely we our selues doe this, but cause all other to doethe same. **d** Of thy terrible iudgements against the wicked. **Exod. 34. 6.** He describeth after what sort God sheweth himselfe to all his creatures though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot seele the sweet comfort of the same.

11 They shew the glory of thy kingdom and speake of thy power.

12 To canst thou power to be knowne to the sonnes of men, and the glorious renowne of his kingdom.

13 Thy Kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

14 The Lord upholdeth all that fall, and lifterh vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand and fillest all things liuing of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in trueth.

19 He will fulfill the desire of them that feare him: hee also will heare their cry, and will saue them.

20 The Lord preserveth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praisse of the Lord, and all flesh shall blesse his holy Name for euer and euer.

heaven, and suffer themselves to be gouerned by him. **1** To wit as well of man as of beast. **k** He praiseth God not onely for that he is beneficial to all his creatures, but also in that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them. **l** Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatience, and murmuring. **m** For they will aske or wish for nothing, but according to his will. **n** That is, all men shall be bound to praye him.

P S A L. CXLVI.

1 Dauid declareth his great zeale that hee hath to prayse God, **3** and teacheth not to trust in man, but only in God almighty, **7** which deliuereth the afflicted, **9** defendeth the strangers, comforteth the fatherles and the widowes, **10** and reigneth for euer.

Praise ye the Lord.

Praise thou the Lord O my soule.

2 I will praise the Lord, during my life: as long as I haue any being, I will sing vnto my God.

3 Put not you trust in princes, nor in the sonnes of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his thoughts perish.

5 Blessed is he, that hath the God of Jacob for his helpe, whose hope is in the Lord his God.

6 Which made heaven and earth, the sea, and all that therein is: which keepeth his stroke for euer.

7 Which executeth iustice for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giueth sight to the blinde: the Lord raiseth vp the crooked: the Lord

He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to do it. **e** Whose faith and patience for a while be trieth, but at length he punisheth the aduersaries, that he may be knowne to be Iudge of the world.

1 loueth

The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same. **2** He sheweth that all things are out of order but onely where God reigneth. **Dan. 7. 14.** **3** Luke. 1. 33.

h Who being in miserie and affliction, would faint, and fall away, if God did not uphold them and therefore they ought to reuerence him, that reigneth in

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f Though he visit them by affliction, hunger, imprisonment and such like, yet his fatherly love and pitie neuer faileth them, yea, rather to his childe are signes of his love, g Meaning all them, that are destitute of worldly meanes and succour. h He assureth the Church that God reigneth for ever for the preservation of the same.

P S A L. CXLVII.

1 The Prophet praiseth the bountie, wisdom, power, justice, and providence of God upon all his creatures, 2 But specially upon his Church, which he gathereth together after their dispersion, 19 Declaring his word and iudgements so unto them, as he hath done to none other people.

a He sheweth wherein wrought to exercise our selues continually, and to take our pastime: to wit, in praising God.

b Because the Lord is the founder of his Church, it cannot be destroyed, though the members thereof be dispersed, and seeme as it were for a time to be cut off.

c With affliction, or sorrow for sinne.

d Though it seeme to man incredible, yet God should assemble his Church, being so dispersed: yet nothing can be too hard to him, that can number & name all the starres.

e For the more high that the wicked clime, the greater is their fall in the end.

f He sheweth by the examples of Gods mightie power, goodnes

and wisdom, that wee can neuer want most iust occasion to praise God. g For their crying is as it were a confession of their need, which cannot be relieved but by God only: then if God shew him selfe mindefull of the most contemptible soules, can he suffer them to die with famine, whom hee hath assured of life everlasting? h Though to use lawfull meanes is both profitable and pleasurable, yet to put our trust in them, is to defraud God of his honour. i He doth not onely furnish his Church with all things necessarie, but preferueth also the same, and maketh it strong against all outward force, j Ebi sat. k His secret working in all creatures is as a commandment to keepethem in order, and to giue them moouing and force. l For immediately & without resisting, all things obey him.

Praise ye the Lord, for it is good to sing unto our God: for it is a pleasant thing and praise is comely.

2 The Lord doth build up Jerusalem, and gathereth together the dispersed of Israel.

3 Hee healeth those that are broken in heart, and bindeth up their sores.

4 He counteth the number of the stars, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wisdom is infinite.

6 The Lord relieueth the meeke, and abaseth the wicked to the ground.

7 Sing unto the Lord with praise: sing vpon the harpe vnto our God,

8 Which couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines:

9 Which giueth to beastes their foode, and to yong rauens that cry.

10 He hath not pleasure in the strength of an horse, neither delighteth he in the legs of man.

11 But the Lord delighteth in them that feare him, and attend vpon his mercie.

12 Praise the Lord, O Jerusalem: praise thy God, O Zion.

13 For hee hath made the barres of thy gates strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and salettieth thee with the floure of wheate.

15 He sendeth forth his commandement vpon earth, and his word runneth very swiftly.

16 He giueth snow like wooll, and scattereth the hoare frost like ashes.

17 He casteth forth his ice like morsels: who can abide the cold thereof?

18 Hee sendeth his word and melteth them: he causeth his wind to blow, and the waters flow.

19 Hee sheweth his word vnto Jacob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they known his iudgements. Praise ye the Lord.

he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby hee hath appointed the reprobate to eternall damnation.

P S A L. CXLVIII.

1 Hee promoueth all creatures to praise the Lord in heauen and earth, and all places, 14 Specially his Church for the power that hee hath giuen to the same after that hee had shewn them & ioynd them vnto him.

Praise ye the Lord.

Praise ye the Lord from the heauen: praise ye him in the high places:

2 Praise ye him, all ye his Angels: praise him all his armie.

3 Praise ye him, sunne and moone: praise ye him all bright starres.

4 Praise ye him, heauens of heauens, and waters that be aboute the heauens.

5 Let them praise the Name of the Lord: for hee commanded, and they were created.

6 And hee hath established them for ever and euer: he hath made an ordinance, which shall not passe.

7 Praise ye the Lord from the earth, yee dragons and all depths:

8 Fire and haille, snow and vapours, stormie wind, which execute his word:

9 Mountaines and all hilles, fruitfull trees and cedars:

10 Beasts and all cattell, creeping things and feathered fowles:

11 Kings of the earth and all people, princes, and all iudges of the world.

12 Yong men, and maidens, also old men and children:

13 Let them praise the Name of the Lord: for his Name onely is to be exalted, and his praise aboute the earth and the heauens.

14 For hee hath exalted the home of his people, which is a praise for all his Saints, euen for the children of Israel, a people that is neere vnto him. Praise ye the Lord.

on of the aire, which he here comprehendeth vnder the name of the heauens. e Meaning the great and monstrous fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appointed ordinance. g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is hee to praise God for the same: but neither his nor low condition or degree can be exempted from this dutie. h That is, the dignitie, power and glory of his Church. i By reason of his covenant made with Abraham.

P S A L. CXLIX.

1 An exhortation to the Church to praise the Lord for his victorie and conquest, that hee giueth his Saints against all man's power.

Praise ye the Lord.

Sing vnto the Lord a new song: let his praise be heard in the Congregation of Saints.

a Because they are members of the same bodie, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our dutie. b In that Gods glorie shineth in these insensible creatures, this chaire beaurie is as a continuall praying of God. c Not that there are diuers heauens: but because of the spheres & of the situation of the fixed starres and planets, hee comprehendeth by this word the whole heauen. d That is, the raine which is in the middle regi-

a For his rare & manifold benefites bestowed on his Church,

b In that that they were preferred before all other nations, it was as a new creation, and therefore, Psal. 95. 7. they were called the sheepe of Gods hands, c For God as hee is the Creatour of the soule and body, so will hee that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King. d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the kings that were their enemies, should be destroyed. g Hereby God bindeth the hands and minds of all his to enterprise no further then he appointeth.

*This word Proverbs, or parables, signifieth a graue and notable sentence, worthy to bee kept in memory: and is sometime taken in the euill part for a mocke or a scoffe.

2 Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King.

3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliverance.

5 Let the Saints be ioyfull with glorie: let them sing lowde vpon their beds.

6 Let the high Actes of God be in their mouth, and a two edged sword in their hands,

7 To execute vengeance vpon the heathen, and corrections among the people:

8 To bind their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is written: this honour shall be to all his Saints. Praise ye the Lord.

maketh mention of those instruments, which by Gods commandment were appointed in the olde Law, but vnder Christ the vse thereof is abolished in the Church. d Hee sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euermore praise.

PSAL. CL.

1 An exhortation to praise the Lord without cease by all manner of wayes, for all his mightie and wonderful workes.

Praise ye the Lord.

Praise ye God in his Sanctuary: praise ye him in the firmament of his power.

2 Praise yee him in his mightie Actes: praise yee him according to his excellent greatnesse.

3 Praise yee him in the sound of the trumpet: praise yee him vpon the viole and the harpe.

4 Praise yee him with timbrell and flute: praise yee him with virginalles and organs.

5 Praise yee him with sounding cymbals: praise yee him with high sounding cymbals.

6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

a That is in the heaven. b For his wonderful power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth. c Exhorting the people onely to reioyce in praising God, hee

The Prouerbes of Salomon.

THE ARGUMENT.

The wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly conteine doctrine, and partly manners, and also exhortations to both. Whereof the nine first Chapters are as a Preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church of those three thousand parables mentioned, 1. Kings 4. 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his word. 10 Wee may not consent to the intisyngs of sinners. 20 Wisdom complayneth that she is contemned. 24 The punishment of them that contemne her.

TH E Parables of Salomon the sonne of Dauid king of Israel.

2 To know wisdom, and instruction, to vnderstand the words of knowledge,

3 To receiue instruction to doe wisely, by iustice and iudgement and equitie,

4 To giue vnto the simple sharpenesse of wit, and to the child knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels,

6 By liuing iustly, and rendring to every man that which apperteineth vnto him. e To such as haue not discretion to rule themselves. f As he sheweth these parables concerning the effect of religion as touching manners and doctrine, doe appertaine to the simple people: so doth he declare, that the same are also necessarie for them that are wise and learned.

6 To vnderstand a parable, and the interpretation, the words of the wise, and their darke sayings.

7 The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction.

8 My sonne, heare thy fathers instruction, and forsake not thy mothers teaching.

9 For they shall be to thee a comely ornament vnto thine head, & as chaines for thy necke.

10 My sonne, if sinners doe intise thee, consent thou not.

11 If they say, Come with vs, wee will lay waite for blood, and lie in wait for the innocent without a cause:

12 We will swallow them by a line like a graue euen whole, as those that goe downe into the pit:

13 We shall fill all precious riches, and fill our houses with spoyle:

Psal 111. 10. Eccles. 1. 16.

g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the Name of the Father of the Church: who is as a father. h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word.

† Ebr. Increase of grace. i To wit, the wicked, which haue not the feare of God. k Hee speaketh not onely of the shedding of blood with hand, but of all crafty practises which tend to the detriment of our neighbour. l As the graue is neuer satiate, so the avarice of the wicked and their crueltie hath none ende.

m He sheweth whereby the wicked are allured to ioyne together, because they haue every one part of the spoyle of the innocent.

n That is, haue nothing at all to do with them.

o He sheweth that there is no cause. o moue these wicked to spoile the innocent, but their auarice & cruelty.

p Whereby he concludeth that the couetous man is a murderer.

q This wisdom is the eternall word of God, r So that none can pretend ignorance.

f Wisdom re- prooueth three kinds of men: the foolish or simple, which erre of ignorance, and the mockers, that cannot suffer to be taught, & the foolies which are drowned in worldly lusts & hate the knowledge of godliness.

t This is spoken according to our capacity, signifying that the wicked which mocke and iest at Gods word, shall haue the iust reward of their mocking. u That is, your destruction, which thing you feared. x Because they sought not with an affection to God, but for ease of their owne griefe. y Shewing that without faith and obedience we cannot call vpon God aright. z They shall feele what commodity their wicked life shall giue them. a That is, the prosperity and sensualitie wherein they delight.

14 Cast in thy lot among vs: we will all haue one^m purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from their^m path.

16 For their feet run to euill, and make haste to shed blood.

17 Certainly as without cause the net is spread before the eyes of all that haue wing:

18 So they lay wait for blood, and lie in p^mulpy for^m their liues.

19 Such are the wayes of euery one that is greedy of gaine: he would take away the life of the owners thereof.

20 Wisdom crieth without: she uttereth her voyce in the^m streetes,

21 She calleth in the hie street, among the prease in the entringes of the gates, and uttereth her words in the citie, saying,

22 O ye^m foolish, how long will yee loue foolishnes: and the counsell take their pleasure in scorn^ming: and the foolies hate knowledge?

23 (Turne you at my correction: loe, I will powre out my mind vnto you, and make you understand my words.)

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regard:

25 But yee haue despised all my counsell, and would none of my correction:

26 I will also^m laugh at your destruction, and mocke when your feare commeth:

27 When^m your feare commeth like sudden desolation, and your destruction shall come like a whirlewind: when affliction and anguish shall come vpon you,

28 Then shall they call vpon mee, but I will not answere: they shall seeke me earlly, but they shall not^m finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord:

30 They would none of my counsell, but despised all my correction.

31 Therefore shall they eate of the^m fruite of their owne way, and bee filled with their owne deuises.

32 For^m ease slayeth the foolish, and the prosperity of foolies destroyeth them.

33 But hee that obeyeth mee, shall dwell safely, and bee quiet from feare of euill.

CHAP. II.

1 Wisdom exhorteth to obey her, 5 She teacheth the feare of God, 6 She is giuen of God, 10 Shee preferreth from wickednesse.

M^m y sonne, if thou wilt receiue my words, Mand^m hide my commandements within thee,

2 And cause thine eares to hearken vnto wisdom, and encline^m thine heart to vnderstanding,

3 (For if thou callest after knowledge,

and criest for vnderstanding:

4 If thou seekest her as silver, and searchest for her as for^m treasures,

5 Then shalt thou vnderstand the feare of the Lord, and find the^m knowledge of God.

6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.

7 Well preferreth^m y^m state of the righteous, he is a shield to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and hee preferreth the way of his iainrs.)

9 Then shalt thou vnderstand righteousness, and iudgement, and equitie, and euery good path.

10 When wisdom entreth into thine heart, and knowledge delighteth thy soule,

11 Then shall^m counsell preserve thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, & from the man that speaketh froward things,

13 And from them that leaue the^m wayes of righteounesse, to walke in the wayes of darkness:

14 Which reioyce in doing euill, and delight^m in the frowardnesse of the wicked,

15 Whose wayes are crooked, and they are lewd in their pathes.

16 And it shall deliuer thee from the strange^m woman, even from the stranger, which flattereth with her words,

17 Which forsaketh the^m guide of her youth, & forgetteth the^m covenant of her God.

18 Surely her^m house tendeth to death, and her pathes vnto^m the dead.

19 All they that goe vnto her, return not againe, neither take they hold of the wayes of life.

20 Therefore walk thou in^m y^m way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the^m land, and the vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall bee rooted out of it.

subiection. I Which is the promise made in marriage. m Her acquaintance with her familiars, and them that haunt her. n To them that are dead in body and soule. o They shall enioy the temporall and spirital promises of God, as the wicked shall be void of them.

CHAP. III.

1 The word of God giueth life, 5 Trust in God, 7 Feare him, 9 Honour him, 11 Suffer his correction, 22 To them that follow the word of God, all things shall succeed well.

M^m y sonne, forget not thou my lawes, but let thine heart^m keepe my commandements.

2 For they shall increase the length of thy^m dayes and the yeeres of life, and thy prosperitie.

3 Let not^m mercy and truth forsake thee: bind them on thy^m necke, and write them vpon the table of thine^m heart.

b By mercy and truth he meaneth the commandements of the first and second Table: or else the mercy and faithfulness that we ought to vse toward our neighbours. c Keepe them as a most precious iewel. d Haue them euer in remembrance.

c Meaning, that we must seeke the knowledge of God with care and diligence. d Shewing that no labour must be spared.

e This (saith he) is the true wisdom to know and feare God. f Or, hideth the saluation.

g The word of God shall teach thee, and counsel thee how to gouerne thy selfe.

h That is, the word of God, which is the only light, to follow their owne fantasies which are darkness.

i When they see any giuen to euil as they are.

j Meaning, that wisdom, which is the word of God, shall preserve vs from all vices: naming this vice of whoredome whereunto man is most prone.

k That is, her husband, which is her head and guide to gouern her, from whom shee ought not to depart, but remaine in his

l Her acquaintance with her familiars, and them that haunt her. n To them that are dead in body and soule. o They shall enioy the temporall and spirital promises of God, as the wicked shall be void of them.

e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Law both corporall and spirituall, f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandment.

g For to the faithful distributor, God giueth in great abundance.

Hebr. 12. 5.

reuel. 3. 19.

h Meaning, that he that seeketh wisdom, that is, suffereth himself

to be governed by the word of God, shall haue all prosperity both corporall and spirituall.

i Which bringeth forth such fruites that they that eate thereof, haue life: and he alludeh to the tree of life in paradise.

k Hereby he sheweth that this wisdom, whereof he speaketh is euerlasting, because it was before all creatures, & that all things, euen the whole world were made by it.

For, threat, read Chap. 19.

l For when God destroyeth the wicked, he will saue his, as he did

Lot in Sodome, m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue need of the vse thereof. n That is, putteth his trust in the a.

4 So shalt thou find fauour & good vnderstanding in the sight of God and man.

5 Trust in the Lord w all thine heart, and leaue not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 Bee not wise in thine owne eyes; but feare the Lord and depart from euill.

8 So health shall be vnto thy nauell, and marrow vnto thy bones.

9 Honour the Lord with thy riches, and with the first frutes of thine increase.

10 So shall thy barnes bee filled with abundance, and thy presses shall be burst with new wine.

11 Thy sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

12 For the Lord correcteth him, whom he loueth, euen as the father doeth the child in whom he delighteth.

13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the merchandize thereof is better then the merchandize of silver, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of daies is in her right hand, and in her left hand riches and glory.

17 Her wayes are waies of pleasure, and all her paths prosperity.

18 She is a tree of life to them that lay hold on her, and blessed is hee that retaineth her.

19 The Lord by wisdom hath laid the foundation of the earth, & hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, & the clouds drop downe the dew.

21 By sonne, let not these things depart from thine eyes, but obserue wisdom and counsell.

22 So they shall bee life to thy soule, and grace vnto thy necke.

23 Then shalt thou walke safely by thy way: and thy foot shall not stumble.

24 If thou sleepest, thou shalt not bee afraid, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it cometh.

26 For the Lord shall be for thine assurance, and shall preserue thy foot from taking.

27 Which hold not the good from the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Doe and come againe, and to morrow wil I giue thee: if thou now haue it.

29 Intend none hurt against thy neighbour, seeing he doeth dwell without feare by thee.

30 Striue not with a man causelesse,

when he hath done thee no harme.

31 Bee not enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lord: but his secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesteth the habitation of the righteous.

34 With the scornfull hee scorneth, but he giueth grace vnto the humble.

35 The wise shall inherit glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 Wisdom and her fruites ought to be searched.

14 The way of the wicked must be refused. 20 By the word of God, the heart, eyes, and course of life, must be guided.

Ha Care, O yee children, the instruction of a father, and giue care to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my Law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When he taught me, & said vnto me, Let thine heart hold fast my words: keepe my commandments, and thou shalt liue.

5 Get wisdom, get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forlake her not, & she shall keepe thee: loue her, and she shall preserue thee.

7 Wisdom is the beginning: get wisdom therefore: and about all thy possession get vnderstanding.

8 Exalt her, & she shall exalt thee: she shall bring thee to honour, if thou embrace her.

9 She shall giue a comely ornament vnto thine head, yea, shee shall giue thee a crowne of glory.

10 Heare, my sonne, and receiue my words, & the yeres of thy life shall be many.

11 I haue taught thee in the way of wisdom, and led thee in the pathes of righteousness.

12 When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, & leaue not: keepe her, for she is thy life.

14 Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auid it, and goe not by it: turne from it, and passe by.

16 For they cannot sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

17 For they eat the bread of wickednes, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that shineth more and more vnto the perfect day.

19 The

He speakerh this in the person of a preacher and minister which is as a father vnto the people, read Chap. 1. 8.

b In Hebrew, it is Onely: for though he had three others, as

1. Chro. 3. 5. yet, so tenderly the loued Salomon, that he was vnto her, as her onely sonne.

c Meaning, Dauid his father, d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or else care not for him at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at libertie without offence, g Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke, h Gotten by wicked meanes and cruel oppression, i Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

o Desire not to be like vnto him, p That is, his covenant & fatherly affection which is hid and secret from the world, q He will shew by his plagues that their scorn shall turn to their own destruction, as Chap. 1. 26,

k That is, they shall haue health of body: vnder the which all other blessings promised in the law are contained. l For as the heart is either pure or corrupt, so is the whole course of mans life. m Keepe a measure in all thy doings.

19 The way of the wicked is as the darkness: they know not wherein they shall fall.
20 O My sonne, hearken vnto my words, incline thine eare to my sayings.
21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.
22 For they are life vnto those that finde them, and health vnto all their flesh.
23 Keepe thine heart with all diligence: for thereout commeth life.
24 Put away from thee a froward mouth, and put wicked lips farre from thee.
25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.
26 Ponder the path of thy feet, and let all thy wayes be ordered aright.
27 Turne not to the right hand, nor to the left, but remouue thy foote from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigallie. 15 Hee willet a man to lue on his labours, and to helpe others. 18 To lue his wife. 22 The wicked taken in their wickednesse.

M y sonne, hearken vnto my wisdom, and incline thine eare vnto my knowledge.

2 That thou mayest regard counsel, and thy lips obserue knowledge.

3 For the lips of a strange woman drop as an hony comb, and her mouth is more soft then oyle.

4 But the end of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her feet goe downe to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are moueable: thou canst not know them.

7 Heare yee me now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, & come not nere the doore of her house.

9 Lest thou giue thine honour vnto others, and thy peeres to the cruell:

10 Lest the stranger should be filled with thy strength, & thy labours be in the house of a stranger.

11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body).

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voice of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost brought into all euill in the mids of the Congregation & assembly.

15 O Drinke the water of thy cistern, and of the riuers out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the streets.

17 But let them be thine, even thine only, and not the strangers with thee.

h He teacheth vs sobrietie, exhorting vs to lue of our owne labours, and to be beneficial to the goodly that want.

i Distribute them not to the wicked and infidels, but reserve them for thy selfe, thy familie, and them that are of the household of faith.

18 Let thy fountain be blessed, and reioyce with the wife of thy youth:

19 Let her be as the louing hinde and pleasant doe: let her breake forth teares at all times, and delight in her loue continually.

20 For why shouldest thou delight, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cords of his owne sinne.

23 He shall die for fault of instruction, and shall goe astray through his great folly.

heart & in outward conuersation, that he shal not escape the iudgements of God. n Because he will not giue eare vnto Gods word and be admonished.

CHAP. VI.

1 Instruction for sureties 6 The slothfull and sluggards stirred to worke. 22 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adultery.

M y sonne, if thou be surety for thy neighbour, and hast stricken handes with the stranger,

2 Thou art snared with the words of thy mouth: thou art euen taken with the words of thine owne mouth.

3 Doe this now, my sonne, and deliuer thy selfe, seeing thou art come into the hand of thy neighbour, goe and humble thy selfe, and sollicite thy friends.

4 Goe no sleepe to thine eyes, nor slumber to thine eye lids.

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 Goe to the pismire, O sluggard: behold her wayes, and be wise.

7 For shee hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the summer, and gathereth her foode in harvest.

9 How long wilt thou sleepe, O sluggard: when wilt thou arise out of thy sleep?

10 Yee a little sleepe, a little slumber, a little folding of the hands to sleepe.

11 Therefore thy pouerty commeth as one that traualleth by the way, and thy necessity like an armed man.

12 The vnthriftie man and the wicked man walketh with a froward mouth.

13 Hee maketh a signe with his eyes, hee signifieth with his feet: hee is instructed with his fingers.

14 Lewd things are in his heart: he imagineth euill at all times, and raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shal be destroyed suddenly without recovery.

16 These sixe things doth the Lord hate: yea, his soule abhorreth seuen:

17 The haughty eyes, a lying tongue, and the hands that shed innocent blood,

them vnthriftie, or the men of Belial and slanderous.

g Thus all his gesture tendeth to wickednesse.

18 An

k Thy children which shall come of thee in great abundance, shewing that God blesteth marriage, and curseth whoredome. l Which thou didst marrie in thy youth. m He declareth that except man doe ioyne to his wife both in

thy youth, // Or, goe astray with a stranger.

He forbiddeth vs not to become surety one for another, according to the rule of charity, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

b If the word of God cannot instruct thee, yet learne as the little pismire to labour for thy selfe, and not burden others.

Chap. 24. 37.

c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.

d That is suddenly, and when thou lookest not for it.

e It shall come in such sort as thou art not able to resist.

f Hee sheweth to what inconvenience the idle persons and sluggards come, by calling

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h. Meaning, the raging affections which carry a man away in such sort that he cannot tell what he doeth.

|| Or, neighbours, 1 Reade Chap. 3.3.

k. By the commandment he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l. And reprehensions when the word is preached bring vs to life. m. Vs her wanton looks and gesture, n. Meaning, that she will neuer cease till shee haue brought thee to beggary, and then seeke thy destruction, o. He approueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adultery was a perpetuall infamie, and death by the Law of God.

p. Meaning, for very necessitie.

† Ebr. faileth in heart. q. That is, death appointed by the Law. r. He sheweth that man by nature seeketh his death that hath abused his wife, and so concludeth that neither Gods law nor the law of nature admitteth any ranfome for the adultery.

CHAP. VII.

1 An exhortation to wisdom and to the word of God, 5 Which will preserve vs from the harlot, 6 Whose manners are described.

M^y sonne, keepe my words, and hide my commandments with thee.

2 Keepe my commandments, and thou shalt live, and mine instruction as the apple of thine eyes.

3 Bind them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisdom, Thou art my sister: & call vnderstanding by kinwoman.

5 That they may keepe thee from the strange woman, euen from the stranger that is smooth in her words.

a. By this diuersitie of words he meaneth that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor mind any thing so much.

18 An heart that imagineth wicked enterprises, feele that he: swift in running to mischief.

19 A false witness that speaketh lies, and him that raiseth vp contention among his brethren.

20 O my sonne, keepe thy fathers commandment, and forsake not thy mothers instruction.

21 Bind them alway vpon thine heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the commandment is a lantern, and instruction a light: and corrections for instruction are the way of life.

24 To keepe thee from the wicked woman, and from the flattery of the tongue of a strange woman.

25 Desire not her beauty in thine heart, neither let her take thee with her eyes.

26 For because of the whorish woman, a man is brought to a morsell of bread, & a woman will hunt for the precious life of a man.

27 Can a man take fire in his bosome, and his clothes not be burnt?

28 Can a man go vpon coales, and his feete not be burnt?

29 So he that goeth in to his neighbors wife, shall not be innocent, whosoever toucheth her.

30 When doe not despise a thiefe, when he stealeth, to satiate his soule, because hee is hungry.

31 But if he be found, he shall restore seven fold, or he shall giue all the substance of his house.

32 But he that committeth adultery with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall find a wound and dishonour, and his reproch shall neuer be put away.

34 For iclouise is the rage of a man: therefore hee will not spare in the day of vengeance.

35 Hee cannot beare the sight of any ranfome: neither will hee consent, though thou augment the gifts.

6 As I was in the window of mine house, I looked through my window,

7 And I saw among the tooles, and considered among the children a yong man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the evening, when the night began to be blacke and darke.

10 And behold, there met him a woman, with an harlots behauiour, and subtil in heart.

11 (She is babbling and lowd: whose feete cannot abide in her house,

12 Now she is without, now in the streets, and litch in wait at every corner)

13 So she caught him and kissed him, and with an impudent face said vnto him,

14 I haue peace offerings: this day haue I payd my vowes.

15 Therefore came I forth to meet thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, I carpers and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: he is gone a iourney farre off,

20 We haue taken with him a bag of silver, & will come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lips she enticed him.

22 And hee followed her straightwayes, as an ox that goeth to the slaughter, and as a foole to the stocks for correction.

23 Till a dart strike thorow his liver, as a bird halleth to the snare, not knowing that he is in danger.

24 Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her pathes.

26 For she hath caused many to fall down wounded, and the strong men are all slaine by her.

27 Her house is the way vnto the graue, whither goeth downe vnto the chambers of death.

seruing of ceremonies and offerings to make satisfaction for their finnes. || Or, cursed worke. † Ebr. in his hand. g. Which thinking hee goeth to the pasture, goeth willingly to his owne destruction. h. Which goeth cheerfully, not knowing that he shall be chastised. † Ebr. it is for his life. i. Neither wit nor strength can deliuer them that fall into the hands of the harlot, Chap. 2.18.

CHAP. VIII.

1 Wisdom declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

D^eeth is not wisdoms crie: and vnderstanding vtter her voyce?

2 Shee standeth in the top of the high places by the way in the place of the pathes.

he can pretend no ignorance, forasmuch as God by his word, and by his works, to follow vertue and flee from vice.

b Salomon vseth this parable to declare their folle that suffer themselves to be abused by harlots.

c. He sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse.

|| Or, garment.

|| Or, hid.

d. He describeth certaine conditions which are peculiar to harlots.

† Ebr. she strengthened her face.

e. Because that in peace offerings a portion returned to them that offered, she sheweth him that she hath meate at home to make good cheare with: or els she would vse some cloke of holines, till she had gotten him in her snares.

f. Which declareth that harlots outwardly will seeme holy and religicus: both because they may the better deceiue others, and also thinking by ob-

Chap. 1.30, a Salomon declareth that man is cause of his own perdition, & that calleth to all men

b Where the people did most resort, and which was the place of iustice.
c Meaning that the word of God is easie vnto all that haue a desire vnto it, & which are not blinded by the prince of this world.
d That is, except a man haue wisdom, which is the true knowledge of God, hee neither can be prudent, nor good counsellor.
e So that he that doeth not hate euill, feareth not God.
f Whereby hee declareth that honours, dignity or riches come not of mans wisdom or industrie, but by the prouidence of God.
g That is, studie the word of God diligently, and with a desire to profite.
h Signifying, that he chiefly meaneth spirituall treasures and heavenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisdom.
k He declareth hereby the diuinity and eternitie of this wisdom which he magnifieth and praiseth through this booke: meaning thereby the eternal Son of God Iesus Christ our Saviour whom S. Iohn calleth the word that was in the beginning, Ioh. 1.
l He declareth the eternitie of the Sonne of God, which is meant by this word Wisdom, who was before all time, and ever present with the Father.

3 Shee cryeth besides the gates before the citie at the entry of the doores,
4 O men, I call vnto you, and vnto my boyce to the children of men.
5 O ye foolish men, vnderstand wisdom, and ye O fooles, be wise in heart.
6 Gue care for I will speake of excellent things, and the opening of my lippes shall teach things that be right.
7 For my mouth shall speake the truth, and my lips abhorre wickednesse.
8 All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.
9 They are all plaine to him that will vnderstand, and streight to them that would find knowledge.
10 Receiue mine instruction, and not siluer, and knowledge rather then fine gold.
11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.
12 I wisdom dwell with prudence, and I find forth knowledge and counsels.
13 The feare of the Lord is to hate euill, as pride, and arrogancie, and the euill way: and a mouth that speaketh lewde things, I doe hate.
14 I haue counsell and wisdom: I am vnderstanding, and I haue strength.
15 By me Kings reigne, and princes decree iustice.
16 By mee princes rule, and the nobles, and all the iudges of the earth.
17 I loue them that loue me: and they that seeke me early, shall find me.
18 Riches and hono^r are with me: euen durable riches and righteousness.
19 My fruit is better then gold, euen then fine golde, and my reuenues better then fine siluer.
20 I cause to walke in the way of righteousness, and in the middes of the pathes of iudgement.
21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.
22 The Lord hath possessed me in the beginning of his way: I was before his workes of olde.
23 I was set by from euerlasting, from the beginning, and before the earth.
24 When there were no depthes, was I begotten, when there were no fountaines abounding with water.
25 Before the mountaines were setled: and before the hills, was I begotten.
26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.
27 When hee prepared the heauens, I was there, when hee set the compass vpon the deepe.
28 When hee established the cloudes aboue, when hee confirmed the fountaines of the deepe,
29 When hee gaue his decree to the sea, that the waters should not passe his com-

mandement, when he appointed the foundations of the earth,
30 Then was I with him as a nourisher, and I was daily his delight reioycing alway before him,
31 And tooke my solace in the compasse of his earth: and my delight is with the children of men.
32 Therefore now hearken, O children, vnto mee: for blessed are they that keepe my wayes.
33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching daily at my gates, and giuing attendance at the postes of my doores.
34 For hee that findeth mee, findeth life, and shall obtaine fauour of the Lord.
35 But he that sinneth against me, hnereth his own soule: & al that hate me, loue death.
By earth he meaneth man, which is the worke of God in whom Wisdom tooke pleasure: in so much as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspcakable treasures: and this is that solace & pastime wherof is here spoken.
CHAP. IX.
2 Wisdom calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God. 13 The conditions of the barlot.
WISDOME hath buile her house, and hewen out her seven pillars.
2 Shee hath killed her vitailles, drawen her wine, and prepared her table.
3 Shee hath sent forth her maidens, and crieth vpon the highest places of the citie, saying,
4 Who so is simple, let him come hither, and to him that is destitute of wisdom, shee saith,
5 Come, and eate of my meate, & drinke of the wine that I haue drawen.
6 Forsake your way, ye foolish, & ye shall liue: & walke in the way of vnderstanding.
7 He that reproboueth a scooner, purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe a blot.
8 Rebuke not a scooner, lest he hate thee: but rebuke a wise man, and hee will loue thee.
9 Gue admonition to the wise, and he will be the wiser: teach a righteous man, and hee will increase in learning.
10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things is vnderstanding.
11 For thy dayes shall bee multiplied by mee, and the yeeres of thy life shall bee augmented.
12 If thou be wise, thou shalt be wise for thy life, and if thou bee a scooner, thou alone shalt suffer.
the Sacrament, whereby God nourisheth his seruants in his house, which is the Church.
g For the wicked will contemne him, and labour to defame him.
h Meaning, them that are incorrigible, which Christ calleth dogs & swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but hee sheweth their malice, and their small hope of profite.
i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.
k Thou shalt haue the chiefe profit and commoditie thereof.

m Some reader a chief worker: signifying that this wisdom, euen Christ Iesus was equal with God his Father, and created, pre-serueth, and still worketh with him, as Ioh. 5. 17
n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisdom of God.
o By earth he meaneth man, which is the worke of God in whom Wisdom tooke pleasure: in so much as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspcakable treasures: and this is that solace & pastime wherof is here spoken.
Christ hath prepared him a Church.
b That is, many chiefe stayes and principall parts of his Church, as were the Patriarkes, Prophets, Apostles, Pastors, and Doctors.
c He compareth wisdom with great princes that keepe open house for all that come.
d Meaning, true preachers, which are not infected with mans wisdom.
e Hee that knoweth his owne ignorance, and is void of malice.
f By the meate and drinke, is meant the word of God, and the ministrati- on of

1 By the foolish woman, some vnderstand the wicked preachers, who counterfaite the word of God, as appeareth, verse 16. which were the words of the true preachers, as ver. 4. but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselves boast thereof.

13 **A** foolish woman is troublesome: she is ignorant, and knoweth nothing.
14 But she lieth at the doore of her house, on a seat in the high places of the citie.
15 To call them that passe by thy way, that goe right on their way, saying,
16 Who is simple, let him come hither, and to him that is destitute of wisdom she saith alſo,
17 Stollen waters are sweete, and his bread is pleasant.
18 But he knoweth not, that the dead are there, and that her gheists are in the depth of hell.

CHAP. X.

In this Chapter and all that follow vnto the thirtieth the wise man exhorteth by diuers sentences, which hee calleth parables, to follow vertue, and flee vice: and sheweth also what profit cometh of wisdom, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SOLOMON.

A wise sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of a wickednesse profite nothing: but righteousnesse deliuereth from death.

3 The Lord will not furnish the soule of the righteous: but hee calleth away the substance of the wicked.

4 A slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in summer, is the sonne of wisdom: but hee that sleeperth in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust shall be blessed: but the name of the wicked shall rot.

8 The wise in heart will receiue commandements: but the foolish in talke shall be beaten.

9 Hee that walketh vprightly, walketh holily: but he that peruertereth his wayes, shall be knowne.

10 Hee that winketh with the eye, worketh sorrow, and hee that is foolish in talke shall be beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: but loue couereth all trespasses.

13 In the lipps of him that hath vnderstanding, wisdom is found, and a rod shall bee for the backe of him that is destitute of wisdom.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his strong citie, but the feare of the needy is their pouertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that despiseth it, shall perish.

18 The righteous shall escape out of trouble, and the wicked shall come in his stead.

19 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be delivered by knowledge.

20 In the prosperitie of the righteous the title

way of life: but hee that refuseth correction goeth out of the way.

21 He that dissembleth hatred with lying lips, he that inuenteth slander, is a foole.

22 In many words there cannot want iniquitie: but he that refrainerh his lips, is wise.

23 The tongue of the iust man is as silver filuer: but the heart of the wicked is little worth.

24 The lips of the righteous doe feede many: but fooles shall die for want of wisdom.

25 The blessing of the Lord, it maketh rich, and he doeth adde no sorrowes with it.

26 It is as a pastime to a foole to doe wickedly: but wisdom is vnderstanding to a man.

27 That which the wicked feareth, shall come vpon him: but God will grant the desire of the righteous.

28 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerslasting foundation.

29 As vineger is to the teeth, and as smoke to the eyes, so is the slouthfull to them that send him.

30 The feare of the Lord increaseth the dayes: but the peccers of the wicked shall be diminished.

31 The patient abiding of the righteous shall be gladnesse: but the hope of the wicked shall perish.

32 The way of the Lord is strength to the vpright man: but feare shall bee for the workers of iniquitie.

33 The righteous shall neuer bee remoued: but the wicked shall not dwell in the land.

34 The mouth of the iust shall be fruitful in wisdom: but the tongue of the froward shall be cut out.

35 The lips of the righteous know what is acceptable: but the mouth of the wicked speakeeth froward things.

CHAP. XI.

False balances are an abomination vnto the Lord: but a perfit weight pleaseth him.

2 When priue commeth, then commeth shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them but the frowardnesse of the transgressors shall destroy them.

4 Riches auaille not in the day of wrath: but righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his stead.

9 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be delivered by knowledge.

10 In the prosperitie of the righteous the title

i For they speak truth and edifie many by exhortations, admonition and counsel.
k Meaning, that al worldly things bring care, and sorrow, whereas they that seele the blessings of God, haue none.

l He is but a trouble & griefe to him that setteth him about any businesse.
m The time of their prosperitie shall be short because of their great fall though they seeme to liue long.
n They enioy in this life by faith and hope, their euerslasting life.

a Vnder this word he condemneth all false weights, measures and deceit.
b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
Ezek. 7. 19.
eclus. 5. 1.
Wisd. 5. 15.
c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemy.

Chap. 15. 40.

a That is, wickedly gotten.

b But though he suffer the iust to wait for a time,

yet he will send him comfort in due season.

ff Or, deceitfull.

c When their wickednesse shall be discovered,

they shall be as dumbe, and not know what to say.

d Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortal.

† Ebr. lips.

† Or, surely.

e He that beareth a faire countenance, & imagineth mischief in his heart, as Chap. 6. 13.

f For the corruption of his heart is known by his talke.

1. Cor. 13. 4.

1. Pet. 4. 8.

g That is, God will find him out to punish him.

h And so maketh him bold to doe euill,

whereas pouertie bridleth the poore from many euill things.

e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.

|| Or, prosperitie. f Will not make light report of others.

g Where God giueth store of men of wisdom and counsell.

h Whose consideration hee knoweth not.

i Hee that doeth not without iudgement and consideration of the circumstances, put himselfe in danger, as Chap. 6. 1.

|| Or, modestie. k Is both good to himselfe and others.

|| Or, neighbour. l Though they make neuer so many friends, or thinke themselves neuer so sure, yet they shall not escape.

|| Or, of uncomely behaviour. m They can looke for nothing but Gods vengeance.

n Meaning them that giue liberally, whom God blesseth.

o That is, the niggard.

† For, the soule of blessing shall be made fit.

p That prouideth for the vse of them that are in need.

q The covetous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably.

r For though the wicked bee rich, yet they are but slaves to the godly, which are the true possessors of the gifts of God. † That is, bringeth them to the knowledge of God. ‡ Shall be punished as be deserueth, 1. Pet. 4. 18.

c The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.

11 By the blessing of the righteous, the city is raised: but it is subverted by the mouth of the wicked.

12 He that despiseth his neighbour, is despised of wisdom: but a man of understanding will keepe silence.

13 He that goeth about as a slanderer, discovereth a secret: but he that is of a faithful heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellors are, there is health.

15 He shall be sore vexed, that is surety for a stranger, and hee that hateth suretiship, is free.

16 A gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, rewardeth his owne soule: but hee that troubleth his owne selfe, is cruell.

18 The wicked woorketh a deceitfull woork: but he that soweth righteousness, shall receive a sure reward.

19 A righteousness leadech to life, so hee that followeth enill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are upright in their way, are his delight.

21 Though hand ioyne in hand, the wicked shall not be unpunished: but the seede of the righteous shall escape.

22 As a scowle of gold in a swines snout: so is a faire woman, which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but he that gathereth more, then is right, surely commeth to poverty.

25 Hee that is liberall person shall have plenty: and he that watereth, shall also have raine.

26 Hee that withholdeth the come, the people will curse him: but blessing shall be upon the head of him that selleth corne.

27 Hee that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.

29 Hee that troubleth his owne house, shall inherit the wind, and the fool shall be a servant to the wise in heart.

30 The fruit of the righteous is as a tree of life, and he that winneth soules, is wise.

31 Behold, the righteous shall be recompensed in the earth: how much more the wicked and the sinner?

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will be condemned.

3 A man cannot be established by wickednesse: but the roote of the righteous shall not be moued.

4 A virtuous woman is the crowne of her husband: but shee that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the just are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will deliver them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the froward of heart shall be despised.

9 Hee that is despised, and is his owne servant, is better then hee that boasteth himselfe, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.

11 He that tilleth his land, shall be satisfied with bread: but hee that followeth the idle, is destitute of understanding.

12 The wicked destroyeth the net of euils: but the roote of the righteous giueth fruit.

13 The enill man is snared by the wickednesse of his lips, but the iust shall come out of aduersitie.

14 A man shall be satiate with good things by the fruit of his mouth, and the recompense of a mans hands shall God giue unto him.

15 The way of a foole is right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall be known by his anger: but hee that conereth shame, is wise.

17 Hee that speaketh truth, will shew righteousness: but a false witness vlieth deceit.

18 There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.

19 The lippe of truth shall be stable for euer: but a lying tongue varieth incontinently.

20 Deceit is in the heart of them that imagine euill, but to the counsellors of peace shall be loy.

21 There shall none iniquity come to the iust: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truly, are his delight.

23 A wise man concealeth knowledge: but the heart of the fool publisheth foolishnes.

24 The hand of the diligent shall beare rule: but the idle shall be vnder tribute.

25 Heauinesse in the heart of man doeth bring it downe: but a good word reioyceth it.

a They are so grounded in the fauour of God, that their roote shall prosper continually. † Ebr. strong, of painfull.

b As their conscience is upright, so shall they be able to speake for themselves against their accusers. c The poore man that is contemned, and yet liueth of his owne trauaile.

d Is mercifull even to the very beast that doeth him seruice. Chap. 2. 8, 19. Eccles. 10. 27.

|| Or, defence. e Continually imagineth means how to doe harme to others.

f Meaning the heart within, which is upright, and doeth good to all.

g He standeth in his owne conceit, and condemneth all others in respect of himselfe.

h Which brideleth his afflictions. Chap. 14. 5.

i Which seeke nothing more then to prouoke others to anger.

Chap. 10. 4. k That is, words of comfort, or a cheereful minde, which is declared by his words, reioyceth a man, as a covetous mind killeth him.

l That is more liberal in giuing.

will.

CHAP. XII.

He that loveth instruction, loveth knowledge: but hee that hateth correction, is a foole.

m Although he
ger much by un-
lawfull means,
yet will he not
spend it vpon
himselfe.

will deceiue them.

27 The deceitfull man roaseth not that
he tooke in hunting: but the riches of the
diligent man are precious.

28 Life is in the way of righteousness, and
in that path-way there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of
his father: but a scorner will heare no
rebuke.

2 A man shall eate good things by the
fruit of his mouth: but the soule of the tres-
passers shall suffer violence.

3 He that keepeth his mouth, keepeth his
life: but he that openeth his lips, destruction
shall be to him.

4 The sluggard lusteth, but his soule
hath nought: but the soule of the diligent
shall haue plenty.

5 A righteous man hateth lying words:
but the wicked causeth slander and shame.

6 Righteousnesse preferreth the vpright
of life: but wickednesse ouerthroweth the
sinner.

7 There is that maketh himselfe rich,
and hath nothing, and that maketh himselfe
poore, hauing great riches.

8 A man will giue his riches for the van-
some of his life: but the poore cannot heare
the reproch.

9 The light of the righteous reioyeth:
but the candle of the wicked shall be put out.

10 Onely by pride doeth man make con-
tention: but with the well aduised is wise-
dome.

11 The riches of vanity shall diminish:
but hee that gathereth with the hand, shall
increase them.

12 The hope that is deferred, is the faint-
ing of the heart: but when the desire com-
meth, it is as a tree of life.

13 He that despiseth the word, he shall be
despoted: but he that feareth the command-
ment, he shall be rewarded.

14 The instruction of a wise man is as the
will spring of life, to turne away from the
snarcs of death.

15 Good vnderstanding maketh accepta-
ble: but the way of the disobedient is hated.

16 Every wise man will worke by know-
ledge: but a foole will spread abroad folly.

17 A wicked messenger falleth into e-
uill: but a faithfull ambassadour is preserua-
tion.

18 Pouertie and shame is to him that re-
fuseth instruction: but hee that regardeth
correction, shall be honoured.

19 A desire accomplished delighteth the
soule: but it is an abomination to foolles to
depart from euill.

20 He that walketh with the wise, shall be
wise: but a companion of foolles shall be af-
flicted.

21 Affliction followeth sinners: but vnto
the righteous God will recompense good.

22 The good man shall giue inheritance
vnto his childrens children: and the riches
of the sinner is laid vp for the iust.

23 Much food is in the field of the poore:
but the field is destroyed without discretion.

24 Hee that spareth his rod, hateth his

sonne: but he that longeth him, chasteneth him
betime.

25 The righteous eateth to the contenta-
tion of his mind: but the belly of the wicked
shall want.

CHAP. XIII.

A Wise woman buildeth her house: but
the foolish destroyeth it with her owne
hands.

2 Hee that walketh in his righteousness,
feareth the Lord: but he that is lewde
in his wayes, despiseth him.

3 In the mouth of the foolish is the rod
of pride: but the lipps of the wise preserve
them.

4 Where none open are, there the cribbe
is empty: but much increase cometh by the
strength of the ore.

5 A faithfull witnesse will not lie: but a
falle record will speake lies.

6 A scorner seeketh wisdom, and fin-
deeth it not: but knowledge is easie to him
that will vnderstand.

7 Depart from the foolish man, when
thou perceivest not in him the lips of know-
ledge.

8 The wisdom of the prudent is to vnder-
stand his way: but the foolishnesse of the
fooles is deceit.

9 The foole maketh a mocke of sinne:
but among the righteous there is fauour.

10 The heart knoweth the bitterness
of his soule, and the stranger shall not meddle
with his toy.

11 The house of the wicked shall bee de-
stroyed: but the tabernacle of the righteous
shall flourish.

12 There is a way that seemeth right to
a man: but the issues thereof are the wayes
of death.

13 Euen in laughing the heart is sorrow-
full, and the ende of that mirth is beauti-
nesse.

14 The heart that declineth, shall be sa-
tiate with his owne wayes: but a good man
shall depart from him.

15 The foolish will beleue euery thing:
but the prudent will consider his steps.

16 A wise man feareth, & departeth from
euill: but a foole rageth, and is careless.

17 He that is halfe to anger, committeth
folly, and a busse body is hated.

18 The foolish doe in herse folly: but the
prudent are crowned with knowledge.

19 The euill shall bow before the good,
& the wicked at the gates of the righteous.

20 The poore is hated euen of his owne
neighbour: but the friends of the rich are
many.

21 The sinner despiseth his neighbour:
but hee that hath mercy on the poore is
blessed.

22 Doe not they erre that imagine euill:
but to them that thinke on good things, shall
be mercy and truth.

23 In all labour there is abundance: but
the taske of the lips bringeth onely want.

24 The crowne of the wife is their riches,

and

That is, taketh
paine to profe-
her family, and
to doe that
which concer-
neth her duety
in her house.
Job 1. 3. 4.
b That is, in
vprightnesse of
heart, and with-
out hypocrisie.
c His proud
tongue shall
cause him to be
punished.
d By the ore is
meant labour,
and by the crib-
the barne, mea-
ning, without
labour there is
no profit.
e For the main-
tenance of his
owne ambition,
& not for Gods
glory, as Simon
Magus.
f Doeth not
know the grie-
uousnesse there-
of, nor Gods
iudgements a-
gainst the same.
g As a mans
conscience is
witness of his
owne griefe: so
another cannot
feele the ioy and
comfort which
a man feelth in
himselfe.
Chap. 16. 25.
h He sheweth
that the allure-
ment vnto sinne
seemeth sweete,
but the ende
thereof is de-
struction.
i He that for-
sakeeth God shall
be punished, and
made weary of
his sinnes where-
in hee deligh-
ted.
j Ebr. the man of
imaginations.
k it this come
not dayly to
be.

a If he vsa his
tongue to Gods
glory, and the
profite of his
neighbour, God
shall blesse him.
b He euer desi-
reth, but taketh
no paines to get
any thing.

† Ebr. way.
c For his pouer-
tie, he is not able
to escape the
threatnings,
which the cruell
oppressor vsue
against him.
d When as every
man contendeth
to haue the pre-
minence, and wil
not giue place to
another.

e That is, goods
euill gotten.
f That is, with
his owne labour.
g Meaning, the
word of God,
whereby he is
admonished of
his duety.

Chap. 25. 13.
h Bringeth many
inconueniences
both to himselfe
and to others.

i As he is parta-
ker of their wic-
kednesse, and
beareth with
their vices, so
shall he be pu-
nished alike as
they are.

k Reade Iob 37.
26. 17.

l God blesseth
the labour of the
poore and con-
sumeth their
goods which are
negligent, be-
cause they thinke
they haue e-
nough.

Chap. 23. 13.
ecclus. 30. 1.

and the folly of fooler is foolishness.

25 A faithfull witness delivereth soules: but a deceiver speaketh lies.

26 In the feare of the Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life to auoid the snares of death.

28 In the multitude of the people is the honour of a king, and for the want of people commeth the destruction of the prince.

29 He that is slow to wrath, is of great wisdom: but he that is of an haughty mind, exalteth folly.

30 A sound heart is the life of the flesh: but enue is the rotting of the bones.

31 He that oppelleth the poore, reproo- ueth him that made him: but hee honoureth him that hath mercie on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdom relecth in the heart of him that hath vnderstanding, and is knowen in the mids of fooler.

34 Iustice exalteth a nation, but sinne is a shame to the people.

35 The pleasure of a king is in a wise ser- uant: but his wrath shall be toward him that is lewd.

CHAP. XV.

A soft answer putteth away wrath: but agriuous words stirre vp anger.

2 The tongue of the wise vbleth know- ledge aright: but the mouth of fooler bab- bleth out foolishnesse.

3 The eyes of the Lord in every place be- hold the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde.

5 A fooler despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is trouble.

7 The lips of the wise doe spread abroad knowledge: but the heart of the foolish doth not so.

8 The sacrifice of the wicked is abomi- nation vnto the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomi- nation vnto the Lord: but hee loueth him that followeth righteousness.

10 Instruction is euill to him that forsak- eth the way, and he that hateth correction, shall die.

11 Hell and destruction are before the Lord: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebu- keth him, neither will he goe vnto the wise.

13 A toyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the mind is heauie.

14 The heart of him that hath vnderstan- ding, seeketh knowledge: but the mouth of the fooler is fed with foolishnesse.

15 All the dayes of the afflicted are euill: but a good conscience is a continuall feast.

16 Better is little with the feare of the

Lord, then great treasure & trouble therewith

17 Better is a dinner of greene herbes where loue is, then a stalled ore, and barred therewith.

18 An angry man stirreth by strife: but he that is slow to wrath, appealeth strife.

19 The way of a slothfull man is as an hedge of thornes: but the way of the righte- ous is plaine.

20 A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is toy to him that is desti- tute of vnderstanding: but a man of vnder- standing walketh vprightly.

22 Without counsell thoughts come to nought: but in the multitude of counsel- lers there is stedfastnesse.

23 A toy commeth to a man by the answer of his mouth: and how good is a word in due season?

24 The way of life is on high to the pri- dent, to auoid from hell beneath.

25 The Lord wil destroy the house of the proud men: but hee will stablish the borders of the widow.

26 The thoughts of the wicked are abo- mination to the Lord: but the pure haue pleasant words.

27 Hee that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shall liue.

28 The heart of the righteous studieth to answer: but the wicked mans mouth bab- bleth euill things.

29 The Lord is far off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, & a good name maketh the bones far.

31 Hee care that hearkeneth to the cor- rection of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correcti- on, getteth vnderstanding.

33 The feare of the Lord is the instructi- on of wisdom: and before honour goeth humility.

CHAP. XVI.

The preparations of the heart are in the Lord: but the answer of the tongue is of the Lord.

2 All the wayes of a man are cleane in his own eyes: but the Lord pondreth the spirits.

3 Commit thy works vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proud in heart, are an abo- mination to the Lord: though hand ioyne in hand, he shall not be unpunished.

6 By mercy and truerh iniquity shall be forgiven, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 Better is a little with righteousness,

rice of God shall appeare to his glory, euen in the destruction of the wicked: Chap. 11, 21. d Their vpright and repenting life shall be, a token that their sinnes are forgiven, Chap. 15, 6, psal. 37, 16.

then

Chap. 19, 22.

That is, hee- uer findeth some let or stay, and dare not goe forward, Chap. 10, 1.

f Read Chap. 11, 14.

g If we wil that our talk be com- fortable, we must wait for time and season.

h That is, whol- some and profit- able to the hear- ers.

i That suffereth himselfe to bee admonished by Gods word, which bringeth life, and so a- mendeth. k Meaning, that God exalteth none but them that are truly humbled.

a He derideth the presumption of man, who dare attribute to him- selfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word.

b He sheweth hereby, that man flattereth himself in his doings, calling that ver- tue which God re- uerth vice.

† Ebr. rule. c So that the iu-

c So that the iu-

That is, the strength of a king standeth in many people.

Or, body.

Chap. 17, 5.

m Forasmuch as they are conuict thereby, and put to silence.

Or, and the mer- cie of the people is a sacrifice for sinne.

Chap. 25, 15.

Vers 18.

a For though they haue much yet it is full of trouble & care. b That thing is abominable be- fore God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.

c Hee that swar- ueth from the word of God, cannot abide to be admonished. d There is no- thing so deepe or secret that can be hid from the eyes of God, much lesse mens thoughts.

Chap. 17, 22. † Ebr. heart. Psal. 37, 16.

CHAP. XVII.

a He sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foot except God giue force.
Chap. 11. 1.
f If they be true and iust they are Gods worke, & he delighteth therein but otherwise if they be false they are the worke of the deuill, & to their condemnation that vse them.
g They are appointed by God to rule according to equitie and iustice.
h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the drie ground.
Deut. 11. 14.
Chap. 8. 10.
Psal. 125. 1.
k Thesweete wordes of consolation, which come forth of a godly heart.
l Either that which f wicked teach others, or els it is folly to teach them that are malicious.
Chap. 14. 12.
f Ebr. boweth vp on him.
m For he confuseth himselfe and others.
n With his whole endeuour he laboureth to bring his wickednes to passe.
o That is, when it is ioyned with vertue; or els the elder than the wicked are, he more they are to be abhorred.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

then great reuenges without equitie.

9 The heart of man purpolet his way: but the Lord doeth direct his steps.
10 Adiuine sentence shall bee in the lips of the king: his mouth shall not transgresse in iudgement.
11 A true weight and ballance are of the Lord: all the weights of the bagge are his worke.
12 It is an abomination to kings to commit wickednesse: for the throne is established by iustice.
13 Righteous lippes are the delight of kings, and the king loueth him that speaketh right things.
14 The wrath of a king is as messengers of death: but a wise man will pacifie it.
15 In the light of the kings countenance is life: and his fauour is as a cloude of the latter raine.
16 How much better is it to get wisdom then gold? and to get vnderstanding, is more to be desired then siluer.
17 The path of the righteous is to decline from euill, and hee keepeth his soule that keepeth his way.
18 Wide goeth before destruction, and an high riind before the fall.
19 Better is it to be of humble mind with the lowly, then to diuide the spoiles with the proud.
20 Hee that is wise in his businesse shall find good: and hee that trusteth in the Lord he is blessed.
21 The wise in heart shall bee called prudent: and the sweetnesse of the lippes shall increase doctrine.
22 Understanding is a wellspring of life vnto them that haue it: and the instruction of foolles is folly.
23 The heart of the wise guideth his mouth wisely, & adueth doctrine to his lips.
24 False wordes are as an hony combe, sweetnesse to the soule, & health to the bones.
25 There is a way that seemeth right vnto man: but the issue thereof are the wayes of death.
26 The person that traualleth, traualleth for himselfe: for his mouth f craueth it of him.
27 A wicked man diggeth vp euill, and in his lips is like burning fire.
28 A froward person soweth strife: and a tale teller maketh diuision among princes.
29 A wicked man deceiuet his neighbour, and leaueh him into the way that is not good.
30 Hee shutteth his eyes to deuilse wickednesse: hee mouerh his lips, and bringeth euill to passe.
31 Age is a crowne of glory, when it is found in the way of righteousnesse.
32 Hee that is slow vnto anger, is better then the mightie man: and hee that rulerh his owne minde, is better then hee that winneth a citie.
33 The lot is cast into the lapp: but the whole disposition thereof is of the Lord.

Better is a dumb foole, if peace be with it, then an house full of sacrifices with strife.

2 A discreet seruant shall haue rule ouer a lewd sonne, and hee shall diuide the heritage among the brethren.
3 As is the fining pot for siluer, and the furnace for gold, so the Lord tryeth the hearts.
4 The wicked giueth heed to false lips, and a liar hearkeneth to the naughty tongue.
5 He that mocketh the poore, reprocherh him that made him: and he that reioyceth at destruction, shall not be unpunished.
6 Childrens children are the crowne of the Elders: and the glory of the children are their fathers.
7 High talke becommeth not a foole, much lesse a lying talke a prince.
8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth whithersoener it turneth.
9 Hee that couereth a transgression, sekerh loue: but he that repeateh a matter separateth the prince.
10 A reproofe entreceth more into him that hath vnderstanding, then an hundred stripes into a foole.
11 A seditious person seeketh onely euill, and a cruell messenger shall be sent against him.
12 It is better for a man to creepe a heare robbed of her wheeles, then a foole in his folly.
13 He that rewardeth euil for good, euill shall not depart from his house.
14 The beginning of strife is as one that openeth the waters: therefore of the contention be medleth with, leaue off.
15 He that iustifieth the wicked, and he that condemnerh the iust, euen they both are abominations to the Lord.
16 Therefore is there a price in the hand of the foole to get wisdom, and he hath none heart.
17 A friend loneth at all times: and a brother is home for aduersity.
18 A man destitute of vnderstanding, toucheth the hand, and becommeth surety for his neighbour.
19 Hee loneth transgression that loneth strife: and he that cracteth his gate, seeketh destruction.
20 The froward heart findeth no good: and hee that hath a naughty tongue, shall fall into euill.
21 He that begetteth a foole, getteth himselfe sorow, and the father of a foole can haue no toy.
22 A ioyfull heart caueth good health: but a sorrowfull minde drieth the bones.
23 A wicked man taketh a gift out of the bosome to wrest the wayes of iudgement.
24 Wisdom is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.
25 A foolish sonne is a griefe vnto his father, and a heauinesse to her that bare him.
26 Surely it is not good to condemne the iust, nor that the Princes should smite such a foole.
f Ebr. the lip of excellencie.
c The reward bath great force to gaine the hearts of men.
d He that aduoneth prince of his fault, maketh him his enemy.
e By the messenger is meant such meanes as God vlieth to punish the rebels.
f Whereby he meaneth f wicked in his rage, who hath no feare of God.
Rom. 12. 17.
1. Pet. 3. 9.
1. Thes. 5. 15.
1. Ioh. 5. 23.
Chap. 14. 24.
g What auaileth it the wicked to be rich, seeing he setteth not his mind to wisdom?
h So that he is more then a friend, euen a brother that helpeth in time of aduersity.
i Read Chap. 6. 1.
k Lifteth vp himselfe aboue his degree.
Chap. 15. 13.
l That is, secretly & out of the bosome of the rich.
Eccles. 2. 14.
and 3. 1.
m That is, wander to and fro, and seek out after wisdom.
Chap. 10. 1.
n For their well-doing.

27 He that hath knowledge, spareth his words, and a man of understanding is of an excellent spirit.
28 Euen a foole (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

a He that loueth wisdom, will separate himselfe from all impediments and giue himselfe wholly to seeke it.

b That is, that he may talke licentiously of whatsoever cometh to mind.

c Meaning, such one as contemmeth all others.

d Which can neuer be drawn empty, but bring euer profit.

e That is, to fauour him and support him.

f They are loone beleued, and enter in oft deeply.

g He sheweth what is the refuge of the godly against all troubles.

Chap. 10. 15.

Chap. 16. 18.

Eccles. 11. 8.

h The mind can wel beare the infirmities of the body, but when the spirit is wounded, it is a thing most hard to sustaine.

i Getteth him liberty to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked iudge, but when his aduersary enquireth out the matter, it turneth to his shame.

l If a controuersie cannot otherwise be deceiued, it is best to cast lots to know whose the thing shall be.

m Appealeth their controuersie, which are so stout, that cannot otherwise be pacified.

n Which for the strength thereof will not bow nor yeeld.

o By the vsing of the tongue well or euill, cometh the fruit thereof either good or bad.

21 Death and life are in the power of the tongue, and they that loue it, shall eate the fruit thereof.

22 He that findeth a wife, findeth a good thing, and receiveth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friend is nearer than a brother.

FOR the desire thereof hee will separate himselfe to seeke it, and occupie himselfe in all wisdom.

2 A foole hath no delight in understanding, but that his heart may be discovered.

3 When the wicked cometh, then cometh contempt, and with the vile man reproch.

4 The words of a mans mouth are like deepe waters, and the well-spring of wisdom is like a flowing riuer.

5 It is not good to accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The words of a talebearer are as flattering, and they goe downe into the bowels of the belly.

9 He also that is slothfull in his worke, is euen the brother of him that is a great waster.

10 The name of the Lord is a strong tower: the righteous runneth vnto it, and is exalted.

11 The rich mans riches are his strong citie: and as an high wall in his imagination.

12 Before destruction the heart of a man is haughty, and before glory goeth lowliness.

13 Hee that answereth a matter before he heare it, it is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmities: but a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift enlargeth him, and lea- deth him before great men.

17 Hee that is first in his owne cause, is first: then cometh his neighbour, and maketh enquire of him.

18 The lot causeth contentions to cease, and maketh a partition among the mighty.

19 A brother offended is harder to winne than a strong citie, and their contentions are like the barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that loue it, shall eate the fruit thereof.

22 Hee that findeth a wife, findeth a good thing, and receiveth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friend is nearer than a brother.

22 Hee that findeth a wife, findeth a good thing, and receiveth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friend is nearer than a brother.

found, which are more ready to doe pleasure than hee that is more bound by duty.

CHAP. XIX.

BETTER is the poore that walketh in his uprightness, then he that abuseth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.

3 The foolishnesse of a man peruertereth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 A false witness shall not be unpunished: and hee that speaketh lies, shall not escape.

6 Many reuerence the face of the prince, and every man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him: though he be instant with words, yet they will not.

8 He that possesseth understanding, loveth his owne soule, and keepeth wisdom to find goodnesse.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer Princes.

11 The discretion of a man deferreth his anger: and his glory is to passe by an offence.

12 The Kings wrath is like the roaring of a Lion: but his fauour is like the dew vpon the grasse.

13 A foolish sonne is the calamitie of his father, and the contentions of a wife are like a continuall dropping.

14 House and riches are the inheritance of the fathers, but a prudent wife cometh of the Lord.

15 Slothfulnessness causeth to fall asleepe, and a deceitfull person shall be afflicted.

16 He that keepeth the commandment, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lenderth vnto the Lord: and the Lord will recompence him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou deliuer him, yet will his anger come againe.

20 Heare counsell, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuices are in a mans heart, but the counsell of the Lord shall stand.

22 That

He that is joy-
ned with a ver-
tuous woman in
marriage, is blef-
sed of the Lord,
as Chap. 19. 14.
q That is, oft-
times such are

Chap. 18. 6.

Dmt. 19. 19.
dm. 13. 62.

a To haue com-
fort of them.

b He that is vp-
right in iudge-
ment, findeth fa-
uour with God.

c The free vse of
things is not to
be permitted to
him that cannot
vse them aright.

d That is, to co-
uer it by charity,
and to doe there-
in as may most
serue to Gods
glory.

Chap. 20. 2.
Chap. 17. 31.

Chap. 21. 9.
e As raine that
droppeth and
rotte the
house.

Chap. 18. 23.

f Though for a
time he giue
place to counsell,
yet soone after
will he giue place
to his raging
affections.

g Mans deuice
shall not haue
successe except
God gouerne it,
whose purpose is
vnchangeable.

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.
Chap. 26. 15.
Chap. 21. 11.
i That is, the simple and ignorant men learne, when they see the wicked punished,

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meats & drinks,

a By wine here is meant, him that is given to wine, and so by strong drinke.
Chap. 19. 12.
b Putteth his life in danger.

e It is hard to find out: for it is as deepe waters whose bottomne cannot be found, yet the wise man will know a man either by his words or manners.
d Where righte iudgement is executed, there sinner ceaseth, and vice dare not appeare.
1. King. 8. 46.
2. chron. 6. 36.
eccl. 1. 7. 22.
1. iohn 1. 8.
f *Ex. 1. 18.* and *stone, ephab and ephab.*
e Reade Chap. 26. 11.

Chap. 27. 13.
f Teach him wit, that he cast not himselfe rashly into danger,

22 That that is to be desired of a man; is his ^a goodnesse, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith shall continue, and shall not be visited with euill.

24 The slothfull hideth his hand in his holome, and will not put it to his mouth againe.

25 Smite a scozner, and the ⁱ foolish will beware: and reprocue the prudent, and hee will vnderstand knowledge.

26 He that destroyeth his father, or cha- seth away his mother, is a lewde and shame- full childe.

27 By sonne, heare no more the instruc- tion, that causeth to erre from the words of knowledge.

28 A wicked witnesse mocketh at iudge- ment, and the mouth of the wicked ^k swal- loweth vp iniquitie.

29 By iudgements are prepared for the scoznors, and stripes for the backe of the fooles.

CHAP. XX.

Wine ^a is a mocker, and strong drinke is raging: and whosoener is deceiued thereby, is not wise.

2 The feare of the King is like the roa- ring of a lyon: hee that prouoketh him vnto anger, ^b sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole will be meddling.

4 The slothfull will not plow, because of winter: therefore shall he begge in summer, but haue nothing.

5 The counsell in the heart of ^c man is like deepe waters: but a man that hath vnderstanding, will draw it out.

6 Many men will boast, euery one of his owne goodnesse: but who can finde a faith- full man?

7 Hee that walketh in his integritie, is iust: and blessed shall his children bee after him.

8 A king that sitteth in the throne of iudgement, ^d chaferth away all euill with his eyes.

9 Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers ^e weights, and diuers mea- sures, both these ^e are euen abomination vnto the Lord.

11 A childe also is knowne by his do- ings, whether his worke bee pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto porrie: open thine eyes, and thou shalt bee satisfied with bread.

14 It is naught, it is naught, sayeth the buyer: but when he is gone apart, hee boas- teth.

15 There is gold, and a multitude of pre- cious stones: but the lips of knowledge are a precious reuell.

16 Take his ^f garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man;

but afterward his mouth shall be filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 Hee that goeth about as a slanderer, discouereth ^g secrets: therefore meddle not with him that flattereth with his lips.

20 He that curseth his father or his mo- ther, his light shall bee put out in obscure darkenesse.

21 An heritage is hastily gotten at the be- ginning, but the ende thereof shall not bee blessed.

22 Say not thou, ^h I will recompense e- uill: but wait vpon the Lord, and hee shall saue thee.

23 Diuers weights are an abomination vnto the Lord, and deceitfull balances are not good.

24 The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to se- uoure that which is sanctified, and after the vowes to enquire.

26 A wise King scattereth the wicked, and causeth the ⁱ wherle to turne ouer them.

27 The ^j light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 Mercie and tructh preferue the King: for his throne shall be established with mercy.

29 The beautie of young men is their strength, and the glory of the aged is the gray head.

30 The blenness of the wound serueth to purge the euill, and the stripe, within the bowels of the belly.

ment that pierceth even the inward parts, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

The Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whither soeuer it pleaseth him.

2 Euery ^k way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 To do iustice and iudgement, is more acceptable to the Lord then sacrifice.

4 A hauty looke, and a proud heart, which is the ^l light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but ^m whosoener is halfe, commeth surely to pouertie.

6 The gathering of treasures by a de- ceitfull tongue, is vanity tolled to and fro of them that seeke death.

7 The ⁿ robbery of the wicked shall de- stroy them: for they haue refused to execute iudgement.

8 The way of some is peruerterd and strange: but of the pure man, his worke is right.

c He that goeth rashly about his businesse and without counsell.
Chap. 13. 11. **d** Hee meaneth this chiefly, of Iudges and Princes which leane that vocation whereunto God hath called them, and powle their subiects to maintaine their Iustes.

Chap. 19. 13.
and 25. 24.
Or, in a great
family.

e Reads Chap.
19. 25.

f Though the
godly admonish
them both by
words and ex-
ample of life, yet
the wicked will
not amend, till
God destroy
them.
g To doe a plea-
sure to the angry
man, pacifieth
him.

h God shal cause
that to fall on
their own heads,
which they in-
tended against
the iust, by deli-
uering the iust,
and putting the
wicked in their
places.

Ecclus. 25. 18, 22.
i Meaning, a
bundance of all
things.

k Wisdome
ouercommeth
strength and
confidence in
worldly things.
l He thinketh to
line by wishing
and desiring all
things, but will
take no paine to
get ought.

Chap. 15. 8. 15. 1.

13. ecclus. 34. 21.

Chap. 10. 5.

m He may bold-
ly testifie the
trueth that hee
hath heard.

9 * It is better to dwell in a corner of the
house top, then with a contentious woman
in a wide house.

10 The soule of the wicked wolfeth euil:
and his neighbour hath no fauor in his eyes.

11 * When the scooner is punished, the
foolish is wiser: and when one instructeth the
wise, he will receive knowledge.

12 The righteous teacher the house of
the wicked: but God overthroweth the wic-
ked for their euill.

13 Hee that stoppeth his eare at the cry-
ing of the poore, he shall also crye and not be
heard.

14 A gift in secret pacifieth anger, and
a gift in the bolome, great wrath.

15 It is to the iust to doe iudgement:
but destruction shal be to the workers of in-
iquitie.

16 A man that wandreth out of the way
of wisdom, shall remaine in the congrega-
tion of the dead.

17 He that loueth pastime, shal be a poore
man: and he that loueth wine and oyle, shall
not be rich.

18 The wicked shal be a ransom for the
iust, and the transgressor for the righteous.

19 * It is better to dwell in the wilderness,
then with a contentious and angry woman.

20 In the house of the wise is a pleasant
treasure and oyle: but a foolish man deuor-
eth it.

21 He that followeth after righteousness
and mercie, shall find life, righteousness and
glory.

22 A wise man goeth by into the citie of
the mighty, and casteth downe the strength
of the confidence thereof.

23 Hee that keepeth his mouth and his
tongue, keepeth his soule from afflictions.

24 Proud, haughty, & scornful is his name
that worketh in his arrogancie, wrath.

25 The desire of the slothfull slayeth him:
for his hands refuse to worke.

26 He coueteth curmorse greet thy, but the
righteous giueth, and spareth not.

27 The sacrifice of the wicked is an a-
bomination: how much more when he bring-
geth it with a wicked minde?

28 A false witness shall perish: but hee
that heareth a speaker continually.

29 A wicked man hardeneth his face:
but the iust, he will direct his way.

30 There is no wisdom, neither under-
standing, nor counsell against the Lord.

31 The horse is prepared against the day
of battell: but saluation is of the Lord.

CHAP. XXII.

A * Good name is to be chosen above great
riches, and a louing fauour is above sil-
uer and above gold.

2 * The rich and poore meete together:
the Lord is the maker of them all.

3 A prudent man seeth the plague, and
hideth himselfe: but the foolish go on still,
and are punished.

Ecclus. 7. 3.
a Which com-
meth by well
doing.

Chap. 29. 13.

b Liue together
and haue neede
the one of the
other.

Chap. 27. 13 c That is, the punishment which is prepared for the
wicked, and fleeth to God for succour.

4 The reward of humilitie, and the feare
of God is riches, and glory, and life.

5 Thornes and snares are in the way of
the forward: but he that regardeth his soule,
will depart farre from them.

6 Teach a child in the trade of his way,
and when hee is olde, hee shall not depart
from it.

7 The rich ruleth the poore, and the bo-
rower is seruant to the man that lendeth.

8 Hee that lowereth iniquitie, shall reape
affliction, and the rodde of his anger shall
falle.

9 * He that hath a good eye, hee shall be
blessed: for hee giueth of his bread vnto the
poore.

10 Cast out the scooner, and strife shall
goe out: so contention and reproch shall
cease.

11 Hee that loueth purenesse of heart for
the grace of his lips, the king shall bee his
friend.

12 The eyes of the Lord preferue know-
ledges: but he overthroweth the words of the
transgressor.

13 The slothfull man saith, I A Lyon is
without, I shall be flaine in the streete.

14 The mouth of strange women is as a
deepe pit: he with whom the Lord is angry,
shall fall therein.

15 Foolishnesse is bound in the heart of
a child: but the rod of correction shall driue
it away from him.

16 He that oppresseth the poore to increas-
e himselfe, and giueth vnto the rich, shall surely
come to povertie.

17 Encine thine eare, and heare the
words of the wise, and apply thine heart vnto
my knowledge.

18 For it shall bee pleasant, if thou keepe
them in thy belly, and if they be directed to-
gether in thy lips.

19 That thy confidence may be in the
Lord, I haue shewed thee this day: thou
therefore take heede.

20 Haue not I written vnto thee three
times in counsels and knowledge,

21 That I might shew thee the assurance
of the words of trueth to answer the words
of trueth to them that lend to thee?

22 Robbe not the poore because he is
poore, neither oppresse the afflicted in iudg-
ment.

23 For the Lord will defend their cause
and spoyle the soule of those that spoyle
them.

24 Make no friendship with an angry
man, neither goe with the furious man:

25 Lest thou learne his wates, and receiue
destruction to thy soule.

26 Be not thou of them that touch the
hand, nor among them that are suretie for
debts.

27 If thou hast nothing to pay, why can-
st thou that he should take thy bed from un-
der thee?

28 Thou shalt not remouue the ancient
bounds which thy fathers haue made.

29 Thou seest that a diligent man in his
business standeth before kings, and standeth
not before the base lord.

d Bring him vp
rertuously, and
he shal so con-
tinue.

e His authoritie
whereby he did
oppress others
shall be taken
from him.

Ecclus. 31. 23.
f He that is mer-
ciful and libe-
rall.

g He sheweth
that princes
should use their
familiaritie,
whose confi-
dence is good, and
their talke wise
and godly.

h Faouour them
that loue
knowledge.

i He denideth
them that inuent
vaine excuses, be-
cause they would
not doe their
duty.

k So God puni-
sheth one sinne
by another, who
he suffereth the
wicked to fall
into the acquain-
tance of an har-
lot.

l He is naturally
given vnto it.

m He sheweth
what the end of
wisdome is: to
wit, to direct vs
to the Lord.

n That is, sundry
times.

o He is not to
doe with him
that is not able
to rule his affe-
ctions: for he
would but thee
by his euill con-
uersion.

p Which rashly
putt themselves
in danger for
others, s Chap.
6. 1.

q That is, 17.
chap. 23. 10.

CHAP. XXIII.

a Eat with sobriety.

b Bridle thine appetite, as it were by force and violence.

c For oftentimes the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.

d Bestow not the gifts that God hath giuen thee, to get worldly riches.

e That is, contentious, as contrary a good eye is taken for libellous.

f He will not cease till he hath done thee some harme, and his flattering words shall come to no vie.

Deut. 27. 17.

chap. 22. 28.

chap. 22. 23.

chap. 13. 24.

and 19. 18.

eccles. 30. 11.

g That is, from destruction.

Psal. 37. 1.

chap. 24. 1.

h The prosperity of the wicked shall not continue.

i In the obseruation of Gods commandments.

† Ebr. wine-bibbers.

† Ebr. deuourers of flesh.

k Spare no cost for truths sake, neither depart from it for any gaine.

l Give thy selfe wholly to wisdom.

chap. 22. 14.

chap. 7. 12.

m He seduceth many, and causeth them to offend God.

W hen thou sittest to eat with a ruler, consider diligently what is before thee.

2 And put the knife to thy throat, if thou be a man giuen to the appetite.

3 Be not delirious of his dainty meates: for it is a deceivable meat.

4 Trauaille not too much to be rich: but cease from thy wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing: for riches taketh her to her wings as an eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an euill eye, neither desire his dainty meates.

7 For as though hee thought it in his heart, so will hee say vnto thee, Eate, and drinke: but his heart is not with thee.

8 Thou shalt vomite thy morsels that thou hast eaten, and thou shalt lose thy sweet words.

9 Speake not in the eares of a foole: for he will despise the wisdom of thy words.

10 Remove not the ancient boundes, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mighty: he will defend their cause against thee.

12 Applie thine heart to instruction, and thine eares to the words of knowledge.

13 Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips speake righteous things.

17 Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, and thy hope shall not be cut off.

19 O thou my sonne, heare and bee wise, and guide thine heart in the way.

20 Keepe not company with drunkards, nor with gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when the is old.

23 Buy the truth, but sell it not: like wise wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise child, shall haue ioy of him.

25 Thy father and thy Mother shall bee glad, and hee that bare thee, shall reioyce.

26 My sonne, giue me thine heart, and let thine eyes delight in my wayes.

27 For a whore is as a deepe ditch, and a strange woman is as a narrow pit.

28 Also shee lieth in wait as for a pray, and shee increaseth the transgressours among men.

29 To whom is mee? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the rebuile of the eyes?

30 Euen to them that tary long at the wine, to them that go, and seeke mirt wine.

31 Looks not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange women, and thine heart shall speake lewde things.

34 And thou shalt be as one that sleepeeth in the midst of the sea, and as hee that sleepeeth in the top of the mast.

35 They haue stricken mee, shalt thou say, but I was not sicke: they haue beaten mee, but I knew not, when I awoke: therefore will I seeke it yet still.

CHAP. XXIII.

Be not thou enuious against euill me, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Through wisdom is an house builded: and with understanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man is strong: for a man of vnderstanding increaseth his strength.

6 For with counsell thou shalt enterpriue thy war, and in the multitude of them that can giue counsell, is health.

7 Wisdom is high to a foole: therefore he cannot open his mouth in the gate.

8 Hee that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

10 If thou be faint in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawen to death: and wilt thou not preserue them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doeth not see vnderstand it: and hee that keepeth thy soule, knoweth hee it not: will not hee also recompence euery man according to his workes?

13 My sonne, eate hony, for it is good, and the honycombe, for it is sweete vnto thy mouth:

14 So shall the knowledge of wisdom be vnto thy soule, if thou finde it, and there shall be an end, and thine hope shall not bee cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoile not his resting place.

16 For a iust man fattereth seven times, and reth againe: but the wicked fall into mischief.

17 Bee thou not glad when thine enemy falleth,

n Which by As make wine from grapes, and more pleasant.

o That is, drunkenesse shall bring thee so whoredoms.

p In such great danger shalt thou be.

q Though drunkenesse make them more insensible then beasts, yet can they not refrain.

r In the place where wisdom should be shewed.

s Man hath no trial of his strength, till he be in troubles.

c None can be excused, if he helpe not the innocent when he is in danger.

d As hony is sweet and pleasant to the taste, so wisdom is to the soule.

e Or, reward.

f He is subiect to many perils, but God deliue

g He is subiect to many perils, but God deliue

h He is subiect to many perils, but God deliue

i He is subiect to many perils, but God deliue

j He is subiect to many perils, but God deliue

k He is subiect to many perils, but God deliue

l He is subiect to many perils, but God deliue

m He is subiect to many perils, but God deliue

n He is subiect to many perils, but God deliue

o He is subiect to many perils, but God deliue

p He is subiect to many perils, but God deliue

q He is subiect to many perils, but God deliue

r He is subiect to many perils, but God deliue

s He is subiect to many perils, but God deliue

t He is subiect to many perils, but God deliue

u He is subiect to many perils, but God deliue

v He is subiect to many perils, but God deliue

w He is subiect to many perils, but God deliue

x He is subiect to many perils, but God deliue

y He is subiect to many perils, but God deliue

z He is subiect to many perils, but God deliue

f To be auenged
on thee.
Psal. 37. 1.
chap. 23. 17.
Chap. 13. 9.

g Meaning ei-
ther of the wic-
ked, and sediti-
ous, as verse 19,
and 21. or of
them that feare
not God, nor o-
bey their king.
† Ebr. se know the
fact.
Chap. 17. 15.
Isa. 5. 23.

h Before of the
meanes how to
compasse it, be-
fore thou take
any enterprise
in hand.
Chap. 20. 22.
i He sheweth
what is the na-
ture of the wic-
ked, to reuenge
wrong for
wrong.

k That I might
learne by ano-
ther mans fault,
I Reade Chap.
6. 10.

a Whom Heze-
kiah appointed
for this purpose,
b That is, gathe-
red out of diuers
bookes of Salo-
mon.
c God doth not
reueale the cause
of his iudge-
ments to man.
d Because the
king ruleth by
the reuealed

word of God, the cause of his doings must appeare, and therefore
he must vtil diligence in trying out of causes, e He sheweth that
it is too hard for man to attaine to the reason of all the secret do-
ings of the king, euen when hee is vp right and doeth his duetie,
f When vice is remoued from a king, he is a meet vessell for the
Lords vse. g It is not enough that hee be pure himselfe, but that
he put away others that be corrupted,

falleth, and let not thine heart reioyce when
he stumbleth,

18 Lest the Lord see it, and it displease
him, and he turne his wrath¹ from him.

19 * Fret not thy selfe because of the ma-
litious, neither be enuious at the wicked.

20 For there shall be no end of plagues to
the euill man: the light of the wicked shall
be put out.

21 Oh Sonne, feare the Lord, & the king,
and meddle not with them that are seditious.

22 For their destruction shall rise sudden-
ly, & who knoweth the ruine of them? both:

23 ALSO THESE THINGS PER-
TEINE TO THE WISE. It is not good

† to haue respect of any person in iudgement.

24 Hee that saith to the wicked, Thou
art righteous, him shall the people curse, and
the multitude shall abhorre him.

25 But to them that rebuke him, shall be
pleasure, and vpon them shall come the bles-
sing of goodnesse.

26 They shall kisse the lips of him that
answereth vpright words.

27 Prepare thy worke without, and make
ready the things in the field, and after,
build thine house.

28 Be not a witnesse against thy neigh-
bour without cause: for wilt thou deceiue
with thy lips?

29 * Say not, I will doe to him, as hee
hath done to mee, I will recompence euery
man according to his worke.

30 I passed by the field of the slouthfull,
and by the vineyard of the man destitute of
vnderstanding;

31 And loe, it was all growen ouer with
thornes, and nettles had couered the face
thereof: and the stone wall thereof was bro-
ken downe.

32 Then I beheld, and I considered it
well: I looked vpon it, and ^k receiued in-
struction.

33 Yea a little sleepe, a little slumber, a
little folding of the hands to sleepe.

34 So thy pouertie commeth as one that
trauaileth by the way, and thy necessitie like
an armed man.

CHAP. XXV.

I THESE ARE ALSO PARABLES OF
Salomon, which the ^a men of Hezekiah
King of Iudah^b copied out.

2 The glory of God is to ^c conceale a
thing secret: but the ^d Kings ho-
nour is to search out a thing.

3 The heauens in height, and the earth
in deepnesse, and the ^e Kings heart can no
man search out.

4 Take the ^f dross¹ from the silver, and
there shall proceed a vessell for the finer.

5 Take ^g away the wicked from the king,
and his throne shall be stablished in righte-
ousnesse.

6 Boast not thy selfe before the king, and
stand not in the place of great men.

7 * For it is better, that it bee said vnto
thee, Come vp hither, then thou to bee put
lower in the presence of the prince whom
thine eyes haue seene.

8 See not foozish hastily to strife, lest
thou know not what to doe in the end there-
of, when thy neighbour hath put thee to
shame.

9 Debate thy matter with thy neigh-
bour, and discouer not the secret to another,

10 Lest hee that beareth it, put thee to
shame, and thine infamie doe not^h cease.

11 A word spoken in his place is like ap-
ples of gold with pictures of silver.

12 He that repprooneth the wise, and the o-
bedient care, is as a golden eatering and an
ornament of fine gold.

13 As the colde of the snow in the time
of haruest, so is a faithfull messenger to them
that send him: for hee refresheth the soule of
his masters.

14 A man that boasteth of false liberali-
tie, is like ^k clouds and wind without raine.

15 A prince is pacified by flaying¹ of an-
ger, and a soft tongue breaketh the ^m bones.

16 If thou haue found home, eate that is
sufficient for thee, lest thou be ouerfull, and
vomit it.

17 Withdraw thy foote from thy neigh-
bours house, lest hee be weary of thee, and
hate thee.

18 A man that beareth false witnesse a-
gainst his neighbour, is like a hammer, and a
word, and a sharpe arrow.

19 Confidence in an vnfaithfull man in
time of trouble, is like a broken tooth and a
sliding foote.

20 Hee that taketh away the garment in
the colde season, is like vinegar powred vpon
nitre, or like him that singeth songs to an
heauie heart.

21 * If hee that hateth thee be hungry,
giue him bread to eate, and if hee be thirsty
giue him water to drinke:

22 For thou shalt lay ⁿ coales vpon his
head, and the Lord shall recompence thee.

23 As the North wind driueth away the
raine, so doeth an angry countenance the
flandering tongue.

24 * It is better to dwel in a corner of the
house top, then with a contentious woman
in a wide house.

25 As are the colde waters to a wearie
soule, so is good newes from a far countrey.

26 A righteous man falling downe be-
fore the wicked, is like a troubled well, and a
corrupt spring.

27 It is not good to eat much hony: ^o so
to search their owne glory is not glory.

28 A man that restraineth not his appe-
tite, is like a citie which is broken downe,
and without walles.

CHAP. XXVI.

As the snow in the summer, and as the
raime in the haruest are not meete, so is
honour vnseemely for a foole.

2 As the sparrow by flying, and the swal-
low

Luke 14. 10.

h Lest whereas
thou thinkest by
this meanes to
haue an end of
the matter, it put
thee to further
trouble.
i In the time of
great heat when
men desire cold,

k Which haue
an outward ap-
pearance, and are
nothing within.
l By not mini-
string occasion
to prouoke him
further.
m That is, the
heart that is
bent to anger,
as Chap. 15. 1.
n Vse moderate-
ly the pleasures
of this world.

o Which mel-
teth it, and con-
sumeth it.
Or, alume.
Rom 12. 20.
Thou shalt as
it were by force
ouercome him,
inasmuch that
his owne confes-
sion shall moue
him to acknow-
ledge thy bene-
fits, and his heart
shall be inflamed,
Chap. 21. 9.

Ecclus. 3. 22.

q And so is in
extreme danger,

CHAP. XXVII.

(low by flying escape, so the curse that is cause-
less, shall not come.

3 Unto the horse belongeth a whippe, to
the asse a bridle, and a rodde to the foolles
backe.

4 Answer not a foole^a according to his
foolishnesse, lest thou also be like him.

5 Answer a foole^b according to his foo-
lishnesse, lest hee be wise in his owne^c con-
ceit.

6 He that sendeth a message by the hand
of a foole is as hee that cutteth off^d the feet,
and drinketh iniquitie.

7 As they that lift vp the legges of the
lame, so is a parable in a foolles mouth.

8 As the closing vp of a precious stone in
an heape of stones, so is hee that giueth glo-
ry to a foole.

9 As a thorne standing^e by in the hand
of a drunkard: so is a parable in the mouth
of foolles.

10^f The excellent that formed all things,
both rewardeth the foole and rewardeth the
transgressours.

11^g As a dog turneth againe to his owne
vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne
conceite? more hope is of a foole then of
him.

13^h The slothfull man saith, ^b A lyon is
in the way: a lyon is in the streets.

14 As the doore turneth vpon his hinges,
so doeth the slothfull man vpon his bed.

15ⁱ The slothfull hideth his hand in his
bosome, and it grieveth him to put it againe
to his mouth.

16 The sluggard is wiser in his owne
conceit, then seuen men that can tender a
reason.

17 He that passeth by and medleth with
the strife that belongeth not vnto him, is as
one that taketh a dog by the eares.

18 As hee that faineth himselfe madde,
casteth firebrands, arrowes, and mortall
things.

19 So dealeth the deceitfull man^j with
his friend, and saith, Am not I in sport?

20^k Withour wood the fire is quenched,
and without a talebearer strife ceaseth.

21^l As the cole maketh burning coles, and
wood a fire, so the contentious man is apt to
kindle strife.

22^m The words of a talebearer are as
flatterings, and they goe downe into the
bowels of the belly.

23 As silver drosse overlaid vpon a pot-
sheard, so are burning lippes, andⁿ an euill
heart.

24 He that hateth, will counterfeite with
his lips, but in his heart he layeth by deceit.

25 Though he speake fauourably, beleue
him not: for there are^o seuen abominations
in his heart.

26 Varred may be covered by deceit: but
the malice thereof shall be discovered in the
congregation.

27^p He that diggeth a pit, shall fall there-
in, and he that collieth a stone, it shal returne
vnto him.

28 A false tongue hateth the afflicted,
and a flattering mouth causeth ruine.

Bast not thy selfe of to morrow: for
thou knowest not what a day may bring
forth.

2 Let another man praise thee, and not
thine owne mouth: a stranger, and not thine
owne lips.

3^q A stone is heauy, and the sand weigh-
tie: but a foolles wrath is heauier then them
both.

4 Anger is cruell, and wrath is raging:
but who can stand before^r enuie.

5 Open rebuke is better then secret loue:
6 The wounds of a louer are faithfull,
and the kisses of an enemy are^s pleasant.

7^t The person that is full, despiseth an
hony combe: but vnto the hungry soule euery
bitter thing is sweet.

8 As a bird that wandzeth from her nest:
so is a man that wandzeth from his owne
place.

9 As oyntment and perfume reioyce the
heart, so doeth the sweetnesse of a mans
friend by heary counsell.

10^u Thine owne friend, and thy fathers
friend forsake thou not: neither enter into
thy brothers^v house in the day of thy cala-
mitie: for better is a neighbor that is neere,
then a brother farre off.

11^w My sonne, bee wise, and reioyce mine
heart, that I may answer him that reproa-
cheth me.

12^x A prudent man seeth the plague, and
hideth himselfe: but the foolish goe on still:
and are punished.

13^y Take his garment that is surety for
a stranger: and a pledge of him for the stran-
ger.

14^z Hee that^{aa} praiseth his friend with a
lowde voyce, rising^{ab} early in the morning, it
shall be counted to him as a curse.

15^{ac} A continuall dropping in the day
of raine, and a contentious woman are a
like.

16 He that hideth her, hideth the winde,
and he is as the oyle in his right hand, that
vndereth it selfe.

17^{ad} Dyon sharpeneth yron, so doeth^{ae} man
sharpen the face of his friend.

18 He that keepeth the fig tree, shall eate
the fruit thereof: so he that waiteth vpon his
master, shall come to honour.

19^{af} As in water face answereth to face,^{ag} so
the heart of man to man.

20^{ah} The graue and destruction can neuer
be full, so^{ai} the eyes of man can neuer be sa-
tisfied.

21^{aj} As is the sining pot for silver, and the
fornace for gold, so is euery man according to
his^{ak} dignitie.

22^{al} Though thou shouldst buy a foole in
a moxer among wheate buyed with a pe-
stell: yet will not his foolishnes depart from
him.

23^{am} Be diligent to know the state of thy
flocke, and take heed to the heeres.

24^{an} For riches remaine not alway, nor the
croune from generation to generation.

25^{ao} The bay discovereth it selfe, and the
grasse appeareth, & the herbes of the moun-
taines are gathered.

Delay not the
time, but take
occasion when
it is offered.

Eccles. 22.15

For the enui-
ous are obsti-
nate, and cannot
be reconciled.
They are flat-
tering, and seeme
friendfull,
Iob 6.6.

Trust not to
any worldly
help in the day
of thy trouble,

Reade Chap.
23.3.

Chap. 20.16.

† Eb. blesteth,
f Hastily and
without cause.
Chap. 19.13.
and 21.9.

g One baslie
man prouoketh
another to an-
ger.

h There is no
difference be-
tweene man and
man by nature,
but onely the
grace of God
maketh the dif-
ference,
Eccles. 14.9.

Chap. 17.3.

i That is, he is
either knownen
to be ambitious,
and glorious, or
humble and mo-
dest.

26 The

a Consent not
vnto him in his
doings.

b Reproue him
as the matter
requirith.

† Ebr. eyes.

c To wit, of the
messenger whom
he sendeth.

d That is, recei-
ueth dammage
thereby.

e Whereby he
both hurtech
himselfe and o-
thers.

f Meaning, God.
2. Pet. 2.22.

g For the foole
will rather bee
counselled then
he: also the foole
sinnech of igno-
rance, and the
other of malice.

h Reade Chap.
22.13.

Chap 19.24.

i Which dissem-
bleth himselfe to
be that he is not.

Eccles. 28.10.

Chap. 18.8.

k They will
soone breake
out and vtter
themselues.

l Meaning, ma-
ny: he vseth the
number certaine
for the vncer-
taine.

m In the assem-
bly of the godly.
Eccles. 10.8.

eccles. 27.16.

k This declar-
eth the great
goodnesse of
God towards
man, and the
diligence that
he requireth of him for the preferuation of his gifts.

26 The lambs are for thy clothing, and
the goates are the price of the field.
27 And let the milke of the goates be suf-
ficient for thy food, for the food of thy fami-
ly, and for the sustenance of thy maydes.

CHAP. XXVIII

a Because their
owne conscience
accuseth them,
b The state of
the common
weale is often-
times changed.

The wicked flee when none pursueth,
but the righteous are bold as a lion.

2 For the transgression of the land there
are many princes thereof: but by a man of
understanding and knowledge, a realme
likewise endureth long.

3 A poore man, if he oppresse the poore, is
like a raging raine, that leaueth no foode.

4 They that forsake the Law, praise the
wicked: but they that keepe the Lawe, set
themselves against them.

5 Wicked men vnderstand not iudge-
ment: but they that seeke the Lord, vnder-
stand all things.

6 Better is the poore that walketh in
his vprightnesse, then he that peruerterh his
wayes, though he be rich.

7 He that keepeth the Law, is a child of
understanding: but he that feedeth the gluto-
tions, shameth his father.

8 Hee that increaseth his riches by vsury
and interest, gathereth them for him that
will be mercifull vnto the poore.

9 Hee that turneth away his care from
hearing the Lawe, euen his prayer shall bee
abominable.

10 Hee that causeth the righteous to goe
astray by an euill way, shall fall into his
owne pit, and the vpright shall inherite good
things.

11 The rich man is wise in his own con-
ceit: but the poore that hath vnderstanding,
can try him.

12 When righteous men reioyce, there is
great glory: but when the wicked come vp,
the man is tried.

13 Hee that hideth his sinnes, shall not
prosper: but hee that confesseth, and forsake-
th them, shall haue mercy.

14 Blessed is the man, that feareth al-
way: but hee that hardeneth his heart, shall
fall into euill.

15 As a roaring Lyon, and an hungry
Beare, so is a wicked ruler ouer the poore
people.

16 A prince destitute of vnderstanding,
is also a great oppressor: but hee that hateth
couetousnesse, shall prolong his dayes.

17 A man that doeth violence against the
blood of a person, shall flee vnto the graue,
and they shall not stay him.

18 He that walketh vprightly, shall be sa-
ued: but hee that is froward in his wayes,
shall once fall.

19 He that tilleth his land, shall be satis-
fied with bread: but hee that followeth the
idle, shall be filled with pouerty.

20 A faithfull man shall abound in bles-
sings, and he that maketh haste to bee rich,
shall not be innocent.

21 To haue respect of persons is not

good: for that man will transgresse for a peece
of bread.

22 A man with a wicked eye hasteth to
riches, and knoweth not that pouerty shall
come vpon him.

23 Hee that rebuketh a man, shall finde
more fauour at the length, then he that flat-
tereth with his tongue.

24 Hee that robbeth his father and mo-
ther, and saith, It is no transgression, is the
companion of a man that destroyeth.

25 He that is of a proud heart, stirreth vp
strife: but he that trusteth in the Lord, shall
be safe.

26 He that trusteth in his owne heart, is a
foole: but he that walketh in wisdom, shall
be deliuered.

27 Hee that giueth vnto the poore, shall
not lacke: but hee that hideth his eyes, shall
haue many curles.

28 When the wicked rise vp, men hide
themselves: but when they perish, the right-
eous increase.

CHAP. XXIX.

When that hardeneth his necke, when he
is rebuked, shall suddenly bee destroyed,
and cannot be cured.

2 When the righteous are in authori-
tie, the people reioyce: but when the wicked
beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth
his father: but hee that feedeth harlots, wa-
steth his substance.

4 A king by iudgement mainteineth the
countray: but a man receiuing gifts, destroy-
eth it.

5 A man that flattereth his neighbour,
spreadeth a net for his steps.

6 In the transgression of an euill man is
his snare: but the righteous doth sing and
reioyce.

7 The righteous knoweth the cause of
the poore: but the wicked regardeth not
knowledge.

8 Scornefull men bring a citie into a
snare: but wise men turne away wrath.

9 If a wise man contend with a foolish
man, whether he be angry or laugh, there is
no rest.

10 Bloody men hate him that is vpright,
but the iust haue care of his soule.

11 A foole powreth out all his mind: but
a wise man keepeth it in till afterwarde.

12 A prince that hearkeneth to lies, all
his seruants are wicked.

13 The poore and the vsurer meete to-
gether, and the Lord lighteneth both their
eyes.

14 A king that iudgeth the poore in
truth, his throne shall be established for euer.

15 The rodde and correction giue wise-
dome: but a childe set at libertie, maketh his
mother ashamed.

16 When the wicked are increased, trans-
gression increaseth: but the righteous shall
see their fall.

17 Correct thy sonne, and he will giue thee
rest, and will giue pleasures to thy soule.

18 Where there is no vision, the people
decay: but hee that keepeth the Lawe, is
blessed.

k He will be
abused for no-
thing.
l Meaning him
that is couetous.

m Shall haue all
things in abun-
dance.

Chap. 29. 2.

Chap. 28. 12, 28.
Or, are increased

Luke 15. 13.

a He that giueth
care to the flate-
rer, is in danger
as the bird is be-
fore the fowler.
b He is ever rea-
dy to fall into the
snare that he lay-
eth for others.
c He can beare
no admonition,
in what sort soe-
uer it is spoken.

Chap. 22. 3.

Chap. 30. 28.

d Where there
are not faithfull
ministers of the
word of God.

Chap. 19. 1.

c For God will
take away the
wicked vsurer,
and giue his
goods to him
that shall bestow
them well.
d Because it is
not of faith,
which is ground-
ed of Gods
word or Law,
which the wic-
ked contemne.
e And iudgeth that
he is not wise.

Chap. 29. 2.
f He is known
by his doings to
bee wicked.

g Which stand-
eth in awe of
God, & is afraide
to offend him.

h For he can ne-
uer be satisfied,
but euer oppres-
seth and spoileth.
i None shall be
able to deliuer
him.

Chap. 12. 11.
ecclesi. 20. 27.

Chap. 13. 11.
and 20. 31.

e He that is of a
servile and rebel-
lious nature.
|| Or, regard.

Chap. 15. 18.

Iob 23. 39.

f He that feareth
man more then
God, falleth into
a snare, and is
destroyed.

g Hee needeth
not to flatter the
ruler; for what
God hath ap-
pointed, that
shall come to
him.

a Who was an
excellent man in
vertue & know-
ledge in the time
of Salomon.

b Which were
Agur's scholars
or friends.

c Herein he de-
clareth his great
humility who
would not attri-
bute any wise-
dome to him-
selfe, but all vn-
to God.

d Meaning, to
know the secrets
of God, as
though he would
say, None.

Psal. 19. 8.
Deut. 4. 2.

and 12. 32.

e He maketh this
request to God.

f Meaning, that
they that put
their trust in
their riches, for-
get God, & that
by too much
wealth men have
an occasion to
the same.

g In accusing
him without
cause.

19 A servant will not be chastised with
words: though hee understand, yet hee will
not // and were.

20 Sweet thou a man hastie in his mat-
ters? there is more hope of a foole, then of
him.

21 He that delicately bringeth by his ser-
vant from pouth, at length he will be even as
his sonne.

22 *An angry man stirreth by strife, and
a furious man aboundeth in transgression.

23 *The pride of a man shall bring him
lowe: but the humble in spirit shall enjoy
glory.

24 He that is partner with a thiefe, ha-
teth his owne soule: he heareth cursing, and
declareth it not.

25 The feare of man bringeth a snare:
but he that trusteth in the Lord, shall bee ex-
alted.

26 Many doe seeke the face of the ruler:
but every mans iudgement commeth from
the Lord.

27 A wicked man is abomination to the
just, and hee that is upright in his way, is a
bomination to the wicked.

CHAP. XXX.

2 To humble our selves in consideration of Gods
workes. **5** The word of God is persif. **11** Of the wic-
ked and hypocrites. **15** Of things that are neuer sa-
tisfied. **18** Of others that are wonderfull.

¶ The words of **A G V R** the sonne
of **I A K E H**.

The prophetic which the man spake unto
Ishiel, even to **Ishiel** and **Alcal**.

2 Surely I am more foolish then any
man, and have not the understanding of a
man in me.

3 For I have not learned wisdom, nor
attained to the knowledge of holy things.

4 Who hath ascended up to heauen, and
descended? Who hath gathered the wind in
his fist? Who hath bound the waters in a
garment? Who hath established all the ends
of the world? What is his name, and what
is his sonnes name, if thou canst tell?

5 *Every word of God is pure: hee is a
shield to those that trust in him.

6 *Put nothing unto his words, lest hee
reproove thee, and thou be found a liar.

7 Two things have I required of thee:
denie me them not before I die.

8 Remove farre from mee vanitie and
lies: giue me not pouerty, nor riches: feede
me with fooode convenient for me.

9 Lest I be full and denie thee, and say:
Who is the Lord? or lest I bee poore, and
steale, & take the name of my God in vaine.

10 Accuse not a servant unto his master,
lest hee curse thee, & when thou hast offen-
ded.

11 There is a generation that curseth their
father, and doeth not blesse their mother.

12 There is a generation that are pure in
their owne conceit, and yet are not washed
from their filthinesse.

13 There is a generation, whose eyes are
haunted, and their eye lids are lifted up.

14 There is a generation, whose teeth are
as swords, and their talons as knives to cate

up the afflicted out of the earth, and the poore
from among men.

15 The houseleach hath two daughters,
which cry, Giue, giue. There be three things
that will not be satisfied: yea, foure that say
not, It is enough:

16 The graue, and the barren wombe, the
earth that cannot be satisfied with water,
and the fire that saith not, It is enough.

17 The ree that mocketh his father, and
despiser the instruction of his mother, let the
ravens of the valley picke it out, and the
young eagles cate it.

18 There be three things hid from mee,
yea, foure that I know not:

19 The way of an eagle in the ayre, the
way of a serpent vpon a stone, the way of a
ship in the mids of the sea, and the way of a
man with a maiide.

20 Such is the way also of an adulte-
rous woman: shee eateth and wipeth her
mouth, and saith, I haue not committed in-
quittie.

21 For three things the earth is moued:
yea, for foure it cannot sustaine it selfe:

22 For a servant when he reigneth, and
a foole when he is filled with meate,

23 For the hatefull woman when shee is
married, and for a handmaid that is hei-
re to her mistresse.

24 These be foure small things in the
earth, yet they are wise, and full of wise-
dome:

25 The pismires a people not strong, yet
prepare they their meate in summer:

26 The conies a people not mighty, yet
make they their houses in the rocke:

27 The grasshopper hath no king, yet goe
they forth all by bands:

28 The spider taketh holde with her
hands, and is in kings palaces.

29 There be three things that order well
their going: yea, foure are comely in going:

30 A lion which is strong among beasts,
and turneth not at the sight of any:

31 A lustie grayhound, and a goate, and a
king against whom there is no rising up.

32 If thou hast bin foolish in lifting thy
selfe up, and if thou hast thought wickedly,
lay thine hand vpon thy mouth.

33 When one churneth milk, he bringeth
forth butter: and he that wringeth his nose,
causeth blood to come out: so he that forceth
wrauth, bringeth forth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, **10** and
sheweth the conditions of a wise and worthy woman.

¶ THE WORDS OF KING **A L E-
M V E L**: The prophetic which his
mother taught him.

What my sonne: and what the sonne of
my wombe! and what the sonne of
my desires!

3 Giue not thy strength vnto women, nor

b The doctrine which his mother Bath-sheba taught him, **c** By
this often repetition of one thing, she declareth her motherly affe-
ction. **d** Meaning, that women are the destruction of Kings, if
they haue them.

thy

h The leach hath
two forks in her
tongue, which
here he calleth
her two daugh-
ters, whereby
she sucketh the
blood, and is ne-
uer satiate: euen
so are the coue-
tous extortio-
ners insatiable.
i Which haunt
in the valleys for
carrions,

k She hath her
desires, and after
counterfeiteth
as though she
were an honest
woman.

l These com-
monly abuse the
state whereunto
they are called,

m Which is mar-
ried to her ma-
ster, after the
death of her
mistresse.

n They containe
great doctrine
and wisdom,

o If man be not
able to compasse
these common
things by his
wisdom, wee
cannot attribute
wisdom to
man, but folly.

p Make a slay,
and continenot
in doing euill.

a That is, of Sa-
lomon, who was
called Lemuel,
that is, of God,
because God had
ordained him to
be King ouer
Israel.

thy wayes, which is to destroy kings.
 4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes strong drinke,
 5 Lest he drinke, and forget the decree, and change the iudgement of all the children of affliction.
 6 Give yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.
 7 Let him drinke that he may forget his power, and remember his misery no more.
 8 Open thy mouth for the dumber, in the cause of all the children of destruction.
 9 Open thy mouth: iudge righteously, and iudge the afflicted and the poore.
 10 Who shal find a vertuous woman? for her price is farre above the pearles.
 11 The heart of her husband trusteth in her, and he shall haue no need of spoyle.
 12 Shee will doe him good and not euill all the dayes of her life.
 13 She seeketh wooll and flaxe, and laboureth cheerefully with her hands.
 14 She is like the ships of merchants: she bringeth her food from afarre.
 15 And she riseth, while it is yet night: and giueth the portion to her household, and the ordinary to her maids.
 16 She considereth a field, and getteth it: and with the fruit of her hands shee planteth a vineyard.

e That is, the king must not giue himselfe to wantonnesse, and negle his office, which is to execute iudgement.
 f For wine doth comfort the heart, as Psal. 104. 15.
 g Defend their cause that are not able to helpe themselves.
 h He shall not need to vie any vnlawful meanes to gaine his liuing.
 || Or, meate, as Psal. 111. 5.
 i She prepareth their meate betime.
 k She purchaseth it with the gaine of her trauaile.

17 She girdeth her loines with strength, and strengtheneth her armes.

18 She feelleth that her merchandise is good: her candle is not put out by night.

19 She putteth her hands to the wheeles: and her hands handle the spindle.

20 She stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 She feareth not the snow for her family: for all her family is clothed with scarlet.

22 She maketh her selfe carpets: fine linen and purple is her garment.

23 Her husband is known in the gates, when he sitteth with the Elders of the land.

24 She maketh sheetes, & selleth them, and giueth girdles vnto the merchant.

25 Strength & honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She ouerleeth the wayes of her household, and eateth not the bread of idleness.

28 Her children rise vp, and call her blessed: her husband also shall praise her, saying,

29 Many daughters haue done verrouly: but thou surmountest them all.

30 Favour is deceitfull, and beauty is vanity: but a woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands, and let her owne workes praise her in the gates.

|| Or, with double.

l In the assemblies and places of iudgement.

|| Or, linen cloth.

m After that he had spoken of the

apparell of the body, he now de-

clareth the apparell of the Spirit.

n Her tongue is as a book, where-

by one might learne many

good things: for she delighteth to

talk of the word of God.

o That is, doe her reuerence.

p Confesse her diligent labours and commend

her therefore.

q Forasmuch as the most honourable are clad in

the apparell that she made.

¶ Ecclesiastes, or the Preacher.

THE ARGUMENT.

Salomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceptible vanities of this world, that man should not be addicted to any thing vnder the Sunne but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which see their felicity either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicity consisteth in that that he is vnited with God, and shall enjoy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this world are full of vanities, and of none endurance. 13 All mans wisdom is but folly, and griefe.



The words of the Preacher, the sonne of Dauid King in Ierusalem.

2 Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his trauell, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for ever.

a Salomon is here called a Preacher, or one that assemblith the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b He condemneth the opinions of all men, that see felicity in any thing but in God alone, seeing that in this world all things are as vanitie & nothing. c Salomon doth not condemne mans labor or diligence, but sheweth that there is no full contention in any thing vnder the heaven, nor in any creature, forasmuch as all things are transitory. d One man dieth after another, and the earth remaineth longest, even to the last day, which is yet subiect to corruption.

5 The Sunne riseth, and the Sunne goeth downe, and draweth to his place where he riseth.

6 The wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuits.

7 All the riuers goe into the sea, yet the sea is not full: for the riuers go into the place whence they returne and goe.

8 All things are full of labour: man cannot utter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 What is it that hath been? that that shalbe: and what is it that hath been done? that which shalbe done: and there is no new thing vnder the Sunne.

10 Is there anything, wherof one may

uers into the sea againe. g He speaketh of times and seasons, and things done in them, which as they haue been in times past, so come they to passe againe.

e By the Sunne, wind and riuers,

he sheweth that

the greatest labour and longest

hath an end, and therefore there

can be no felicity in this world.

Eccles. 40. 11.

f The sea which compasseth all

the earth, filleth the veins there-

of, the which poure out

springes and riuers.

lay,

h He prouoeth that if any could haue attained to felicity in this world by labour and studie, he chiefly should haue obtained it, because he had gifts and aides of God thereunto aboue all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to goe otherwile then they doe: neither can he number the faults that are committed, much lesse remedie them. l That is, vaine things which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdome and knowledge cannot be come by without great paine of body and mind: for when a man hath attained to the highest, yet is his mind neuer fully content; therefore in this world is no true felicity.

say, Behold this, it is new: It hath been already in the olde time that was before vs.

11 There is no memory of the former, neither shall there bee a remembrance of the latter that shall be, with them that shall come after.

12 ¶ I the Preacher haue been King ouer Israel in Ierusalem.

13 And I haue giuen mine heart to search and find out wisdom by all things that are done vnder the heauen: (this soze trauel hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the Sunne: and behold, all is vanity and vocation of the spirit.

15 That which is crooked, can none make straight: and that which faileth, can not be numbred.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisdom all them that haue been before mee in Ierusalem: and mine heart hath seene much wisdom and knowledge.

17 And I gaue mine heart to know wisdom and knowledge, madnes and foolishnesse: I knew also that this is a vocation of the spirit.

18 For in the multitude of wisdom is much griefe: and he that increaseth knowledge, increaseth sorrow.

1 That is, vaine things which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdome and knowledge cannot be come by without great paine of body and mind: for when a man hath attained to the highest, yet is his mind neuer fully content; therefore in this world is no true felicity.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanny. 15 The wife and the foole haue both one end touching the bodily death.

I said in mine heart, Goe to now, I will prouoe thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanny.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart to giue my selfe to wine, & to leade mine heart in wisdom, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they enjoy vnder the Sunne, the whole number of the dayes of their life.

4 I haue made my great works: I haue built me houses: I haue planted mee vineyards.

5 I haue made me gardens & forchards, and planted in them trees of all fruit.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maydes, and had children borne in the house: also I had great possession of beecies and sheepe aboue all that were before mee in Ierusalem.

so the children borne in their seruitude, were masters.

8 I haue gathered vnto mee also siluer, and gold, and the chiefe treasures of Kings and Princes: I haue prouided mee men singers and women singers, and the delights of the sonnes of men: as a woman taken captiue, and women taken captiues.

9 And I was great and increased aboue all that were before mee in Ierusalem: also my wisdom remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withheld not mine heart from any ioy: for mine heart reioyced in my labour: and this was my portion of all my trauell.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to doe: and behold, all is vannie and vocation of the spirit: and there is no profite vnder the Sunne.

12 ¶ And I turned to behold wisdom and madnesse, and folly: (for who is the man that shall come after the King in things which men now haue done?)

13 Then I saw that there is profite in wisdom more then in folly: as the light is more excellent then darkenesse.

14 For the wise mans eyes are in his head, but the foole walketh in darkenesse: yet I know also that the same condition falleth to them all.

15 Then I thought in mine heart, It befallerh vnto mee, as it befallerh to the foole: why therefore doe I then labour to bee more wise? And I said in mine heart, that this also is vanny.

16 For there shall be no remembrance of the wise, nor of the foole: for euer: for that that now is, in the dayes to come shall all be forgotten. And how dieth the wiseman, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne is grievous vnto me: for all is vannie, and vocation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the Sunne, which I shall leaue to the man that shall bee after mee.

19 And who knoweth whether hee shall bee wise or foolish: yet shall hee haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the Sunne. This also is vannie.

20 Therefore I went about to make mine heart abhorre all the labour, wherein I had trauailed vnder the Sunne.

21 For there is a man whose trauell is in wisdom, and in knowledge, and in equity: yet to a man that hath not trauailed herein, shall he giue his portion: this also is vannie and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart wherein he hath trauailed vnder the Sunne?

23 For all his dayes are sorrowes, and

ken no paine therefore, and whom he knew not whether he were a wife man or a foole,

d That is, whatsoever men take pleasure in.

e Which were the most beautiful of them that were taken in warre, as Iudg. 5.

f Some vnderstand by these words, no women, but instruments of musick. g For all this God did not take his gift of wisdom from me.

h This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vannie in the next verse.

i I be thought with my selfe whether it were better to follow wisdom, or mine owne affections and pleasures, which he calleth madnesse. || Or, compare with the King.

Prou. 17. 24. i He foreseeth things, which the foole cannot for lacke of wisdom.

k For both die and are forgotten, as verse 16, or they both alike haue prosperity or aduersity.

l Meaning, in this world.

m He wondreth that men forget a wife man being dead, as soone as they doe a foole, n That I might seeke the true felicity which is in God.

o Among other griefes this was not the least, to leaue that which he had gotten by great trauell, to one that had taken whether he were a

whether he were a

whether he were a

whether he were a

whether he were a

whether he were a

whether he were a

whether he were a

whether he were a

whether he were a

p When man hath all labored, he can get no more then food and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3. 13.
q Meaning, to pleasures.

his trauaile grieve: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eate and drinke, and delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eate, and who could haile to outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and toy: but to the sinner he giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie and vexation of the spirit.

CHAP. III.

3 All things haue their time. 14 The workes of God are perfect, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

a He speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieved if we haue not all things at once according to our desires, neither inioy them so long as we would wish.

b Read Chap.

1. 13.

c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein.

d Reade chap.

2. 14. and these

places declare that we should do althings with sobriety, and in the feare of God, forasmuch as he giueth not his gifts to intent that they should be abused.

e That is, man shall neuer bee able to let Gods worke, but as he hath determined, so it shall come to passe.

f God only causeth that which is past to returne.

TD all things there is an appointed time, and a time to every purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weep, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sow: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men to humble them thereby.

11 He hath made every thing beautifull in his time: also hee hath set the world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that every man eateth and drinke, and seeth the commoditie of all his labour: this is the gift of God.

14 I know that whatsoever God shall doe, it shall bee for ever: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now: and that that shall bee, hath now bene: for God requireth that which is past.

16 And moreover, I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice, where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is there for every purpose and for every worke.

18 I considered in mine heart the state of the children of men, that God had purged them: yet to see to, they are in themselves as beasts.

19 For the condition of the children of men, and the condition of beasts, are euen as one condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man above the beast: for all is vanitie.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascend vprward, and the spirit of the beast descend downwarde to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

faith we easily know the diuersitie, as verse 21. k Meaning, that reason cannot comprehend that which faith beleueth herein. l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 13, and 5. 13, and 8. 15. he declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further, is a speciall gift of God revealed by his Spirit.

CHAP. IIIL

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessary. 13 A young man poore and wise, is to be preferred to an old king that is a foole.

SD I turned, and considered all the oppressions that are wrought vnder the Sunne, and behold, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppress them, and none comforteth them.

2 Wherefore I praised the dead which now are dead, above the liuing which are yet aliue.

3 And I count him better then them both which hath not yet bene: for hee hath not seene the euil worke which are wrought vnder the Sunne.

4 Also I beheld all trauaile, and all perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

5 The foole foldeth his hands, and eateth by his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Again I returned, and saw vanitie vnder the Sunne.

8 There is one alone: and there is not a second, which hath neither sonne nor brother, yet is there none end of all his trauaile, neither can his eye bee satisfied with riches: neither doeth hee thinke, for whom doe I trauaile, and defraud my soule.

g Meaning, with God, howeuer man neglect his duty.

h And made them pure in their first creation.

i Man is not able by his reason and iudgement to put difference betweene man & beast, as touching those things whereunto both are subiect: for the eye cannot iudge any other.

j Man is not able by his reason and iudgement to put difference betweene man & beast, as touching those things whereunto both are subiect: for the eye cannot iudge any other.

k Meaning, that reason cannot comprehend that which faith beleueth herein.

l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 13, and 5. 13, and 8. 15. he declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further, is a speciall gift of God revealed by his Spirit.

m Hee maketh here another discourse with himselfe concerning the tyranny of them that oppress the poore.

n Because they are no more subiect to these oppressions.

o He speaketh according to the iudgement of the flesh, which cannot abide to seele or see troubles.

p The more perfect that the work is, the more it is enuied of the wicked.

q For idleness he is compelled to destroy himselfe.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.

g By this prouerbe he declarerh how necessary it is, that men should liue in societie.

h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did. Gen. 41. 14.

i Meaning, that is borne a King. k Which follow and flatter the kings sonne, or him that shall

succeed, to enter into credit with them in hope of gaine. l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greedie desires, they thinke themselves abused, as other haue bene in time past, and so care no more for him. m That is, with what affection thou comest to heare the word of God. n Meaning of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters.

9 The conetous can neuer haue enough. 11 The labourers sleepe u sweet. 14 Man when hee dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde is the gift of God.

a Either in vow ing or in praying: meaning, that we should vse all reuerence to Godward.

b He heareth thee not for thy many words sake or often repetitions, but considereth thy faith, and seruent mind.

c He speaketh of vows, which are approued by Gods word, and serue to his glory

d Cause not thy selfe to sinne by vowing rashly: as they do which make a vowe to liue vnmarried and such like. e That is, before Gods messenger, when he shall examinethy doing: as though thy ignorance should be a iust excuse.

soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for hee fallerh, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heat: but to one how should there be heat?

12 And if one ouercome him, two shall stand against him: and a threefold is coarde is not easily broken.

13 Better is a poore and wise child, then an old and foolish king, which will no more be admonished.

14 For out of the prison hee commeth forth to reigne: when as hee that is bozne in his kingdome, is made poore.

15 I beheld all the liuing, which walke vnder the sunne, with the second child, which shall stand vp in his place.

16 There is no ende of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie, and vexation of spirit.

17 Take heede to thy foot when thou entrest into the House of God, and bee more neere to heare then to giue the sacrifice of foolles: for they know not that they doe euill.

workes of thine hands?

6 For in the multitude of dreames, and vanities, are also many words: but feare thou God.

7 If in a countrey thou seeest the oppression of the poore, and the defrauding of iudgement and iustice, bee not astonished at the matter: for hee that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is owner all: the King also consisteth by the field that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and hee that loueth riches, shall bee without the fruite thereof: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauailerh, is sweete, whether hee eate little or much: but the societie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue scene vnder the sunne: to wit, riches referred to the owners thereof for their euill.

13 And these riches perith by euill trauaile, and he begetteth a sonne, and in his hand is nothing.

14 As hee came forth of his mothers belly, hee shall returne naked to goe as hee came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, that in all points as hee came, so shall hee goe, and what profit hath hee that hee hath trauailed for the winde?

16 Also all his dayes hee eateth in darkness with much griefe, and in his sorow and anger.

17 Behold then what I haue scene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein he trauailerh vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof and to take his part, and to enioy his labour: this is the gift of God.

19 Surely he wil not much remember the dayes of his life, because God answereth to the ioy of his heart.

CHAP. VI.

1 The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

There is an euill, which I saw vnder the sunne, and it is much among men:

2 A man to whome God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that it desireth: but God giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this

f Meaning, that God wil redresse these things, and therefore wee must depend vpon him.

g The seruantes of the earth are to bee preferred aboue all things which appertaine to this life.

h Kings & princes cannot maintain their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the surfeiting which commeth by his great feeding.

k When courteous men heape vp riches, which turne to their destruction.

l Hee doth not enioy his fathers riches.

Iob 1. 21.

wisd. 7. 6.

1. tim. 6. 7.

m Meaning, in vaine, and without profit.

n In affliction and griefe of minde.

o Reade Chap. 3. 23.

p He wil take no great thought for the pains that he hath endured in times past,

a Hee sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches, this

this is an euill sicknesse.

3 If a man beget an hundred children, and liue many yeeres, and the dayes of his yeeres bee multiplied, and his soule bee not satisfied with good things, and hee bee not buried, I say that an vntimely fruit is better then he.

4 For he commeth into vanitie, & goeth into darknesse: and his name shalbe couered with darknesse.

5 Also he hath not seene the Sonne, nor knowen it: therefore this hath more rest then the other.

6 And if hee had liued a thousand yeeres twice told, and had seene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lutes: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name therof is now named: and it is knownen that it is man: and he cannot strue with him that is stronger then he.

To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied. h Meaning God, who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoid the contrary.

1 Surely there be many things that increase vanitie: and what auaileth it a man?

2 For who knoweth what is good for man in the life, and in the number of the dayes of the life of his vanitie, seeing he maketh them as a shadow? For who can shew vnto man what shall bee after him vnder the sunne?

3 A good name is better then a good oymntment, and the day of death, then the day that one is borne.

4 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the ende of all men: and the mourning shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noise of the thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man madde: and the reward destroyeth the heart.

10 The end of a thing is better then the beginning thereof, and the patient in spirit

is better then the proud in spirit. f He noteth their lightnesse which enripe a thing, and suddenly leaue it off againe.

is better then the proud in spirit.

11 Bee not thou of an hasty spirit to bee angry: for anger resteth in the holme of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire wisely of this thing.

13 Wisdome is good with an inheritance, and excellent to them that see the Sonne.

14 For man shall rest in the shadow of wisdom, and in the shadow of silver: but the excellency of the knowledge of wisdom giueth life to the possessors thereof.

15 Behold the work of God: for who can make straight that which hee hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction consider, God also hath made this contrary to that, to the intent that man should finde nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Bee not thou iust ouermuch, neither make thy selfe ouer wise: wherfore shouldest thou be desolate?

19 Bee not thou wicked ouermuch, neither be thou foolish: wherfore shouldest thou perish not in thy time?

20 It is good that thou lay hold on this: but yet withdraw not thine hand from that: for hee that feareth God shall come forth of them all.

21 Wisdome shall strengthen the wise man more then ten mightie princes that are in the citie.

22 Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine heart also to all the wordes that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I prooued by wisdom: I thought, I will bee wise, but it went farre from me.

26 It is farre off, what may it bee? and it is a profound deepnesse, who can finde it?

27 I haue compassed about, both I and mine heart to know, and to inquire, and to search wisdom, and reason, and to know the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death, the woman whose heart is as nets and snares, and her hands as bands: hee that is good before God, shall be deliuered from her, but the sinner shalbe taken by her.

29 Behold, saith the Preacher, this haue I found, seeking one by one to finde the count:

30 And yet my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not clusion found.

g Murmure not against God when he sendeth aduersities for mans sinnes.

h He answereth to them that esteeme not wisdom, except riches be ioyned

there with, shewing that both are the gifts of God,

but that wisdom is far more excellent, and may be without riches.

Chap. 1. 13.

i Consider wherfore God doeth send it, and what may comfort thee.

k That man should be able to controll nothing in his works.

l Meaning, that cruel tyrants put the godly to death, and let the wicked go free.

m Boast not too much of thine owne iustice and wisdom.

n Tary not long when thou art admonished to come out of the way of wickednesse.

o To wit, on these admonitions that goe before.

p Consider what desolation and destruction shall come, if thou doe not obey them.

1. Kings 8. 46.

2. chron. 6. 36.

prom. 20. 9.

1. ioh. 1. 8.

q Credite them not, neither care for them.

|| Or, spokemen of others.

r Meaning, wisdom.

f That is, to come to a conclusion.

e And so are
cause of their
owne destruc-
tion.

31 Only for this haue I found, that God
hath made man righteous: but they haue
found many inuentions.

CHAP. VIII.

a To obey princes and magistrates. 17 The works
of God passe mans knowledge.

a That is, doeth
get him fauour
and prosperity.
b Whereas be-
fore he was
proud and arro-
gant, he shall be-
come humble
and meeke.
c That is, that
thou obey the
king, & keep the
oath that thou
hast made for
the same cause.
d Withdraw not
thy selfe lightly
from the obedi-
ence of thy
prince.
e That is, when
time is to obey,
and how farre he
should obey.
f Man of him-
selfe is miserable,
& therefore ought
to do nothing to
increase the same,
but to worke all
things by wise-
dome & counsel.
g Man hath no
power to saue his
owne life, and
therefore must
not rashly cast
himselfe into
danger.
h As commeth
oftimes to ty-
rants and wic-
ked rulers.
i That is, others
as wicked as
they.
k They that fea-
red God, & wor-
shipped him ac-
cording as he
had appointed.
l Where iustice
is delayed, there
sinne reigneth.
m Which are
punished as
though they
were wicked, as
Chap. 7. 17.
n Reade Chap.
3. 22.

Who is as the wise man? & who know-
eth the interpretation of a thing? the
wisdom of a man doeth make his face to
shine: and the strength of his face shall be
changed.

2 I aduertise thee to take heede to the
mouth of the king, and to the word of the
oath of God.

3 Waste not to goe fourth of his sight:
stand not in an euill thing: for hee will doe
whatsoeuer pleaseth him.

4 Where the word of the king is, there is
power, and who shall say vnto him, What
doest thou?

5 Hee that keepeth the commandment,
shall know none euill thing, and the heart of
the wise shall knowe the time and iudge-
ment.

6 For to euery purpose there is a time
and iudgement, because the misery of man
is great vpon him.

7 For he knoweth not that which shalbe:
for who can tell him when it shal be?

8 Man is not lord over the spirit to re-
taine the spirit: neither hath he power in the
day of death, nor deliuerance in the battell,
neither shall wickednesse deliuer the posses-
sors thereof.

9 All this haue I seene, and haue giuen
mine heart to euery worke which is wrought
vnder the Sunne, and I saw a time that man
ruleth ouer man to his owne hurt.

10 And likewise I saw the wicked bur-
ied, and they returned, and they that came
from the holy place, were yet forgotten in
the city where they had done right: this also
is vanitie.

11 Because sentence against an euill worke
is not executed speedily, therefore the heart
of the children of men is fully set in them to
doe euill.

12 Though a sinner doe euill an hundred
times, and God prolongeth his dayes, yet I
know that it shall bee well with them that
feare the Lord, & doe reuerence before him.

13 But it shall not be well to the wicked,
neither shall he prolong his dayes: he shall be
like a shadow, because hee feareth not before
God.

14 There is a vanitie which is done vpon
the earth, that there bee righteous men
to whom it commeth according to the
worke of the wicked: and there be wicked
men to whom it commeth according to the
worke of the iust: I thought also that this
is vanitie.

15 And I praysed ioy: for there is no
goodnesse to man vnder the Sunne, save
to eate and to drinke, and to reioyce: For
this is adioyned to his labour, the dayes of
his life that God hath giuen him vnder the
Sunne.

16 When I applyed mine heart to know

wisdom, and to behold the businesse that is
done on earth: that neither day nor night
the eyes of man take sleepe,

17 When I behelde the whole worke of
God, that man cannot finde out the worke
that is wrought vnder the Sunne: for the
which man laboureth to seeke it, and cannot
find it: yea, and though the wise man thinke
to know it, he cannot find it.

CHAP. IX.

1 By no outward thing can man know whom God
looueth or hateth. 12 No man knoweth his end. 16
Wisdom excelleth strength.

I haue surely giuen mine heart to all this,
and to declare all this, that the iust, and
the wise, and their workes are in the hand of
God: and no man knoweth either loue or
hatred of all that is before them.

2 All things come alike to all: and the
same condition is to the iust and to the wic-
ked, to the good and to the pure, and to the
polluted, and to him that sacrificeth, and to
him that sacrificeth not: as is the good, so is
the sinner, hee that soweth, as hee that fear-
eth an oath.

3 This is euill among all that is done
vnder the Sunne, that there is one condition
to all, and also the heart of the formes of
men is full of euill, and madnesse is in their
hearts whiles they liue, and after that they
go to the dead.

4 Surely whosoever is toynd to all the
liuing, there is hope: for it is better to a li-
uing dogge, then to a dead lion.

5 For the liuing know that they shal die,
but the dead know nothing at all: neither
haue they any more a reward: for their re-
membrance is forgotten.

6 Also their loue, and their hatred, and
their enuy is now perished, and they haue no
more portion for euer, in all that is done vnder
the Sunne.

7 Goe, eat thy bread with ioy, and drinke
thy wine with a cheerefull heart: for God
now accepteth thy workes.

8 At all times let thy garments be white,
and let not oyle be lacking vpon thine head.

9 Reioyce with the wife whom thou
hast loued all the dayes of the life of thy
vanitie, which God hath giuen thee vnder
the Sunne all the dayes of thy vanitie: for
this is thy portion in the life, and in thy
travaille wherein thou labourst vnder the
Sunne.

10 All that thine hand shall finde to doe,
doe it with all thy power: for there is neither
work nor inuention, nor knowledge, nor wis-
dome in the graue whither thou goest.

11 I returned, and I saw vnder the Sun-
ne, that the race is not to the swift, nor the battel
to the strong, nor yet bread to the wise, nor al-
so riches to men of vnderstanding, neither
yet fauour to men of knowledge: but time
and chance commeth to them all.

in abundance. e Reioyce, be merry, and spare for no cost: thus
speake the wicked belly-gods. f Ebr. regard the life. Chap. 5. 18.
f Thus the worldlings say to proue that all things are lawfull for
them, and attributeth that to chance and fortune which is done by
the prouidence of God.

12 For

a Meaning, what
things he ought
to chuse or re-
fuse: or man
knoweth not by
these outward
things, that is, by
prosperity or ad-
uersitie whom
God doth fauour
or hate: for he
seendeth them as
well to the wic-
ked as to the
godly.
b In outward
things, as riches,
and pouertie,
sickenesse and
health there is
no difference be-
tweene the godly
and the wicked:
but the difference
is, that the godly
are assured by
faith of Gods
fauour and
assistance.
c He noteth the
epicures and car-
nall men, which
made their belly
their God, & had
no pleasure but
in this life, wish-
ing rather to be
an abiect and vile
person in this
life, then a man
of authority, and
so to die, which
is meant by the
dog and lion.
d They flatter
themselves to bee
in Gods fauour,
because they
haue all things

g That is, he doth not foresee what shall come.

12 For neither doth man know his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdom vnder the sunne, and it is great vnto me.

14 A little city and few men in it, and a great king came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and he deliuered the city by his wisdom: but none remembred this poore man.

16 Then said I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the cry of him that ruleth among foolcs.

18 Better is wisdom then weapons of warre: but one sinne destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisdom. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish kings and drunken princes: 17 And of good kings and princes.

Dead flies cause to stinke, and putrifie the oymment of the Apothecary: so doeth a little folly him that is in estimation for wisdom, and for glory.

2 The heart of a wise man is at his right hand: but the heart of a fool is at his left hand.

3 And also when the fool goeth by the way, his heart faileth, and he is reuelled vnto all that he is a fool.

4 If the spirit of him that ruleth rise vp against thee, leaue not thy place: for gentleness pacifieth great sinnes.

5 There is an euill chat I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Folly is set in great excellencie, and the rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 Hee that diggeth a pit, shall fall into it: he that breaketh the hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the yon be blunt, and one hath not whet the edge, hee must then put to more strength: but the excellencie to direct a thing, is wisdom.

11 If the serpent bite, when hee is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lips of a fool deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnesse, and the latter end of his mouth is wicked madness.

14 For the fool multiplieth wordes, saying, I haue knowen what shall be: and who can tell him what shall be after him?

15 The labour of the foolish doth weary him: for he knoweth not to go into the city.

16 Woe to thee, O land, when thy king is a childe, and thy princes care in the morning.

17 Blessed art thou, O land, when thy king is the sonne of nobles, and thy princes care in time, for strength and not for drunkennesse.

18 By slothfulness the roofof the house goeth to decay: and by the idleness of the hands, the house droppeth the roow.

19 They prepare bread for laughter, and wine comforteth the liuing, but silver answereth to all.

20 Curse not the king, no not in thy thought, neither curse the rich in thy bed chamber: for the soule of the heauen shall carry the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberal to the poore. 4 Not to doubt of Gods providence. 8 All worldly prosperitie is but vanity. 9 God will iudge all.

Cast thy bread vpon the waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the clouds be full, they will poure forth raine vpon the earth: and if the tree doe fall towards the South, or towards the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the wind, shall not sow, and he that regardeth the clouds, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe grow in the wombe of her that is with childe, so thou knowest not the worke of God that worketh all.

6 In the morning sow thy seede, and in the evening let not thine hand rest: for thou knowest not whether shall prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of darkness, because they are many, all that cometh is vanitie.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childehood and youth are vanity.

God would not call them to an account. i To wit, anger, and enuie. k Meaning, carnall lusts, whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisdom is the gift of God, and consisteth in fearing him, and keeping his commandments.

Remember:

a So that hee doth all things well and iustly, whereas the foolcs doth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superior be angry with thee, be thou discrete and not moored.

d Meaning, that it is an euill thing when they that are in authoritie, faile, and do not their duty.

e They that are rich in wisdom and vertue, Psal. 7. 16.

prover. 26. 27. ecclius. 27. 26.

f Without wisdom, whatsoever a man taketh in hand, turneth to his own hurt.

g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet wil they discusse his matters.

h That is, without wisdom and counsell.

i Are giuen to their lusts and pleasures.

k Meaning when he is noble for vertue and wisdom, and with the gifts of God.

l Thou canst not worke euil so secretly but it shall be known.

a That is, be liberal to the poore, & though it seeme to be as a thing ventured on the sea, yet it shall bring thee profit.

b As the clouds that are full, poure out raine, so the rich that haue abundance, must distribute it liberally.

c He exhorteth to be liberal while we liue: for after there is no power.

d He that seareth inconveniences, when needeth requireth, shall neuer doe his duty.

e Be not weary of well doing.

f That is, which of thy works are most agreeable to God.

g That is, of affliction and trouble.

h He desireth them that see their delight in worldly pleasures, as though

Remember now thy Creatour in the dayes of thy yowth, whilst the euill dayes come not, nor the yeeres approach wherein thou shalt say, I haue no pleasure in them:

2 Whilst the sunne is not darke, nor the light, nor the moone, nor the starres, nor the clouds returne after the raine:

3 When the keepers of the house shall tremble, & the strong men shall bow themselves, and the grinders shall cease, because they are few, and they war darke that looke out by the windowes:

4 And the doores shall be shut without by the bale sound of the grinding, and he shall rise by at the voice of the bird: and all the daughters of singing shall be abased.

5 Also they shall be afraid of the high thing, and feare shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall be driven away: for man goeth to the house of his age, and the mourners go about in the street.

6 Whilst the silver cord is not loose, scarce open and not be able to chew anymore. h He shall not be able to sleepe, i That is, the winde pipes, or the cares shall be deafe, and not able to heare singing. k To climbe high, because of their weaknesse, or they stoupe downe, as though they were afraid lest anything should hit them. l They shall tremble as they goe, as though they were afraid. m Their head shall be as white as the blossoms of an almond tree, n They shall be able to heare nothing. o Meaning the marrow of the backe bone and the sinewes.

a Before thou comest to a continuall misery: for when the clouds remaine after the raine, mans griefe is increased.
b The hands which keepe the body.
c The legges.
d The teeth.
e The eyes.
f The lips or mouth.
g When the chawes shall

† Ebr. a song of songs, so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. R. 4. 32

them, nor the golden p ewer broken, nor the pitcher broken at the well, nor the wheele broken at the cisterne:

7 And dust returne to the earth, as it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, sayth the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, even the words of truth.

11 The words of the wise are like goads, and like nailes fastened by the masters of the assemblies, which are giuen by one Pastor.

12 And of other things besides these, my sonne, take thou heede, for there is none ende in making many Bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: Feare God and keepe his commandments: for this is the whole duty of man.

14 For God will bring euery worke vnto iudgement with euery secret thing, whether it be good or euill.

cannot be comprehended in bookes, or learned by study, but God must instruct thy heart, that thou mayest onely know that wisdom is the true felicitie, and the way thereunto is to feare God,

p The little skin that couereth the braine, which is in colour like golde.
q That is, the veins.
r Meaning, the liuer.
s Which is the head.
t That is, the heart, out of the which the head draweth the powers of life.
u The soule incontinently goeth either to ioy or torment, and sleepech not as the wicked imagine.
x Which are well applied by the ministers, whom he calleth masters.
y That is, by God.
z These things

¶ An excellent Song which was Salomons.

THE ARGVMENT.

In this song Salomon by most sweet & comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon & King of peace, and the faithfull soule of his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension, so that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefits wherewith he doth enrich her of his pure bounty and grace without any of her desertings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to bee more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talks and mysticall communication of the spirituall loue betwene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

Kiss him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the saour of thy good oymments thy name is as an ointment poured out: therefore the virgins loue thee.

3 Draw me: wee will runne after thee: the King hath brought mee into his chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ whom she loueth.
b The feeling of thy great benefits.
c They that are pure in heart and conuersation.
d The faithfull confesse that they cannot come to Christ, except they be drawn.
e Meaning the secret ioy that is not known to the world.

4 I am blacke, O daughters of Ierusalem, but comely, as the tents of Kedar, and as the curtains of Salomon.

5 Regard ye me not because I am blacke: for the sunne hath looked upon me. The lonnes of my mother were angry against me: they made mee the keeper of the vines: but I kept not mine owne vine.

6 Shew mee, O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I bee as thee that turneth aside to the flockes of thy companions.

precious stones and iewels. i Consider not the outward appearance. k The corruption of nature, through sinne and afflictions. l Mine owne brethren, which should haue most fauoured mee. m Shee confesseth her owne negligence. n The Spouse feeling her fault, fleeth to her husband onely for succour. o Whom thou hast called to the dignity of pastours, and they set forth their owne dreames in stead of thy doctrine.

p The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
q Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with

p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastors to learne.

q For thy spiritual beautie and excellencie, there was no wordly treasure to be compared vnto thee.

r The Church reioyceth that she is admitted to the company of Christ.

s He shall be most deare vnto me. t Christ accepteth his Church, and commendeth her beautie.

u That is, the heart of the faithfull wherein Christ dwelleth by his spirit.

7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feed thy kids by the tents of the shepherds.

8 I haue compared thee, O my loue, to the troupe of hories in the characts of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with studs of silver.

11 Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betwene my breasts.

13 My welbeloued is as a cluiter of Camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art faire: behold, thou art faire: thine eyes are like the dones.

15 My welbeloued, behold, thou art faire and pleasant: also our bed is Greene.

16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is comforted to the dore. 15 And she enuoyes to the foxes.

a Thus Christ preferreth his Church aboue all other things.

b The spoule testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt.

c Christ charge them which haue to do in the Church, as it were by a solemn oath that they trouble not the quietnesse thereof.

d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.

e Forasmuch his diuinitie was hid vnder the cloke of our flesh f So that we can not haue full knowledge of him in this life.

g That is, sinne and error is driuen backe by the coming of Christ, which is here described by the spring time, when all things flourish.

I Am the rose of the field, and the lillie of the valleys.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadow had I delight and satte downe: and his fruit was sweet vnto my mouth.

4 Wee brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay mee with flagons, and comfort mee with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doth embrace me.

7 I charge you, O daughters of Ierusalem, by the roses and by the hinds of the field, that yee stirre not vp, nor waken my loue, vntill he please.

8 It is the voyce of my welbeloued: behold, he cometh leaping by the mountains, and skipping by the hilles.

9 My welbeloued is like a roe, or a young hart: loe, hee standeth behind our wall, looking forth of the windowes, shewing himselfe through the grates.

10 My welbeloued spake and said vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her yong figges: and the vines with their small

grapes haue cast a saunter: arise my loue, my faire one, and come away.

14 My dore, that art in the holes of the rocks, in the secret places of the staires, shew me thy sight, let mee heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take vs the fores, the little fores, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lillies.

17 Untill the day breake, and the shadows flee away: returne my welbeloued, and bee like a roe, or a young hart vpon the mountaines of Berher.

k The Church desireth Christ to be most readie to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wilderness.

I Am my bed by night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise therefore now, and goe about in the citie, by the streets and by the open places, and will seeke him that my soule loveth: I sought him, but I found him not.

3 The watchmen that went about the citie, found me: to whom I said, Haue you seene him whom my soule loveth?

4 When I had past a litle from them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house, into the chamber of her that conceiued me.

5 I charge you, O daughters of Ierusalem, by the roses and by the hinds of the field, that yee stirre not vp, nor waken my loue vntill he please.

6 Who is shee that cometh vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the merchant?

7 Behold his bed which is Salomons: three score strong men are round about it, of the balliant men of Israel.

8 They all handle the sword, and are expert in warre, every one hath his sword vpon his thigh for the feare by a night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 Wee made the pillars thereof of silver, and the pauement thereof of golde, the hangings thereof of purple, whose middes was paved with the loue of the daughters of Ierusalem.

11 Come forth yee daughters of Zion, and behold the King Salomon with the crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

l Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

CHAP. IIII.

1 The prayes of the Church. 7 She is without blame in his sight. 9 The loue of Christ toward her.

Rk

Be-

h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.

i Suppress the heretikes whiles they are young, that is, when they begin to shew their malice, and destroy the vine of the Lord.

a The Church by night, that is, in troubles seeketh to Christ, but is not incontinently heard.

b Shewing, that although we be not heard at the first, yet we must still continue in prayer till we feele comfort.

c Which declareth that we must seeke vnto all, of whom we hope to haue any succour.

d Reads Chap. 2.7.

e This is referred to the Church of Israel, which was led by the wilderness forty yeere.

f Her powder.

g He alludeth to the watch which kept the Temple.

h All yet that are of the number of the faithfull.

a Because Christ delighteth in his Church, he commendeth all that is in her.

Chap. 6. 4.

b He hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge and zeale, two precious iewels.

d Christ promiſeth his Church to call his faithfull from all corners of the world.

e Christ calleth his Church ſiſter in reſpect that he had taken the ſiſth of man.

f In that he made his Church beautiful and rich, he loued his gifts in her.

g Because of thy confeſſion and thankſgiuing.

h The Church confeſſeth that all her glory and beauty cometh of Christ, who is the true fountain of all grace.

i She deſireth Chriſt to comfort her, and to powre the graces of his ſpirit vpon her, which ſpirit is meant by the North and South winde.

a The garden ſignifieth the kingdom of Chriſt, where he preparerh the banquet for his elect.

b The ſpouſe ſaith that ſhe is troubled with the cares of worldly things which is meant by ſleeping

Behold, thou art faire, my loue: behold thou art faire: thine eyes are like the doutes: among thy lockes thine haire is like the flocke of goates, which looke downe from the mountaine of Silead.

2 Thy teeth are like a flocke of ſheepe in good order, which goe vp from the waſhing: which euery one biting out twinnes, and none is barren among them.

3 Thy lips are like a threed of ſcarlet, & thy talke is comely: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defence: a thouſand ſhieldes hang therein, and all the targets of the ſtrong men.

5 Thy two breasts are as two yong roes that are twinnes, feeding among the lillies.

6 Untill the day breake, & the ſhadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incenſe.

7 Thou art all faire, my loue, and there is no ſpot in thee.

8 Come with mee from Lebanon, my ſpouſe, euen with mee from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the denues of the lions and from the mountaines of the leopards.

9 My ſiſter, my ſpouſe, thou haſt wounded mine heart: thou haſt wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My ſiſter, my ſpouſe, how faire is thy loue: how much better is thy loue then wine, and the ſauour of thine ointments then all ſpices?

11 Thy lips, my ſpouſe, drop as honeycombes: home and milke are vnder thy tongue, and the ſauour of thy garment is as the ſauour of Lebanon.

12 My ſiſter my ſpouſe is as a garden incloſed, as a ſpring ſhut vp, and a fountaine ſealed vp.

13 Thy plants are as an orchard of pomegranates with ſweet fruites, as champhire, ſpikenard,

14 Euen ſpikenard, and ſaffron, calamus, and cinnamon, with all the trees of incenſe, myrrhe and aloes, with all the cheſe ſpices.

15 A fountaine of the gardens, a wel of liuing waters, and the ſprings of Lebanon.

16 Arriſe, D North, and come D South, and blow on my garden that the ſpices thereof may flow out: let my welbeloued come to his garden, and eat his pleaſant fruit.

CHAP. V

1 Chriſt calleth his Church to the participation of all his treaſures. 2 Shee beareth his voyce. 3 Shee confeſſeth her nakedneſſe. 4 She praiſeth Chriſt her husband.

I Am come into my garden, my ſiſter, my ſpouſe: I gathered my myrrhe with my ſpice: I ate mine honey combe with mine honie: I dranke my wine with my milke: eat, O friends, drinke and make you merrie, O welbeloued.

2 I ſleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, ſaying, Open vnto mee, my ſiſter, my loue, my dove, my vndeſiled: for mine head is full of dew, and my lockes with the

drops of the night.

3 I haue put off my coate, how ſhall I put it on? I haue waſhed my feet, how ſhall I deſile them?

4 My welbeloued put in his hand by the hole of the doore, and mine heart was affected toward him.

5 I roſe vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and paſt: mine heart was gone when he did ſpeake: I ſought him, but I could not find him: I called him, but he answered me not.

7 The watchmen that went about the citie, found me: they ſmote me and wounded mee: the watchmen of the wals tooke away my baſle from me.

8 I charge you O daughters of Ieruſalem, if ye finde my welbeloued, that you tel him that I am ſicke of loue.

9 The faireſt among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another loue, that thou doeſt ſo charge vs?

10 My welbeloued is white and ruddie, the cheſteſt of ten thouſand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doutes vpon the riuers of waters, which are waſhed with milke, and remaine by the full veſſels.

13 His cheekes are as a bed of ſpices, and as ſweet flowres, & his lips like lillies dropping downe pure myrrhe.

14 His hands as rings of gold ſet with the chryſolite, his belly like white ynopie covered with ſapphires.

15 His legges are as pillars of marbyle ſet vpon ſockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as ſweet things, and hee is wholly delectable: this is my welbeloued, and this is my loue, O daughters of Ieruſalem.

17 O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aſide, that we may ſeek him with thee?

CHAP. VI.

1 The Church aſſureth her ſelfe of the loue of Chriſt. 2 The praiſes of the Church. 3 Shee is but one and vndeſiled.

My welbeloued is gone downe into his garden to the beds of ſpices, to ſeed in the gardens, and to gather lillies.

2 I am my welbeloued, & my welbeloued is mine, who feederh among the lillies.

3 Thou art beautifull my loue, as Tirzah, comely as Ieruſalem, terrible as an arme with banners.

4 Turne away thine eyes from me: for they overcome mee: thine haire is like a flocke of goates, which looke downe from Silead.

5 Thy teeth are like a flocke of ſheepe, which goe vp from the waſhing, which euery one biting out twinnes, and none is barren among them.

c Declaring the long patience of the Lord toward ſinners.

d The ſpouſe confeſſeth her nakedneſſe, & that of herſelfe ſhe hath nothing, or ſeeing that ſhe is once made clean, ſhe promiſeth not to deſile her ſelfe againe. e My bowels were moued toward him.

f The ſpouſe which ſhould be anointed of Chriſt, ſhall not find him, if ſhee thinke to anoint him with her good workes.

g There are the falſe teachers, which would the conſcience with their traditions.

h She asketh of them which are godly (forasmuch as the law and ſaluation ſhould come out of Zion & Ieruſalem) that they would direct her to Chriſt.

i Thus ſay they of Ieruſalem.

j She deſcribeth Chriſt to be of perfect beaunie and comlineſſe.

k Hearing of the excellencie of Chriſt, the faithfull deſire to know how to finde him.

l That is, is conuerſant here in earth among men.

m Which was a faire and ſtrong citie, 1. King. 14.

n That declaring the exceſſing loue of Chriſt toward his church.

o Chap. 4. 1.

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number. c He sheweth the beginning of the Church was small, but that it grew vp to a great multitude. f Hewent downe into the Synagogue to see what fruits came of the Law and the Prophets. g I found nothing but rebellion. h I ran as swift as the nobles of my people in their charrets. i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

C H A P. VII.

1 The beautes of the Church in all her members. 2 She is assured of Christs loue toward her.

a. He describeth the comely beauty of the Church in euery part, which is to be vnderstood spiri-
tually.
b Read, Chap. 4-5.

H oshoes, D princes daughter! the ioynts of thy thighes are like Iewels: the worke of the hand of a cunning workman.

2 Thy nauill is as a round cup that wanteth not liquor: thy belly is as an heape of wheat compassed about with liles.

3 Thy two breasts are as two yong roes that are twinnes.

4 Thy necke is like a tower of Iuoy: thine eyes are like the fish-pooles in Beshbon by the gate of Bary-rabbim: thy nose is as the tower of Lebanon that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, and the bush of thine head like purple: the King is tied in thy rafteres.

6 How faire art thou, and how pleasant art thou. My loue in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I sayd, I will goe vp into the palme tree, I will take holse of her boughes: thy breasts shall now bee like the clusters of the vine: and the sauour of thy nose like apples.

9 And the roose of thy mouth like good wine, which goeth streight to my welbeloued, and causeth the lips of the ancient to speake.

10 I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs goe vnto the vines, let vs

see if the vine flourish, whether it hath bud: or whether the final grape, or whether the pomegranate flourish: there will I giue thee my loue. Christ bring

13 The mandrakes haue giuen a smell, and in our gates are all sweete things, new and old: my welbeloued, I haue kept them for thee.

C H A P. VIII.

1 The Church will be taught by Christ. 2 She is uphelden by him. 3 The vehement loue wherewith Christ leaue her. 4 She is the vine that bringeth forth fruit to the spiritual Salomon, which is Iesus Christ.

O that thou werest as my brother that suckest the breasts of my mother: I would finde thee without, I would kisse thee, then they should not despise thee.

2 I will leade thee, and bring thee into my mothers house: where thou shalt teach me, and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 His left hand shall be vnder mine head and his right hand shall embrace me.

4 I charge you, D daughters of Ierusalem, that you stirre not vp, nor waken my loue vntill he please.

5 Who is this that cometh by out of the wilderness, leaning vpon her welbeloued? I raised thee vp vnder an apple tree: there thy mother conceived thee: there shee conceived that bare thee.

6 Set me as a scale on thine heart, and as a signet vpon thine arme: for loue is strong as death: ielousie is cruel as the graue: the coales thereof are fiery coales, and a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 We haue a little sister, and shee hath no breasts: what shall wee doe for our sister when she shall be spoken for?

9 If she be a wall, wee will build vpon her a siluer palace: and if she be a doore, wee will keepe her in with boards of Cedar.

10 I am a wall, and my breasts are as towers: then was I in his eyes, as one that findeth peace.

11 Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one brought for the fruit thereof a thousand pieces of silver.

12 But my vineyard which is mine, is before me, to thee, D Salomon, appertaineth a thousand pieces of silver, and two hundredeth to them that keepe the fruit thereof.

13 O thou that dwellest in the gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, flee away, and be like vnto the Roe, or to the yong Hart vpon the mountaines of spices.

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem.
b Read, Chap. 2, 6.
c Read, Chap. 3, 5.

d The spouse desireth Christ to be ioynd in perpetuall loue with him.

e The Iewish Church speaketh this of the Church of the Gentiles.
f If shee be lute & fast, she is meet for the husband to dwell in.

g The Church promisseth fidelitie & constancy.

h This is the vineyard of the Lord, hired out March 21, 33.

i Christ dwelleth in his Church, whose voyce the faithfull heare.

k The Church desireth Christ, that if hee depart from them, yet that he would haue to helpe them in their troubles.

e He delighteth to come neere thee, and to be in thy company. For galleries.

d This the spouse speaketh,

Isaiah.

THE ARGUMENT.

God according to his promise, Deut. 18, 15 that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the vtilitie and profit

profit of those to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Law, they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly, to the covenant of grace and reconciliation, grounded vpon our Sauour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearly entreated it then Moses, and set forth more luely Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he saw that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promise of the Messiah, his office and his kingdom. Also of the fauour of God toward his Church, the vocation of the Gentiles, & their vnion with the Iewes, which are as most principall points contained in this booke, and a gathering of his Sermons which he preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was to set vp the summe of their doctrine for certaine daies that the people might the better marke it, as Iai. 8. 1. and Habac. 2. 2.) the Priests tooke it downe and referred it among the registers: and so by Gods prouidence these booke were preferred as a monument to the Church for euer. As touching his person and time, he was of the kings stocke (for Amos his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets this one thing among others is to be obserued, that they speake of things to come, as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

2 *Isaiah reprobeth the Iewes of their ingratitude and stubbornnesse, that neither for benefits nor punishment would amend.* 11 *He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth.* 24 *Hee prophesieth of the destruction of Ierusalem.* 25 *And of the restitution thereof.*



Vislon of Isaiah, the sonne of Amoz, which he saw, concerning Iudah and Ierusalem in the dayes of: Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Iudah.

2 *Hear, O heauens, and hearken, O earth: for the Lord hath sayd, I haue nourished and brought vp children, but they haue rebelled against me.*

3 *The Lord knoweth his owner, and the asse his masters cribbe, but Israel hath not known: my people hath not vnderstood.*

4 *Ah, sinfull nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the Holy one of Israel to anger: they are gone backward.*

5 *Wherefore should ye bee smitten any more? for yee shall away more and more: the*

a That is, a reuelation, or prophecy, which was one of the two meanes, whereby God declared himselfe to his seruants in old time, as Num. 12. 6. and therefore the Prophets were called Seers, 1. Sam. 9. 9.

b Isaiah was chiefly sent to Iudah & Ierusalem, but not onely: for in this booke are prophecies concerning other nations also. c Called also Azariah. 2. King. 15. 1. of these kings, read 2. king. from Chap. 14. vnto Chap. 21. and 2. Chro from Chap. 25. vnto Chap. 33. d Because men were obstinate and insensible, he collecteth to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32. 1. e He declareth his great mercy toward the Iewes, for as much as he chose them above all other nations to be his people & children, as Deut. 10. 15. f The most brut and dull beasts do more acknowledge their duty toward their master, then my people do toward me, of whom they haue receiued benefits without comparison g They were not only wicked, as were their fathers, but vicerly corrupt, and by their euil example infected others. h That is, him that sanctifieth Israel.

What auaieth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebell?

whole head is sicke, and the whole heart is beaute.

6 *From the sole of the foot vnto the head, there is nothing whole therein, but wounds and swelling, and sores full of corruption: they haue not bene wrapped, nor bound vp nor mollified with oyle.*

7 *Your land is waste: your cities are burnt with fire, strangers deuoure your land in your presence, and it is desolate like the wilderness of strangers.*

8 *And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.*

9 *Except the Lord of hostes had reserved vnto vs, euen a small remnant, wee should haue bene as Sodom, and should haue bene like vnto Gomorrah.*

10 *Hear the word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorrah.*

11 *What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beasts: and I desire not the blood of bullocks, nor of lambs, nor of goats.*

12 *When yee come to appeare before me, who required this of your hands to tread in my courts?*

13 *Bringing no more oblations in vain: incense is an abomination vnto mee: I cannot suffer your new moones, nor Sabbathes, nor solenne dayes (it is iniquitie) nor solenne assemblies.*

14 *Ye that for your vices deserued all to be destroyed as they of Sodom, saue that God of his mercy reserved a little number, Lam. 3. 22*

f Although God commaunded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psal. 51. 13. Iere. 6. 10. Amos 5. 22.

Mich. 6. 7. Without faith and repentance.

k By naming the chiefest part of the body he signifies that there was no part of the whole body of the Iewes free from his rods.

l Every part of the body, as well the least as the chiefest was plagued.

m Their plagues were so grievous that they were incurable, & yet they would not repent.

n Meaning, of them that dwell faire off, which because they

lookes for no advantage of that that remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he will euer haue a Church to call vpon his Name.

q That is, all destroyed.

u Your sacrifices offered in the new moones, and feasts: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are void of faith and mercy. x He sheweth that where men be given to avarice, deceite, cruelty and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. 3. y By this outward washing, he meaneth the spiritwall: exhorting the Iewes to repent and amend their liues. z This kinde of reasoning by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holiness and religion in words, but when their charity and loue toward their brethren should appeare, they declare that they haue neither faith nor religion. a To knowe if I doe accuse you without cause. b Left sinners should pre end any rigour on Gods part, he onely willet them to be pure in heart, and he will forgine all their finnes, were they neuer so many or great. c Hee sheweth that whatsoeuer aduersitie man endureth, it ought to be attributed to his owne incredulity and disobedience. d That is Ierusalem, which had promised fidelity vnto me, as a wife to her husband. e Given to couetousnes and extortion, which hee signified before by blood, verse 15. f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shew. g That is, they maintaine the wicked and the extortioners, and not onely doe not punish them, but are themselves such. h When God will shew himselfe mercifull to his Church he calleth himselfe. The holy One of Israel: but when he hath to doe with his enemies, he is called Mighty, as against whom no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them: Which thing yet he doth with a grieue, because of his covenant. k Left the faithfull among them should be overcome with this threatening he addeeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promise, made concerning the saluation of his Church. m By iustice is meant Gods faithfull promise, which is the cause of the deliuerance of his Church.

14 My soule hateth your new moones and your appointed feasts: they are a burden vnto me, I am weary to beare them. 15 And when you shall stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full of blood. 16 Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill. 17 Learne to doe well: seeke iudgement, relieue the oppressed: iudge the fatherlesse, and defend the widow. 18 Come now, and let vs reason together, saith the Lord: though your sins were as crimson, they shall be made white as snow: though they were red like scarlet, they shall be as wooll. 19 If ye consent and obey, yee shall eate the good things of the land. 20 But if ye refuse and be rebellious, yee shall be deuoured with the sword: for the mouth of the Lord hath spoken it. 21 How is the faithfull city become an harlot? It was full of iudgement, and iustice lodged therein, but now they are murderers. 22 Thy silver is become dross: thy wine is mist with water. 23 Thy princes are rebellious and companions of thieves: euery one loueth gifts, and followeth after rewards, they iudge not the fatherlesse, neither doeth the widows cause come before them. 24 Therefore saith the Lord God of hosts, the mighty one of Israel, Ah, I will case me of mine aduersaries, and auenge mee of mine enemies. 25 Then I will turne mine hand vpon thee, and burne one thy drosse, till it be pure, and take away all thy rime. 26 And I will restore thy iudges as at the first: and thy counsellors as at the beginning: afterward shalt thou be called a citie of righteousness, and a faithfull city. 27 Zion shall be redeemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressors and of the sinners, shall bee together: and they that forsake the Lord shall be consumed. 29 For they shall be confounded for the oakes, which yee haue desired, and yee shall be ashamed of the gardens, that yee haue chosen. 30 For yee shall be as an oke, whose leafe fadeth: and as a garden that hath no water. 31 And the strong shall be as tow, and the maker thereof as a sparke: and they shall both burne together, and none shall quench them.

your confidence, shall be consumed as easily as a piece of tow.

CHAP. II.

2 The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

The word that Iaiab the sonne of Amoz saith vpon Iudah and Ierusalem.

2 It shall be in the last dayes, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and shall be craied about the hills, and all nations shall flow vnto it.

3 And many people shall goe a say, Come and let vs goe vnto the mountaine of the Lord, to the house of the God of Iakob, and he will teach vs his wayes, and we will walke in his pathes: for the Law that goe forth of Zion, and the word of the Lord from Ierusalem.

4 And hee shall iudge among the nations, and rebuke many people: they shall breake their swords also into mattocks, and their speares into sithes: nation shall not lift up a sword against nation, neither shall they learne to fight any more.

5 O house of Iakob, come yee, and let vs walke in the light of the Lord.

6 Surely thou hast forsaken thy people, the house of Iakob, because they are full of the East maners, and are sojourners as the Philistines, and abound with strange children.

7 Their land also was full of silver and gold: and there was none end of their treasures: and their land was full of horses, and their charrets were infinite.

8 Their land also was full of idoles: they worshipped the worke of their owne hands,

when the Gospel was first preached in Ierusalem, and from thence went through all the world. g The Lord which is Christ, shall haue all power given him. h That they may acknowledge their finnes, and turne to him. i Hee sheweth the fruit of the peace, which the Gospel should bring, to wit, that men should doe good one to another, whereas before they were enemies. k Hee speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shall be affected one toward another: which peace and loue doeth beginne and grow in this life, but shall be perfected, when we are ioyned with our head Christ Iesus. l Seeing the Gentiles will be so ready, make you haste, and shew them the way to worship God. m The Prophet seeing the small hope that the Iewes would conuert, complaineth to God, as though hee had viterly forsaken them for their finnes. n Full of the corruptions that reigned chiefly in the East parts. o They altogether giue themselves to the fashions of other nations. p The Prophet first condemned their superstition and idolatry, next their couetousnesse, and thirdly, their vaine trust in worldly meanes.

n The wicked shall not be partakers of Gods promise, Psal. 93. 9. o That is, the trees, & pleasant places where ye commit idolatry, which was forbidden, Deut. 16. 21. p The false god, wherein ye put your confidence, shall be consumed as easily as a piece of tow.

Micha. 4. 2. a The decrees and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ. b In an euident place to be seene and discerned. c When the kingdome of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God when they are called. d Alluding to mount Zion, where the visible Church then was. Micha. 4. 2. e Meaning, the whole doctrine of Saluation. f This was accomplished

q Hee noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that hee might feare them with Gods iudgement, f Meaning, as soone as God shall begin to execute his iudgements, t By high trees and mountaines are meant them that are proud, and loftie, and think themselves most strong in this world

u Hee condemneth their vaine confidence which they had in strong holdes and in their rich merchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate. Hose. 10. 8, Luke 23. 30, reuel 6. 16. and 9. 6.

x They shall cast them into most vile and filthy places when they perceiue that they are not able to helpe them, y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped he is dead, and consider that y. u haue to doe with God.

which their owne fingers haue made. 9 And a man bowed himselfe, and a man humbled himselfe: therefore spare them not.

10 Enter into the rocks, and hide thee in the dust from before the feare of the Lord, and from the glory of his maiestie.

11 The he look of man shall be humbled, and the loftinesse of men shall be abased, and the Lord onely shall be exalted in that day.

12 For the day of the Lord of hostes is vpon all the proud and haury, and vpon all that is exalted: and it shall be made low.

13 Euen vpon all the Cedars of Lebanon, that are hie and exalted, and vpon all the oaks of Bashan,

14 And vpon all the high mountaines, and vpon all the hills that are lifted vp,

15 And vpon euery high tower, and vpon euery strong wall,

16 And vpon all the ships of Tarshish, and vpon all pleasant pictures.

17 And the haughtinesse of men shall be brought lowe, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles will be vterly destroy.

19 Then they shall goe into the holes of the rocks, and into the caues of the earth from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselves to worship them) to the moultes, and to the backes,

21 To goe into the holes of the rocks, and into the toppes of the ragged rocks, from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

22 Cease you from the man whose breath is in his nostrils: for wherein is hee to be esteemed?

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The comensurancie of the gouernours. 16 The pride of the women.

a Because they trusted in their abundance and prosperitie, hee sheweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these hee meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselves.

d Not onely in age, but in wit, maners, knowledge and strength, e For lacke of good regiment and order,

Far away from Ierusalem and from Iudah, the stay, and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of war, the iudge and the prophet, the prudent and the aged,

3 The captaine of fifty, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man.

4 And I will appoint children to be their princes, and babes shall rule over them.

5 The people shall be oppressed one of

another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall take hold of his brother of the house of his father, and say, Thou hast clothed: thou shalt bee our prince, and let this fall be vnder thine hand.

7 In that day hee shall sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, & Iudah is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glory.

9 The trial of their countenance testifieth against them, yea, they declare their sinnes, as soone, they hide them not. Alas bee vnto their soules: for they haue rewarded euill vnto themselves.

10 Say ye, Surely it shall be well with the iust: for they shall eate the fruite of their workes.

11 Alas be to the wicked, it shall be euill with him: for the reward of his hands shall be giuen him.

12 Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, he standeth vp to iudge the people.

14 The Lord shall enter into iudgement with the Ancients of his people and the princes thereof: for yee haue eaten vp the vineparde: the spoyle of the poore is in your houses.

15 What haue yee to doe, that yee beate my people to pieces, and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

16 The Lord also saith, Because the daughters of Zion are haughty, and walke with stretched out neckes, and with wandering eyes, walking and mincing as they goe, and making a tinkling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discover their secret parts.

18 In that day shall the Lord take away the ornament of the slippers and the calles, and the round tters,

19 The sweet balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the slops and the head-bands, and the tablets, and the earerings,

21 The rings and the mufflers,

22 The costly apparell and the busses, and the wimples and the crisping pines,

23 And the glasses, and the fine linnen,

preferred it according to their dutie. m That is, yee shew all cruelty against them. n Hee meaneth the people, because of the arrogancie and pride of their women, which gaue themselves to all wantonnesse, and dissolucion. o Which declared their pride. p As a signe that they were not chaste. q Which shewed their wantonnesse. r They delighted then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

f He sheweth that this plague shall be so horrible, that contrary to the common maner of men, which by nature are ambitious, none should be found able or willing to be their gouernour.

g Feare shall rather cause him to forswear himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their deedes, wherupon they now set an impudent face, he shall find the worke of their impietie in their forehead.

i Be yee that are godly assured that God will defend you in the middes of these troubles.

k Because the wicked people were more addicted to their princes, then to the commandments of God, he sheweth that hee would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning, that the rulers and gouernours had destroyed his Church, and not

meanth the people, because of the arrogancie and pride of their women, which gaue themselves to all wantonnesse, and dissolucion. o Which declared their pride. p As a signe that they were not chaste. q Which shewed their wantonnesse. r They delighted then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

f In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that

God will not onely punish the women, but their husbands, which haue suffered this dissolutenesse, & also the common wealth, which hath not remedied it.

and the hoods, and the saunnes.

24 And in stead of sweete saunour there shall be stinke, and in stead of a girle, a rent, and in stead of dressing of the haire, baldnes, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beauty.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate shall sit vpon the ground.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they, contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselves vnto any condition.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying

that Gods graces should be as plentifull toward the faithfull, as though they sprang out of the earth, as Cha. 45. 8. Some by the bud of the Lord, meane Christ.

e He alludeth to the booke of life, whereof reade Exod. 32. 32. meauing Gods secret counsell, wherein his elect are predestinate to life euermlasting.

f That is, the cruelty extortion, avarice and all wickednesse.

g When things shall be redressed that were amisse.

h He alludeth to the pillar of cloud, Exod 13. 21. meanning, that Gods fauour and protection should appeare in euery place.

i The faithfull are called the glory of God, because his image and tokens of his grace shine in them.

k God promisseth to be the defence of his Church against all troubles and dangers.

6 And a couerting shall be for a shadow in the day for the heat, & a place of refuge, and a covert for the storme, and for the raine.

CHAP. V.

1 Vnder the similitude of the Vine, hee describeth the state of the people. 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

a The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy.

b That is, to God. Ier. 2. 21. matth. 21. 33.

c Meaning, that he had planted his Church in a place most plentifull and abundant.

NOW will I sing to my beloued a song of my beloued to his vineyard, my beloued had a vineyard in a very fruitful hill,

2 And he hedged it, and gathered out the stones of it, and he planted it with the best

plants, and hee built a towne in the midst thereof, and made a winepresse therein: then he looked that it should bring forth grapes: but it brought forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem, and men of Judah, Iudge, I pray you, betwene me and my vineyard.

4 What could I haue done any more to my vineyard, that I haue not done vnto it: why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but byers, and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant, and hee looked for iudgement, but behold oppression: for righteousness, but behold a crying.

8 Woe vnto them that sayne house to house, and lay field to field, till there bee no place, that ye may be placed by your selues in the midst of the earth.

9 This is in mine eares, saith the Lord of hosts, Surely many houses shall bee desolate, euen great, and faire without inhabitant.

10 For ten acres of vines shall yeeld one bath, and the seed of an homer shall yeeld an ephah.

11 Woe vnto them that rise vp early to follow drunkennesse, and to them that continue vntill night, till the wine doe inflame them.

12 And the harpe, and viol, timbrell, and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the worke of his hands.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glory thereof is men famished, and the multitude thereof is dried vp with thirst.

14 Therefore hee hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and hee that reioyceth among them, shall descend into it.

15 And man shall be brought downe, and man shall be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hosts shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

their rioting & excessive pleasures: but vnto all meane to prouoke to the same. r They regard not the provident care of God ouer them, nor for what end he hath created them. s That is, shall certainly goe: for so the Prophets vse to speake, as though the thing which shall come to passe, were done already. t Because they would not obey the word of God. u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction, it shall neuer be satiate.

kk 4 17 Then

d He spared no diligence nor cost.

e In the seventh verse he declareth what they were.

f He maketh them iudges in their owne cause, forasmuch as it was euident that they were the cause of their owne ruine.

g I will take no more care for it: meaning that he would take from them his word and ministers,

and all other comforts, and send them contrary plagues.

h Iudgement & righteousness are true fruits of the feare of God, and therefore in the cruel oppressors there is no religion.

i Of them that are oppressed.

k To wit, for the poore to dwell in.

l I haue heard the complaint and cry of the poore.

m Which containeth about ten pottels: so that euery acre should but yeeld one pottell.

n Which containeth an hundred pottels.

o An ephah containeth ten pottels, and is in any thing as much as Bath is in liquors.

p That spare no paine nor diligence to follow their lusts.

q Which are neuer weary of

x God comforteth the poore Lambes of his Church, which had been strangers in other countreys, promising that they should dwell in those places againe, whereof they had been deprived by the fat and cruell tyrants.
y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.
z Hee sheweth what are words of the wicked, when they are menaced with Gods iudgments, 2. Pet. 3. 4.
a Which are not ashamed of sin, nor care for honesty, but are grown to a desperate impiety.
b Which are contemners of all doctrine and admonition.
c Which are neuer weary but shew their strength, & brag in gluttony and drunkenesse.
d Both they and their posterity, so that nothing shall be left.
e He sheweth that God had so fore punished this people, that she dumbe creatures, if they had been so plagued, would haue been more sensible, & therefore his plagues must continue till they begin to feele them.
f Hee will make the Babylonians to come against them at his becke, & to fight vnder his standard.
g They shall be prompt and lusty to execute Gods vengeance.
h The enemy shall haue none impediment.
i Whereby is declared the cruelty of the enemy.
k The Iewes shall find no succour.
l In the land of Iudah.

17 Then shall the lambs feed after their manner, and the strangers shall eat the desolate places of the fat.

18 Wo vnto them that draw iniquity with cords of vanity, and sin, as with cart ropes:

19 Which say, Let him make speede: let him hasten his worke that we may see it: and let the counsell of the Holy one of Israel draw neere and come, that wee may know it.

20 Wo vnto them that speake good of euill, and euill of good, which put darknes for light: and light for darknes, that put bitter for sweete, and sweete for soure.

21 Wo vnto them that are wise in their owne eyes, and prudent in their owne sight.

22 Wo vnto them that are mighty to drinke wine, and to them that are strong to powre in strong drinke:

23 Which multiplie the wicked for a reward, and take away the righteousness of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame, so their root shall be as rottenesse, and their bud shall rise vp like dust, because they haue cast off the Lawe of the Lord of hostes, and contemned the word of the Holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand vpon them, & hath smitten them that the mountaines did tremble: and their carkeises were torne in the mids of the streetes, & for all this his wrath was not turned away, but his hand was stretched out still.

26 And hee will lift vp a signe vnto the nations afarre, & will hiss vnto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loynes be loosed, nor the latchet of his shoes be broken:

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse hooues shall be thought like flint, and his wheeles like a whirlewind.

29 His roaring shall be like a lion, and hee shall roare like lions whelpes: they shall roare and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them as the roaring of the sea: and if they looke vnto the earth, behold darknesse, and sorrow, and the light shall be darkned in their skie.

31 And in that day they shall roare vpon them as the roaring of the sea: and if they looke vnto the earth, behold darknesse, and sorrow, and the light shall be darkned in their skie.

CHAP. VI.

1 *Isaiah sheweth his vocation by the vision of the diuine maiestie.* 9 *Hee sheweth the obstinacie of the people.* 11 *The destruction of the land.* 13 *The remnant returned.*

In the yere of the death of King Uzziah, I saw also the Lord sitting vpon an high throne, and lifted vp, and the lower parts thereof filled the Temple.

2 The Seraphims stood vpon it: euery one had sixe wings: with twaine hee covered his face, and with twaine hee covered his feete, and with twaine hee did as hee.

3 And one cried to another, & said, Holy holy, holy is the Lord of hostes: the whole world is full of his glory.

4 And the lintels of the doore cheakes moued at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, Wo is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seen the King, and Lord of hostes.

6 Then flew one of the Seraphims vnto mee with an hote coale in his hand which hee had taken from the Altar with the tongs.

7 And hee touched my mouth, and sayd, Lo, this hath touched thy lips, and thine iniquity shall be taken away, and thy sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I sayd, Here am I, send mee.

9 And he said, Goe, and say vnto this people, He shall heare indeed, but he shall not vnderstand: yet shall plainly see, and not perceiue.

10 Make the heart of this people fatte, make their eares heauy, and shut their eyes, lest they see with their eyes, and heare with their eares, & vnderstand with their hearts, and conuert, and he heale them.

11 Then said I, Lord, how long? And hee answered, Untill the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

12 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

13 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

14 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

15 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

16 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

17 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

18 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

19 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

a God sheweth not himselfe to man in his maiestie, but according as mans capacity is able to comprehend him, that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a dove.
b As a iudge ready to giue sentence.
c Of his garment, or of his throne.
d They were Angels, so called because they were of a fiery colour, to signifye that they were burnt in the loue of God, or were light as fire, to execute his will.
e Signifying, that they were not able to endure the brightness of Gods glory.
f Whereby was declared that man was not able to see the brightness of God in them.
g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.
h This oft repetition signifieth that the holy Angels cannot satisfie themselves in praising God, to teach vs, that in all our liues wee should giue our selues to the continuall prayse of God.
i His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to prayse him.
k Which things were to confirme the Prophet that it was not the voice of man: and by the smoke was signified the blindness that should come vpon the Iewes.
l Hee speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not: and the other because the more neere that man approacheth to God, the more death hee know his owne sinne and corruption.
m Of the burnt offerings, where the fire neuer went out.
n This declareth that man cannot render true obedience to God, till hee haue purged vs.
o Whereby is declared, that for malice of man, God will not immediatly take away his word, but hee will cause it to be preached to their condemnation, when as they wil not learne thereby to obey his will, and be saved: hereby he exhortheth the ministers to doe their duetie, and answereth to the wicked murderers, that through their owne malice their heart is hardened.
p As hee was moued with the zeale of Gods glory, so was he touched with a charitable affection toward the people.

q Meaning, the tenth part: or as some write, it was revealed to Isaiah for the confirmation of his prophesie, that ten kings should come before their captivity, as were from Vzziah to Zekiah. r For the fewness they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in winter loseth his leaues, and seemeth to be dead, yet in summer is fresh and Greene.

13 But yet in it shall be a tenth, and shall returne, and shall be eaten vp as an chine^o or as an oke, which haue a substance in them, when they cast their leaues: so the holy seede shall be the substance thereof.

CHAP. VII.

1 Jerusalem besieged. 4 Isaiah comforteth the King. 14 Christ is promised.

AND in the dayes of Ahaz, the sonne of Iotham the sonne of Azziah King of Iudah, Rezin the King of Aram came vp, and Pekah the sonne of Remaliah king of Israel, to Jerusalem to fight against it, but he could not overcome it.

2 And it was told the house of David, saying, Aram is ioynd with Ephraim: therefore his heart was moued, and the heart of his people as the trees of the forest are moued by the winde.

3 Then said the Lord vnto Isaiah, Go forth now to meet Ahaz (thou and Shearaiashub thy sonne) at the ende of the conduit of the upper poole, in the path of the fullers field,

4 And say vnto him, Take heede, and be still, feare not, neither be faint hearted for the two tailles of these smoking firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a king in the mids thereof, euen the sonne of Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be:

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within five and threescore yeere Ephraim shall be destroyed from being a people.

9 The head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleue not, surely ye shall not be established.

10 And the Lord spake againe vnto Ahaz, saying,

11 Aske a signe for thee of the Lord thy God: aske it, either in the depth beneath, or in the height aboue.

12 But Ahaz said, I will not aske, neither will I tempt the Lord.

13 Then hee sayd, Heare you now, O house of David, is it a small thing for you to grieve men, that yet will also grieve my God?

14 For the confirmation of this thing, that thine enemies shall be destroyed, and thou preserved. k Not to beleue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmity, is to rebell against him. l You thinke you haue to doe with men, when ye conuene Gods messengers: but is is God against whome you bend your selues.

14 Therefore the Lord himselfe will giue you a signe. Behold, the virgine shall conceiue and beare a sonne, and she shall call his name Immanuel.

15 Butter and hony shall he eate, till he haue knowledge to refuse the euill, & to chuse the good.

16 For afore the child shall haue knowledge to chuse the euill, & to chuse the good, the land that thou abhorrest, shall be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that Ephraim departed from Iudah) euen the king of Asshur.

18 And in that day shall the Lord hittle for the flie that is at the uttermost part of the flouds of Egypt, and for the bee which is in the land of Asshur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks, and vpon all thorny places, and vpon all bushie places.

20 In that day shall the Lord haue with a razor that is hired, euen by them beyond the river, by the king of Asshur, the head and the baire of the feete, and it shall consume the beard.

21 And in the same day shall a man nourish a yong cow, and two sheepe.

22 And for the abundance of milke that they shall giue, he shall eat butter: for butter and hony shall euery one eate, which is left within the land.

23 And at the same day euery place wherin shall be a thousand vines, shall be at a thousand pieces of silver: so it shall be for the byers and for the thornes.

24 Which arrowes and with bowe shall one come thither: because all the land shall be byers and thornes.

25 But on all the mountains which shall be digged with the mattocke, there shall not come thither the feare of byers and thornes: but they shall bee for the sending out of bullockes, and for the treading of sheepe.

f Signifying that no place shall be free from them. g That is, that which is from the belly downward: meaning, that he would destroy both great and small. u He that before had a great number of cattell, shall bee content with one Cow and two sheepe.

x The number of men shall be so small, that a few beastes shall be able to nourish all abundantly. y As they that goe to seek wild beafts among the bushes. z The mounraines contrary to their wont, shall be tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captivity of Israel and Iudah by the Assyrians. 6 The infidelity of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be engaged at.

MOREouer, the Lord said vnto mee, Take thee a great roll, and write in it with a mans pen, & make speede to the people: haile to the pray.

be more easily read. b Meaning, after the common fashion, because all men might read it.

Forasmuch as thou art vnworthy, the Lord for his owne promise sake will giue a signe:

which shall be that Christ the Saviour of his Church, and the effect of all signes and miracles, shall be revealed.

Or, God with vs, which name can agree to none but him, that is both God and man.

n Meaning, that Christ is not only God, but man also, because he shall be nourished as other men vntill the age of discretion.

o Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the kings of Samaria and Syria, shall be destroyed.

p Since the time that the twelve tribes rebelled vnder Roboam.

q In whom thou hast put thy trust.

r Meaning, the Egyptians: for by reason the country is hote, and moist, it is full of Flies, as Assyria is full of Bees.

s That is, that which is from the belly downward: meaning, that he would destroy both great and small.

u He that before had a great number of cattell, shall bee content with one Cow and two sheepe.

x The number of men shall be so small, that a few beastes shall be able to nourish all abundantly.

y As they that goe to seek wild beafts among the bushes.

z The mounraines contrary to their wont, shall be tilled by such as shall flee to them for succour.

a That thou mayest write in great letters, to the intent it may

c Because the thing was of great importance, he tooke these two witnesses, which were of credite with the people when he set this vp vpon the dore of the Temple, albeit Vriah was a flattering hypocrite, 2. King, 16. 11. d Meaning, to his wife: and this was done in a vision.

h Or, make speeds as the spoule: haste to the pray.

e Before any child be able to speake.

f That is, the armie of Assyria.

g Which was a fountaine at the foote of mount Zion, out of the

which ran a small riuer thorow the citie: meaning,

that they of Iudah distrusting their owne power,

which was small, desired such power and riches as they

saw in Syria and Israel.

h That is, the Assyrians which dwell beyond Euphrates.

i It shalbe ready to drowne them.

k He speaketh this to Messiah or Christ, in whom the faith-ful were comforted,

and who would not suffer his Church to be destroyed vterly.

l To wit, yee that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage mee that I should not shrinke for the infidelity of this people, and so neglect mine office.

n Consent not yee that are godly to the league and friendship that this people seeke with strangers and idolaters.

o Meaning, that they should not feare the thing that they feared, which haue no hope in God.

p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

q Hee will defend you which are his elect, an I reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2. 34. Rom. 9. 33. 1. Pet. 2. 7, 8.

r Though all forsake mee, yee yet that are mine, keepe my word sure sealed in your hearts.

2 Then I tooke vnto me faithful witnesses to record, Uriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came to the Prophetesse, which conceived and bare a sonne. Then said the Lord to mee, Call his name // Maher-shalal-hash-baz.

4 For before the child shal haue knowledge to crie, My father and my mother, hee shal take away the riches of Damascus, and the spoyle of Samaria, before the king of Asshur.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore behold, the Lord bringeth vp vpon them the waters of the Riuer mighty and great, euen the King of Asshur with all his glory, and he shal come vp vpon all their riuers, and goe ouer all their bankes,

8 And shal breake into Iudah, and shal overflowe and passe through, and shal come by to the necke, and the stretching out of his wings shal fill the breadth of thy land, D^r Immanuel.

9 Gather together on heapes, O yee people, and ye shal be broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shal be broken in pieces: gird your selues, and you shal be broken in pieces.

10 Take counsell together, yet it shalbe brought to nought: pronounce a decree, yet shal it not stand: for God is with vs.

11 For the Lord spake thus to me in talking of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say yee not, A confederacie to all them to whom this people saith a confederacie, neither feare you their feare, nor bee afraid of them.

13 Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shal be as a Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem.

15 And many among them shal stumble, and shal fall, and shal be broken, and shalbe feared, and shal be taken,

16 Bind vp the testimony: scale vp the

Law among my disciples.

17 Therefore I will wait vpon the Lord that hath hid his face from the house of Iakob, and I will looke for him.

18 Behold, I and the children whome the Lord hath giuen me, are as signes and as wonders in Israel, by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, & at the soothsayers which whisper and murmur, should not a people enquire at their God? from the liuing to the dead?

20 To the Law, and to the testimony, if they speake not according to this word: it is because there is no light in them.

21 Then hee that is afflicted and famished, shal goe to and fro in it: and when he shal be hungry, he shal euen fret himselfe, and curse his king and his gods, and shal looke vppward.

22 And when he shal looke to the earth, behold trouble, and darkenes, veriation and anguish, and he is deliuered to darkenesse.

him? x That is, Will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan? y Seeke remedy in the word of God, where his will is declared: z They haue no knowledge, but are blind leaders of the blind.

a That is, in Iudah, where they should haue had rest, if they had not thus grievously offended God, b In whom afore they put their trust.

c They shal thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles, 6 A prophetic of Christ.

24 The destruction of the temple tribis for their pride and contempt of God.

Y^e Et the darknesse shal not be according to the affliction that it had when at the first he touched lightly the land of Sebulum, and the land of Naphtali, nor afterward when hee was more grievous by the way of the sea beyond Iordan in Galilee of the Gentiles.

2 The people that walked in darknes, haue seene a great light: they that dwelled in the land of the shadowe of death, vpon them hath the light shined.

3 Thou hast multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in haruett, and as men reioyce when they diuide a spoyle.

4 For the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battel of the warriour is

whereas the Iewes and Gentiles dwelt together by reason of thosetwentic cities, which Salomon gaue to Hiram.

d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe threescor yeeeres after, as though it were now done.

e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Marth. 4. 15, 16.

g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2. 10.

h Thou gauest them perfect ioy, by deliuering of them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 22.

with

f Meaning, them that werewilling to heare & obey the word of God whom the world hated, as though they were monsters, and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

u Answered the wicked thus, should not Gods people seeke succour onely at

i He speaketh of the deliuerance of his church, which he hath deliuered miraculously from his enemies, but specially by comming of Christ, of whom he prophesieth in the next verse.
 k The author of eternitie, and by whom the Church and every member thereof shall be preserved for ever, and haue immortall life.
 l His singular loue and care for his elect.
 m This is another prophesie against them of Samaria, which were mockers, and contemners of Gods promises and menaces.
 n We were but weake, when the enemy ouercame vs, but we will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatenings.
 o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, is, the Syrians were against Israel, which on the other side were assailed by the Philistines.
 p Wickednes, as a bellows kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.
 q Though there were no forreine enemy, yet they shall destroy one another.
 r Their greedinesse shall be insatiable, so that one brother shall eat vp another as though he should eat his owne flesh.

with noise: and with tumbling of garments in blood: but this shall be with burning and deuouring of fire.

6 For vnto vs a childers boine, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and hee shall call his Name Wonderfull, Counsellor, The mighty God, The euermlasting Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none end: hee shall sit vpon the throne of Dauid, & vpon his kingdom, to order it, and to stablish it with iudgement and with iustice from henceforth, euen for euer: the zeale of the Lord of hostes will performe this.

8 The Lord hath sent a word into Ierusalem, and it hath lighted vpon Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The bricke are fallen, but wee will build it with better stones: the wilde figge trees are cut downe, but we will change them into cedars.

11 Neuerthelesse, the Lord will raise vp the aduersaries of Rezin against him, and toyne his enemies together.

12 Aram before, and the Philistines behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel head & taile, branch and rutch in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure in their young men, neither will hee haue compassion of their fatherlesse and of their widowes: for every one is an hypocrite and wicked, and every mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse burneth as a fire: it deuoureth the hyters and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shall the land be darkened, and the people shall be as the meat of the fire: no man shall spare his brother.

20 And he shall snatch at the right hand, and be hungry: and hee shall eat on the left hand, and shall not be satisfied: eury one shall eate the flesh of his owne arme.

21 Manasseh Ephraim: and Ephraim Manasseh, and they both shall be against Iu-

dah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

2 Of wicked lawmakers. 3 God will punish his people by the Assyrians, and after destroy them. 21 The remnant of Israel shall be saved.

W Deuote them that decree wicked decrees, and write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their praye, and that they may spoile the fatherlesse.

3 What will ye doe now in the day of visitation, and of destruction, which shall come from farre: to whom will ye flee for help: and where will ye leaue your glory?

4 Without me eury one shall fall among them that are bound, & they shall fall downe among the flaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 O Assyur, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the pray, and to tread them vnder feet like the mire in the street.

7 But he thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy, and to cut off not a few nations.

8 For hee saith, Are not my princes altogether kings?

9 Is not Calno as Ercemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboute Ierusalem, and aboute Samaria,

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 But when the Lord hath accomplished all his worke vpon mount Zion and Ierusalem, I will visit the fruit of the poud heart of the king of Assyur, and his glorious and proud lookes,

13 Because hee said, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remooued the borders of the people, and haue spoiled their treasures, and haue pulled downe the inhabitants like a vallant man.

14 And mine hand hath found as a nest the riches of the people: and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing, or to open the mouth, or to whisper.

15 Shall they not be ashamed, and blush in respect of their owne malice, it is the worke of the deuill,

g Seeing that I haue ouercome, as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands? h When hee hath sufficiently chastised his people (for hee beginneth at his owne house) then will hee burne the rods.

i Meaning, of Saneherib.

k Here we see that no creature is able to doe any thing but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

him

a Which write and pronounce a wicked sentence to oppress the poore: meaning, that the wicked magistrates, which were the chiefe cause of mischiefes, should be first punished.

b To wit, from Assyria.

c Your riches and authoritie, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shall go into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this first and seventh verse is declared the difference of the worke of God, and of the wicked in one

very thing and act: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves: thus

in respect of Gods iustice, it is Gods worke, but in respect of

g Seeing that I haue ouercome, as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands? h When hee hath sufficiently chastised his people (for hee beginneth at his owne house) then will hee burne the rods.

i Meaning, of Saneherib.

k Here we see that no creature is able to doe any thing but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

him that beweth therewith: or shall the saw exalt it selfe against him that moueth it: as if the rod should lift up it selfe against him that taketh it vp, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hosts send among his fat men leannes, and vnder his glory hee shall kindle a burning, like the burning of fire.

17 And the light of Israel shall bee as a fire, and the Holy one thereof as a floure, and it shall burne and deuour his thornes, and his briars in one day:

18 And shall consume the glory of his forest, and of his fruitfull fields both soule and flesh: and he shall be as the fainting of a standard bearer.

19 And the rest of the trees of his forest shall be few, that a child may tell them.

20 And at that day shall the remnant of Israel, & such as are escaped of the house of Iacob, stay no more vpon him that smote them, but shall stay vpon the Lord, the Holy one of Israel in trueth.

21 The remnant shall returne, euen the remnant of Iacob, vnto the mighty God.

22 For though thy people, O Israel, be as the sand of the Sea, yet shall the remnant of them returne. The consumption decreed shall overflow with righteousness.

23 For the Lord God of hosts shall make the consumption, euen determined in the mids of all the land.

24 Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, bee not afraid of Asshur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the manner of Egypt:

25 But yet a very little time, & the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hosts shall raise vp a scourge for him, according to the plague of Midian in the rocke Dreb: and as his staffe was vpon the Sea, so he will lift it vp after the maner of Egypt:

27 And at that day shall his burden bee taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of the anointing.

28 He is come to Astar, he is passed into Migron: at Bithmah shall hee lay vp his armour.

29 They haue gone ouer the flood: they lodged in the lodging at Geba: Ramah is afraid, Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laish to hear, O poore Anathoth.

31 Madmenah is remooued: the inhabitants of Gebim haue gathered themselves together.

32 Yet there is a time that hee will stay at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Beholde, the Lord God of hosts shall cut off the bough with feare, and they of

high stature shall be cut off, and the high shall be humbled.

34 And hee shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mighty fall.

CHAP. XI.

1 Christ borne of the roote of Iſhai, 2 His virtues and kingdomes. 6 The fruites of the Gospel. 10 The calling of the Gentiles.

1 At there shall come a rod fourth of the stocke of Iſhai, and a graffe shall grow out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for hee shall not iudge after the sight of his eyes, neither reprove by the hearing of his eares.

4 But with righteousness shall he iudge the poore, and with equity shall he reprove for the mecke of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lippes shall he slay the wicked.

5 And Justice shall bee the girdle of his loynes, and faithfullnes the girdle of his reines.

6 The Wolfe also shall dwell with the Lambe, and the Leopard shall lie with the Kidde, and the Calfe and the Lion, and the fat beast together, and a little child shall lead them.

7 And the Cow and the Beare shall feed: their young ones shall lie together: and the Lion shall eate straw like the bullocke.

8 And the sucking childe shall play vpon the hole of the Aspe, & the weaned childe shall put his hand vpon the Cockatrice helle.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall bee full of the knowledge of the Lord, as the waters that couer the sea.

10 And in that day the roote of Iſhai, which shall stand vp for a signe vnto the people, the nations shall seeke vnto it, and his rest shall be glorious.

11 And in the same day shall the Lord stretch out his hand againe the second time to possesse the remnant of his people (which shall be left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinar, and of Hamath, and of the vles of the sea.

12 And he shall set vp a signe to the nations, and assemble the disperſed of Iſrael, and gather the scattered of Iudah from the four corners of the world.

one another, and cast off all their cruell affections, Chap. 65. 25.

d It shall be in as great abundance as the waters in the Sea. e He propheseth of the calling of the Gentiles. f That is, his Church,

which he also calleth his rest, Psal. 132. 14. g For God first deliuered his people out of Egypt, & now promiseth to deliuer them

out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Anyiochia, among whom they were disperſed: and this is chiefly meant of Christ, who calleth his people, being disperſed through all the world.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ: for as David came out of Iſhai a man without dignity,

so Christ should come of a poore carpenters house as out of a dead stocke, cha. 3. 3.

b All these properties can agree to none but only vnto Christ: for it is he that toucheth the hearts of the faithfull, and mortifieth their

concupiscences: and to the wicked he is the fauour of death, and to them that shall perish: so that all the world shall be smitten with this rodde, which is his word.

c Men because of their wicked affections are named by names of beasts, where in the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutual charity, that they shall be like lambs fauouring and louing

one another, and cast off all their cruell affections, Chap. 65. 25.

d It shall be in as great abundance as the waters in the Sea. e He propheseth of the calling of the Gentiles. f That is, his Church,

which he also calleth his rest, Psal. 132. 14. g For God first deliuered his people out of Egypt, & now promiseth to deliuer them

out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Anyiochia, among whom they were disperſed: and this is chiefly meant of Christ, who calleth his people, being disperſed through all the world.

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l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body and soule vterly.

o When the battle is lost, and the standard taken.

p This is the end of Gods plagues toward his, to bring them to him, and to forsake all trust in others.

q This small number, which seemed to bee consumed, and yet according to Gods decree is saved, shall be sufficient to fill all the world with righteousness.

r God will destroy this land as he hath determined, and after saue a small portion.

s As the Egyptians did punish thee,

t Reade Chap. 9. 4.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14. 28.

x Because of the promise made to that Kingdom, whereby Christs Kingdom was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem, to confirm the faithfull

cut off the bough with feare, and they of

Princes and the people shall all be led away captiues.

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h Here he describeth the content that shalbe in his Church, and their vict'ry against their enemies.

i Meaning, a corner of the sea that entrencheth into the land, & hath the forme of a tongue.

k To wit, Nihus the great river of Egypt, which entrencheth into the sea with seven streames.

13 The hatred also of Ephraim shall depart, and the aduersaries of Judah shalbe cut off: Ephraim shal not enmie^b Judah, neither shall Judah vere Ephraim:

14 But they shall flee vpon the shoulders of the Philistines toward the West: they shal spoile them of the East together: Edom and Moab shal be the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shal bitterly destroy the tongue of the Egyptians sea, and with his mighty winde shal lift vp his hand^a ouer the riuer, and shal limite him in his seven streames, and cause men to walke therein with shoes.

16 And there shalbe a path to the remnant of his people, which are left of Ashur, like as it was vnto Israel in the day that hee came vp out of the land of Egypt.

CHAP. XII.

A thanksgiving of the faithfull for the mercies of God.

a He sheweth how the Church shall praise God, when they are deliuered from their captiuitie.

b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie and o'casion to praise him for the same.

Exod. 15. 2.

psal. 118. 14.

c The graces of God shall be so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full.

d Ye that are of the Church.

And thou shalt say in that day, O Lord, I wil praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my^b saluation: I will trust, and will not feare: for the Lord God is my strength and song: hee also is become my saluation.

3 Therefore with joy shall ye^c draw waters out of the wells of saluation.

4 And ye shall say in that day, Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for hee hath done excellent things: this is knowen in all the world.

6 Cry out and shout, O inhabitant of Zion: for great is the Holp one of Israel in the mids of thee.

1. Chron. 16. 8.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

The burden of Babel, which I salah the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountaine: lift vp the voice vnto them: wagge the hand, that they may goe into the gates of the nobles.

3 I haue commanded them that I haue sanctified: and I haue called the mightie to my wrath, and them that reioyce in my glory.

4 The noyse of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdomes of the nations

would smite these strange nations (whom they knew) to declare that God chastised the Isaelites as his children, as these others as his enemies: and also if that God spare not these that be ignorant, that they must not thinke strange if hee punished them that haue knowledge of his law, & keepe it not. b To wit, to the Medes and Persians. c That is, prepared and appointed to execute my iudgements. d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, reada Chap. 10. 6.

gathered together: the Lord of hostes numbeth the hoste of the battell.

5 They come from a farre country, from the end of the heauen: euen the Lord with the weapons of his wrath to destroy the whole land.

6 Howle^f you, for the day of the Lord is at hand: it shal come as a destroyer from the Almighty.

7 Therefore shal all hands be weakened and all mens hearts shal melt:

8 And they shall be afraid: anguish and sorrow shal take them: & they shall haue paine, as a woman that trauaileth: euery one shal be amazed at his neighbour, and their faces shal be like flames of fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste: and hee shal destroy the sinners out of it.

10 For the^g starres of heauen, and the planets thereof shal not giue their light: the Sunne shalbe darkened in his going forth, and the Moone shal not cause her light to shine.

11 And I will visite the wickednes vpon the world, and their iniquity vpon the wicked, and I will cause the arrogancie of the proud to cease, and wil cast downe the pride of tyrants.

12 I will make a^h man more precious then fine gold, euen a man about the wedge of gold of Ophir.

13 Therefore I wil shake the heauen, and the earth shal remooue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 Andⁱ it shall be as a chased Doe, and as a sheep that no man taketh vnp: euery man shal turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, shalbe stricken thow: and whosoever toyneth himselfe, shal fall by the sword.

16 Their^j children also shal be broken in pieces before their eyes: their houses shal be spoyled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against them, which shal not regard silver, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shal haue no compassion vpon the fruit of the wombe, and their eyes shal not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans shal be as the destruction of God^k in Sodome and Gomorrah.

20 It shal not be inhabited for euer, neither shal it be dwelled in from generation to generation: neither shal the Arabian pitch his tents there, neither shal the shepheards make their folds there.

21 But^l Zim shall lodge there, and their houses shal be full of^m him: Distresses shal dwell there, and the Satyres shal daunce there.

sinne none. p Which either were wilde beasts, or foules, or wicked spirits. whereby Saran deluded man, as by the faines, goblins, and such like phantasies.

The armie of the Medes and the Persians against Babylon. Ye Babylonians.

g The Babylonians anger and griefe shal be so much that their faces shal burne as fire.

h They that are overcome, shall thinke that all the powers of heauen and earth are against them, Ezek. 32. 7.

ioel 3. 15.

mat. 24. 29.

i He compareth Babylon to the whole world, because they so esteemed themselves by reason of their great empire.

k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shalbe, seeing the enemy shal neither for golde or silver spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers.

psal. 137. 9.

n This was not accomplished when Cyrus tooke Babylone: but after the death of Alexander the great.

Gene. 19. 24.

ierem. 50. 40.

o Who veech to goe from country to country to finde pasture for their beasts, but there shall they

sinne none. p Which either were wilde beasts, or foules, or wicked spirits. whereby Saran deluded man, as by the faines, goblins, and such like phantasies.

22 And Iſaiah ſhal cry in their palaces, and dragons in their pleaſant palaces: and the time thereof is ready to come, and the dayes thereof ſhall not be prolonged.

C H A P. XIII.

1 The returne of the people from captiuitie. 4 The deſerion of the king of Babylon. 11 The death of the king. 29 The deſtruction of the Philiftines.

For the Lord will haue compaſſion of Iſaiah, and will yet chuſe Iſrael, and cauſe them to reſt in their owne land: & the ſtranger ſhal ſoyne himſelfe vnto them, and they ſhall cleaue to the houſe of Iſaiah.

2 And the people ſhall receiue them, and bring them to their owne place, and the houſe of Iſrael ſhall poſſeſſe them in the land of the Lord, for ſeruants and handmaydes: and they ſhall take them priſoners, whoſe captiues they were, and haue rule ouer their oppreſſours.

3 And in that day when the Lord ſhall giue thee reſt from thy ſorrow, and from thy feare, and from the loze bondage, wherein thou diſt ſerue,

4 Then ſhalt thou take vp this prouerbe againſt the king of Babel, & ſay, How hath the oppreſſour ceaſed: and the gold-thiſtles Babel ceaſed?

5 The Lord hath broken the rod of the wicked, and the ſcepter of the rulers:

6 Which ſmote the people in anger with a continuall plague, and ruled the nations in wrath: if any were perſecuted, hee diſt not reſt.

7 The whole world is at reſt and is quiet: they ſing for ioy.

8 Alſo the fire trees reioyce of thee, and the cedars of Lebanon, ſaying, Since thou art layd downe, no better came vp againſt vs.

9 Hell beneath is moued for thee to meete thee at thy coming, raiſing vp the dead for thee, euen al the princes of the earth, and hath raiſed from their thrones all the kings of the nations.

10 Al they that cry, and ſay vnto thee, Art thou become weak alſo as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the ſound of thy viols: the worne is ſpread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, ſonne of the morning? and cut downe to the ground, which diſt caſt lots vpon the nations?

13 Yet thou ſaydeſt in thine heart, I will aſcend into heauen, and exalt my throne aboue beſide the ſtarres of God: I will ſit alſo vpon the mount of the Congregation in the ſides of the North.

a He ſheweth why God will haſte to deſtroy his enemies: to wit, becauſe he will deliuer his Church,

b Meaning, that the Gentiles ſhal be ioyned with the Church, and worſhip God.

c Signifying, that the Iewes ſhould be ſuperiours to the Gentiles, & that they ſhould be brought vnder the ſeruice of Chriſt by the preaching of the Apoſtles, whereby all are brought to the ſubiection of Chriſt, 2. Cor. 10. 5.

d That is, he ſuffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no reſt nor quietneſſe, and alſo how deteſtable a thing tyranny is, ſeeing the inſenſible creatures haue occaſion to reioyce at their deſtruction.

f As though they feared, leſt thou ſhouldeſt trouble the dead, as thou diſt the liuing: and here he derideth the proud tyranny of the wicked, which knew not that all creatures with their deſtruction that they may reioyce. g In ſtead of thy coſtly carpets and coverings. h Thou that thoughteſt thy ſelfe moſt glorious, and as it were placed in the heauen: for the morning ſtarre that goeth before the ſunne is called Lucifer, to whom Nebuchad-nezzar is compared. i Meaning Ieruſalem, whereof the Temple was on the North ſide, as Pſal. 48. 2. whereby hee meaneth that tyrants fight againſt God, when they perſecute his Church, and would put themſelues in his place.

14 I will aſcend aboue the height of the cloudes, and I will be like the moſt high.

15 But thou ſhalt bee brought downe to the graue, to the ſides of the pit.

16 They that ſee thee ſhall looke vpon thee, & conſider thee, ſaying, Is this the man that made the earth to tremble, and that diſt ſhake the Kingdomes?

17 Hee made the world as a wiſdomeſſe, and deſtroyed the cities thereof, and opened not the houſe of his priſoners.

18 All the Kings of the Nations, euen they all ſleepe in glory: euerie one in his owne houſe.

19 But thou art caſt out of thy graue like an abominable branch, like the rayment of thoſe that are ſlaine, and thruſt thorow with a ſword: which goe downe to the ſtones of the pit, as a carkeſſe troden vnder feete.

20 Thou ſhalt not be ſoynd with them in the graue, becauſe thou haſt deſtroyed thine owne land, and ſlaine thy people: the ſeede of the wicked ſhal not be renowned for ever.

21 Prepare a ſlaughter for his children, for the iniquity of their fathers: let them not riſe vp, nor poſſeſſe the land, nor fill the face of the world with enemies.

22 For I will raiſe vp againſt them (ſaith the Lord of hoſtes) and wil cut off from Babel the name and the remnant, and the ſonne and the nephew, ſaith the Lord.

23 And I will make it a poſſeſſion to the hedgehog, and pooles of water, and I will ſweepe it with the beſom of deſtruction, ſaith the Lord of hoſtes.

24 The Lord of hoſtes hath ſworne, ſaying, Surely like as I haue purpoſed, ſo ſhall it come to paſſe, and as I haue conſulted, it ſhall ſtand:

25 That I will breake to pieces Aſhur in my land, and vpon my mountaines will I tread him vnder foote: ſo that his yoke ſhall depart from them, and his burden ſhall be taken from off their ſhoulder.

26 This is the counſell that is conſulted vpon the whole world, and this is the hand ſtretched out ouer all the nations,

27 Becauſe the Lord of hoſtes hath determined it, and who ſhall diſannull it? and his hand is ſtretched out, and who ſhall turne it away?

28 In the yeere that King Ahaſ died, was this burden:

29 Reioyce not (thou whole Palestina) becauſe the rod of him that diſt beate thee, is broken: for out of ſerpents roote ſhal come forth a cockatrice, and the fruit thereof ſhall bee a fiery flying ſerpent.

30 For the firſt borne of the poore ſhal be ſerued, and the needy ſhal lie downe in ſafety: and I wil kil thy roote with famine, and it ſhall ſlay thy remnant.

31 Howle, O gate, cry, O city: thou whole land of Palestina art diſſolved: for there ſhal come from the North a ſmoke, & none ſhall be left alone.

u That is, from the Iewes or Aſſyrians: for they were both North from Palestina. x But they ſhall be all ready and ioyned together.

32 What

k In maruelling thee, & conſider thee, ſaying, Is this the man at thee.

l To ſet them at liberty: noting his cruelty.

m Thou waſt not buried in the ſepulchre of thy fathers, thy tyranny was to abhorred.

n He calleth to the Medes and Perſians, and all thoſe that ſhould execute Gods vengeance.

Or, ſortis.

o As I haue begun to deſtroy the Aſſyrians in Saneherib, ſo wil I continue & deſtroy them wholly, when I ſhall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13. 1.

r He willett the Philiftines not to reioyce becauſe the Iewes are diminished in their power: for their ſtrength ſhal be greater then euer it was.

s The Iſraelites which were brought to moſt extreme miſery. t To wit, my people.

y Which shall come to enquire of the state of the Church.
z They shall answer that the Lord doeth defend his Church, and them that joyne themselves thereunto.

32 What shall then one answer the messengers of the Gentiles? That the Lord hath established Zion, and the people of his people shall trust in it.

CHAP. XV.

A prophesie against Moab.

a Reade Chap.

13.16

b The chiefe citie, whereby the whole countrey was meant.

c The Moabites shall flee to their idoles for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West parts the people used to let their haire grow long when they mourned, so

in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites, or as

one that felt the great judgement of God that should come upon them.

g Meaning, that it was a citie that ever lived in pleasure and never felt sorrow.

h He describeth the miserable dissipation and flight of the Moabites.

i To hide themselves and their goods there.

k Of them that are slaine. So that by no means they should escape the hand of God: thus will God punish the enemies of his Church.

l So that by no means they should escape the hand of God: thus will God punish the enemies of his Church.

m For very sorrow and compassion.

n They shall use all means to seek helpe of their idoles, and all in vaine, for Chemosh their great god shall not be able to helpe them.

o He appointed a certaine time to punish the enemies in.

p Who will observe lustily the time, for the which he is hired, and serve no longer, but will ever long for it.

q That is, offer a sacrifice: where by he derideth their long delay, which would not repent when the Lord called them, shewing them that it is now too late, seeing vengeance of God is upon them.

r There is no remedy but you must flee.

s He sheweth what Moab should have done, when Israel their neighbour was in affliction, to whom because they would give no shadow nor comfort, they are now left comfortlesse.

t The Assyrians shall oppress the Israelites but for a while.

The burden of Moab. Surely Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 He shall goe up to the Temple, and to Dibon to his places to weep: for Archo and for Medeba shall Moab howle: upon all their heads shall be baldnes, and every beard shauen.

3 In their streetes shall they be girded with sackcloth: on the tops of their houses, and in their streetes every one shall howle, and come downe with weeping.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard unto Jahaz: therefore the warriors of Moab shall howle: the soule of every one shall lament in himselfe.

5 Mine heart shall cry for Moab: his fugitives shall see unto Zoar, as an heifer of three yere old: for they shall go up with weeping by the mounting up of Luhith: and by the way of Bozraim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be dried: therefore the grasse is withered, the herbs consumed, and there was no greene herbe.

7 Therefore what every man hath left, and their substance shall they beare to the brooke of the willowes.

8 For the cry went round about the borders of Moab: and the howling thereof unto Eglaïm, and the shrieking thereof unto Beer Elim.

9 Because the waters of Dimon shall be full of blood: for I will bring more upon Dimon, even lions: upon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

Send ye a lambe to the ruler of the world from the rocke of the wilderness unto the mountaine of the daughter of Zion.

2 For it shall be as a bird that flieth, and a nest forsaken: the daughters of Moab shall be as the fozzards of Arnon.

3 Gather a counsell, execute judgement: make thy shadow as the night in the midday: hide them that are chased out: betray not him that is fled.

4 Let my banished dwell with thee, Moab: be thou their covert from the face of the destroyer: for the extortioner shall end, the

destroyer shall be consumed, and the oppressor shall cease out of the land.

5 And in mercie shall the throne be prepared, and he shall sit upon it in steadfastnesse, in the Tabernacle of David, iudging, and seeking iudgement, and halting iustice.

6 Wee have heard of the pride of Moab, (he is very proud) even his pride and his arrogancy, and his indignation, but his eyes shall not be se.

7 Therefore shall Moab howle unto Moab: every one shall howle: for the foundations of Kir-hareseth shall ye mourne, yet they shall be stricken.

8 For the vineyards of Heshbon are cut downe, and the vine of Sibmah: the lords of the heathen have broken the principall vines thereof: they are come unto Jaazer: they wandered in the wilderness: her goodly branches stretched out themselves, and went over the sea.

9 Therefore will I weep with the weeping of Jaazer, and of the vine of Sibmah, of Heshbon: and Elealeh, I will make thee drunke with my teares, because upon thy summer fruits, and upon thy harvest a shouting is fallen.

10 And gladnesse is taken away, and joy out of the plentiful field: and in the vineyards shall be no singing nor shouting for joy: the treader shall not tread wine in the wine presses: I have caused the rejoycing to cease.

11 Therefore, my bowels shall sound like an harpe for Moab, and mine inward parts for Kir-hareseth.

12 And when it shall appeare that Moab shall be weary of his high places, then shall hee come to his temple to pray, but he shall not prevaille.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, In three yeres, as the yerces of an hireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shall be very small and feeble.

n They shall use all means to seek helpe of their idoles, and all in vaine, for Chemosh their great god shall not be able to helpe them.
o He appointed a certaine time to punish the enemies in.
p Who will observe lustily the time, for the which he is hired, and serve no longer, but will ever long for it.

CHAP. XVII.

A prophesie of the destruction of Damascus, and Ephraim. 7 Calamities mooveth to repentance.

The burden of Damascus. Behold, Damascus is taken away from being a citie, for it shall be a ruinous heape.

2 The cities of Aror shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them afraid.

3 The munition also shall cease from Ephraim, and the kingdome from Damascus, and the remnant of Aram shall be as the glory of the children of Israel.

declaring the destruction of these two kings of Syria & Israel, when as they had conspired the overthrow of Iudah.
e The tribes gloried in their multitude, & alliance with other nations: therefore he saith that they shall be brought downe, and the Syrians also.

e Meaning, Christ.

f Their vaine confidence and proud brags shall deceive them, as Iere. 48.2.

g For all your mourning, yet the citie shall be destroyed even unto the foundations.

h That is, the Assyrians, and other enemies.

i Meaning, that the countrey of Moab was now destroyed, and all

precious things thereof were carried into the borders, yea into o-

ther countreys, and over the sea.

k He sheweth that their plague was so great, that it would have

moved any man to lament with them, as Psal.

141.5.

l The enemies are come upon thee, and shoue

for joy, when they carry thy

commodities from thee, as

Iere. 48.33.

m For very sorrow and compassion.

n They shall use all means to seek helpe of their idoles, and all in vaine, for Chemosh their great god shall not be able to helpe them.

o He appointed a certaine time to punish the enemies in.

p Who will observe lustily the time, for the which he is hired, and serve no longer, but will ever long for it.

q That is, offer a sacrifice: where by he derideth their long delay, which would not repent when the Lord called them, shewing them that it is now too late, seeing vengeance of God is upon them.

r There is no remedy but you must flee.

s He sheweth what Moab should have done, when Israel their neighbour was in affliction, to whom because they would give no shadow nor comfort, they are now left comfortlesse.

t The Assyrians shall oppress the Israelites but for a while.

f Meaning, of the ten tribes, which boasted themselves of their nobility, prosperity, strength and multitude, g As the abundance of corn doth not feare the harvest men that should cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them.

h Which valley was plentiful and fertile, i Because God would haue his couenant stable, he prometh to reserue some of this people, and to bring them to repentance, k Hee sheweth that Gods corrections euer bring forth some fruit, and cause his to turne from their sinnes, and to humble themselves to him.

l As the Canaanites left their cities when God did place the Israelites there; so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemy to plague them, m Which are excellent, and brought out of other countries, n As the Lord threatneth the wicked in his Law, Leuit. 26. 16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations, p He addeth this for the consolation of the faithfull which were in Israel, q He compareth the enemies, the Assyrians, to a tempest, which riseth ouer night, and in the morning is gone.

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saith the Lord of hosts.

4 And in that day the glory of ¹Jaakob shall be impouerished, and the fatnesse of his flesh shall be made leane.

5 And it shall be as when the harvest man gathereth the shee, and reapereth the eares with his arme, and hee shall bee as hee that gathereth the eares in the valley of ²Rephaim.

6 Yet a gathering of grapes shall be left in it as the shaking of an Olive tree, two or three berries are in the toppe of the utmost boughes, and foure or fise in the high branches of the leuit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his maker, and his eyes shall looke to the Holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall hee looke to those things which his owne fingers haue made, as grones and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which they did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou be like pleasant plants, & shalt graffe strange vine branches.

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seede to flourish: but the harvest shall be gone in the day of possession, and there shall be desperate sorow.

12 Ah, the multitude of many people, they shall make a sound like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mighty waters.

13 The people shall make a sound like the noyse of many waters, but God shall rebuke them, and they shall flee farre off, and shall be chased as the chaffe of the mountaines before the wind, and as a rowling thing before the whirlwind.

14 And loe, in the evening there is trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

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even in vessels of ³reedes upon the waters, saying, Go ye swift messengers, to a nation that is scattered abroad, and spoiled, vnto a terrible ⁴people from their beginning euen hitherto: a nation by little & little euen trodden under foot, whose land the ⁵floods haue spoiled.

3 All ye the inhabitants of the world, dwellers in the earth, shall see when he sitteth vpon a signe in the mountaines, and when he bloweth the trumpe, ye shall heare.

4 For so the Lord sayd vnto mee, I will rest, and behold in my tabernacle, as the heat drying vpon the rathe, and as a cloude of dew in the heat of harvest.

5 For afore the harvest, when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

6 They shall be left together vnto the fowles of the mountaines, and to the beasts of the earth: for the fowle shall summer vpon it, and every beast of the earth shall winter vpon it.

7 At that time shall a present be brought vnto the Lord of hosts, (a people that is scattered abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation by little and little euen trodden under foot, whose land the rivers haue spoiled) to the place of the Name of the Lord of hosts, euen the mount Zion.

Chap. 8. 7. f When the Lord prepareth to fight against the Ethiopians, g I wil stay a while from punishing ³wicked, h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he wil seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off, i Not onely men shall contemne them, but the bruite beasts, k Meaning, that God wil picke his Church, and receiue that little remnant as an offering vnto himselfe.

CHAP. XIX.
1 The destruction of the Egyptians by the Assyrians, 18 Of their conuersion to the Lord.

The burden of Egypt. Behold, the Lord rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shall be moued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall fight against his brother, and euery one against his neighbour, cite against cite, and kingdome against kingdome.

3 And the Spirit of Egypt shall faile in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sojourners, and at them that haue spirits of diuinations, & at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lordes, and a mightie King shall rule ouer them, saith the Lord God of hosts.

the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 30. 32, & Chap. 49. 26. d Meaning, their policie and wisdom.

5 Then

b Which in those countries were great: inasmuch as they made ships of them for swiftnesse.

c This may be taken that they sent other to comfort the Lewes, & to promise them help against their enemies, & so the Lord did threaten to take away their strength, that the Lewes should not trust therein: or that they did solicite the Egyptians, and promised them aid to go against Iudah.

d To wit, the Lewes, who because of Gods plagues made all other nations afraid of the like, as God threatened, Deu. 28. 37.

e Meaning, the Assyrians, as

1. 3. 1. b Because the Egyptians trusted in the defence of their country, in the multitude of their idoles, and in the valiantnes of their men, the Lord sheweth that he wil come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and that mens hearts shall faint, c As he caused

a Reade Chap. 1. 3. 1.

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e He sheweth that the sea and Nilus their great river, whereby they thought themselves most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that should keep them vnder as slaves.

f For Nilus ran into the sea by seven streames, as though they were so many rivers.

g The Ebrew word is mouth, whereby they mean the spring out of the which the water gusheth as out of a mouth.

h The Scriptures vse to describe the destruction of a country by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreys are enriched.

i Called also Tanes, a famous citie vpon Nilus.

k He noteth the flattered of Pharaoh: who persuaded the king that he was wise and noble, and that his house was most ancient, and so hee flattered himselfe, saying, I am wise.

l Or, Memphis, others Alexandria, and now called the great Cair. **m** The principall vpholders thereof, are the chiefest cause of their destruction. **n** For the spirit of wisdom, hee hath made them drunke and giddie with the spirit of error. **o** Neither the great nor the small, the strong nor the weak. **p** Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare lest the like light vpon them. **q** Shall make one confession of faith with the people of God: by the speech of Canaan, meaning the language wherein God was then serued. **r** Shall renounce their superstitions, and proffesse to serue God aright. **s** Meaning, of sixe citiees five should serue God, and the sixth remaine in their wickednesse, and so of the sixth part, there should be but one lost.

5 Then the waters of the sea shall faile, and the river shall be dried up and wasted.

6 And the rivers shall goe farre away: the rivers of defence shall bee emptied and dried vp: the reedes and flags shall bee cut downe.

7 The grasse in the river and at the head of the rivers, and all that groweth by the river, shall wither, and be diuyn away, and be no more.

8 The ffishers also shall mourne, and all they that cast angle into the river, shall lament, and they that tyed their net vpon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of diuers sorts, shall be confounded, and they that weare nets.

10 For their nets shall bee broken, and all they that make pond, shall be heauy in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say yet vnto Pharaoh, I am the sonne of the wise: I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The Princes of Zoan are become fooles: the Princes of Noph are deceived, they haue deceived Egypt, even the corners of the tribes thereof.

14 The Lord hath mingled among them the spirit of errors: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there bee any worke in Egypt, which the head may doe, nor the tail, the branch nor the rush.

16 In that day shall Egypt bee like vnto women: for it shall bee afraid and feare because of the mouing of the hand of the Lord of hostes, which he shal keeth ouer it.

17 And the land of Iudah shall be a feare vnto Egypt: euery one that maketh mention of it, shall bee afraid thereof, because of the counsell of the Lord of hostes, which hee hath determined vpon it.

18 In that day shall five citiees in the land of Egypt I speake the language of Canaan, and shall sweare by the Lord of hostes: one shall bee called the citie of destruction.

19 In that day shall the altar of the Lord bee in the middes of the land of Egypt,

and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressours, and hee shall send them a Saviour and a great man, and shall deliuer them.

21 And the Lord shall be knowne of the Egyptians, and the Egyptians shall know the Lord in that day, and doe sacrifice and oblation, and shall vowe vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, and he shall be entreated of them, and shall heale them.

23 In that day shall there be a path from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel bee the third with Egypt and Asshur, even a blessing in the mids of the land.

25 For the Lord of hostes shall blisse it, saying, Blessed bee my people Egypt, and Asshur, the worke of mine hands, and Israel mine inheritance.

were then chiefe enemies of the Church, he sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all one folde vnder Christ their shepherd.

CHAP. XX.

1 The three yeres captiuitie of Egypt and Ethiopia described by the three yeres going naked of I. Isaiah.

In the yere that Tarran came to Asshur, (when Sargon king of Asshur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lord by the hand of I. Isaiah the sonne of Amos, saying, Doe, & loose the sackcloth from thy loynes, and put off thy shoe from thy foot. And hee did so, walking naked, and barefoot.

3 And the Lord said, Like as my scrumt I. Isaiah hath walked naked, and barefoot these yeres, as a signe and wonder vpon Egypt and Ethiopia,

4 So shall the king of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and old men, naked and barefoot, with their buttocks vncovered, to the shame of Egypt.

5 And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glory.

6 Then shall the inhabitant of this yle say in that day, Behold, such is our expectation, whither we fled for help to be deliuered from the king of Asshur, and how shall we be deliuered?

was compassed about with their enemies, as a yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. **2** The ruine of Idumea, **3** and of Arabia.

The burden of the desert Sea. As the whirlewindes in the South vse to passe from the wilderness, so shall it come from Caldea, where by hee mourneth Caldea.

L I

come

b That is, the ruine of Babylon by the Medes and Persians.

c The Assyrians & Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians: & this he prophesied an hundredth yeere before it came to passe.

d By Elam hee meaneth the Persians.

e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.

f This the Prophet speaketh in the person of the Babylonians.

g He prophesied the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.

h While they are eating and drinking they shall be commanded to runne to their weapons.

i To wit, in a vision by the spirit of prophetic.

k Meaning, chariots of men of warre, and others that carried the baggage.

l Meaning, Darius which overcame Babylon.

m The watchman whom

Isaiah set vp,

told him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. Jerem. 51. 8.

ruel. 14. 8. n Meaning Babylon. † Ebr. a sonne. o Which was a citie of the Ishmaelites, and was named of Dumah, Genes 25.

14. p A mountaine of the Idumians. q Hee described the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to enquire newes.

r For feare, the Arabians shall flee into the woodes, and hee appointeth what way they shall take. † Signifying that for feare they shall not say to eat nor drinke. † He appointeth them respit for one yeere onely, & then they should be destroyed.

u Reade Chap. 16. 14.

come from the horrible land.

2 A grievous vision was shewed vnto me, The transgressour against a transgressour, and the destroyer against a destroyer. Goe vp † Elam, bessege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my † loynes filled with sorrowe: sorrowes haue taken me as the sorrowes of a woman that traualleth: I was bowed downe when I heard it: and I was amazed when I saw it.

4 Mine heart failed: fearefulnesse troubled me: the night of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch tower; eat, drinke: † arise, ye princes anoint the shield.

6 For thus hath the Lord said vnto me, Goe, set a watchman to tell what he seeth.

7 And hee saw a chariot with two horsemen: † a chariot of an asse, and a chariot of a camel: and hee hearkened, and tooke diligent heede.

8 And hee cryed, A Lyon: my Lord, I stand continually vpon the watch tower, in the day time, and I am set in my watch euery night.

9 And behold, this mans chariot cometh with two horsemen. And he † as I feared and said, Babel is fallen: it is fallen, and all the images of her gods hath hee broken vnto the ground.

10 † my threshing, and the † corne of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 The burthen of † Dumah. He calleth vnto mee out of † Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, and also the night. If ye will aske, enquire: returne and come.

13 The burden against Arabie. In the Forrest of Arabia shall ye tary all night, euen in the wayes of Dedanim.

14 Inhabitants of the land of Tema, bring forth † water to meet the thirstie, and preuent him that sleeth with his beard.

15 For they flee from the drawn sword, euen from the drawn sword, and from the bent bowe, and from the grievousnesse of warre.

16 For thus hath the Lord sayd vnto me, Put a yeece according to the yeeces of an hireling, and all the glory of Bedar shall faile.

17 And the residue of the number of the

strong archers of the sonnes of † Bedar shall be few: for the Lord God of Israel hath spoken it.

horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

† Hee prophesied of the destruction of Ierusalem, by Nebuchad nezzar. 15 A threatening against † Senna, 20 To whose office Eliakim is preferred.

The burden of the † valley of vision. What † ayleth thee now that thou art wholly gone vp vnto the house tops?

2 Thou that art full of noise, a citie full of bruit, a topous citie: thy staine men shall not be staine with sword, nor die in battell.

3 All thy princes shall flee together: from the bow: they shall be bound: all that shall be found in thee, shall be bound together, which haue fled from † farre.

4 Therefore said I, Turne away from mee: I will weepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the Citie: and a crying vnto the mountaines.

6 And Elam bare the quiver in a mans chariot with horsemen, and Kir unco- uered the shield.

7 And thy chiefe halleys were full of chariots, and the horsemen set themselves in aray against the gate.

8 And hee discovered the covering of Iudah: and thou diddest looke in that day to the armour of the house of the Forrest.

9 And ye haue seene the breaches of the citie of David: for they were many, and ye gathered the waters of the lower poole.

10 And ye numbred the houses of Ierusalem, and the houses haue ye broken downe to fortifie the wall.

11 And haue also made a ditch betweene the two walles, for the waters of the olde poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnesse, and girding with sackcloth.

13 And behold, toy and gladnesse, slaying oxen and killing sheeps, eating flesh, and

destroy the citie. i He putteth them in mind how God deliuered them once from Samsarib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they should else suffer by Nebuchadnezzar. k The secret place where the armour was: to wit, in the house of the Forrest, 1. King. 7. 2. l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the city of David, which was within the compasse of the other. m Either to pull downe such as might hurt, or else to know what men they were able to make. n To provide, if neede should be, of water. o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

drinking

Which was the name of a people of Arabia: and by the

Meaning, Iudea, which was compassed about with mountains, and was called the valley of visions, because of the Prophets which were alwayes there, whom they named Seers.

b Hee speaketh to Ierusalem.

c Which wast went to be full of people and ioy.

d But for hunger.

e And led into captiuitie.

f Which haue fled from other places to Ierusalem for succour.

g He sheweth what is the due of the godly, when Gods plagues hang ouer the Church, and specially of the ministers.

h That is, the shour of the enemies whom God had appointed to

p In stead of repentance ye were joyfull and made great cheare, contemning the admonitions of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morrow.
q Because the Hebrews word doeth also signifye one that doeth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church, and to provide for himselfe against all dangers: in the meane season he packt craftily, and gate of the best offices into his hand vnder Hezekiah, euer aspiring to the highest.
r Meaning, that he was a stranger and came vp of nothing.
s Whereas he thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.
t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred.
u To bee steward againe, out of the which office hee had bene put by the craft of Shebna.
x I will commit vnto him the full charge and gouernment of the kings house.
y I will establish him and confirme him in his office: of this phrase, read Ezra 9.9.
z Meaning, that both small and great that shall come of Eliakim, shall haue praise and glory by this faithful officer.
a He meaneth Shebna, who in mans judgement should neuer haue fallen.

drinking wine, & eating and drinking: for to morrow we shall die.
14 And it was declared in the eares of the Lord of hostes, Surely this iniquitie shall not bee purged from you, till ye die, saith the Lord God of hostes.
15 Thus saith the Lord God of hostes, Go ye, and say to the treasurer, to Shebna, the steward of the house, and say,
16 What hast thou to do here? and whom hast thou here? that thou shouldst heere beise thee out a sepulchre, as hee that beareth out his sepulchre in an high place, or that grauerh an habitation for himselfe in a rocke?
17 Behold, the Lord will cary thee away with a great captiuitie, and will surely couer thee.
18 Hee will surely roll and turne thee like a ball in a large countrey: there shalt thou die, and there the charres of thy glory shall be the shame of thy Lords house.
19 And I will bring thee from thy station, and out of thy dwelling will he destroy thee.
20 And in that day will I call my seruant Eliakim the sonne of Ithiah,
21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall bee a father of the inhabitants of Ierusalem, and of the house of Iudab.
22 And the key of the house of Dauid will I lay vpon his shoulder: so he shall open and no man shall shut: and hee shall shut and no man shall open.
23 And I will fasten him as a nail in a sure place, and hee shall bee for ever the throne of glory to his fathers house.
24 And they shall hang vpon him all the glory of his fathers house, euen of the prophets and posteritie, all small vessels from the vessels of the cups, euen to all the instruments of musick.
25 In that day saith the Lord of hostes, shall the nail, that is fastened in the sure place, depart and shall bee broken, and fall, and the burden that was vpon it, shall be cut off: for the Lord hath spoken it.

CHAP. XLIIII.

A prophetic against Tyrus. 17 A promise that it shall be restored.

a Read Chap. 13. 1.
b Ye of Cilicia, that come thither for merchandise.
c Tyrus is destroyed by Nebuchad-nezzar,

the land of Chittim: it is reuealed vnto them.
2 Bee still, ye that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue replenished thee.
3 The seed of Atlas growing by the abundance of waters, and the barrett of the reuer was her reuenues, and she was a mart of the nations.
4 Be ashamed thou Zidon: for the sea hath spoken, euen the strength of the sea, saying, I haue not trauelled nor brought forth children, neither nourished yong men, nor brought vp virgins.
5 When the same cometh to the Egyptians they shall bee loy concerning the ruine of Tyrus.
6 Go ye ouer to Carthage: howe, yet that dwell in the yles.
7 Is not this that your glorious cities her antiquitie is of ancient dayes: her owne feet shall leade her a farre off to be a iourner.
8 Who hath decreed this against Tyrus (that crownet men) whose merchants are princes, whose chapmen are the nobles of the world?
9 The Lord of hostes hath decreed this, to stame the pride of all glory, & to bring to contempt all them that be glorious in the earth.
10 Walle thou now thy land like a flood, to the daughter of Carthage: there is no more strength.
11 Hee stretched out his hand vpon the sea: heooke the kingdomes: the Lord hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.
12 And hee said, Thou shalt no more reioyce, when thou art oppressed: O virgin daughter of Zidon, rise vp, got ouer vnto Chittim, yet there thou shalt haue no rest.
13 Behold the land of the Caldeans: this was no people: Asshur founded it by the inhabitants of the wilderness: they set vp the towers thereof: they raised the palaces thereof, and he brought it to ruine.
14 Howe, ye ships of Carthage: for your strength is destroyed.
15 And in that day shall Tyrus be forgotten leuentie yeeres (according to the yeeres of one king) at the end of leuentie yeeres, shall Tyrus sing as an harlot.
16 Take an harpe, and goe about the city: (thou harlot that hast bin forgotten) make sweet melody, sing moe songs that thou mayest be remembered.
17 And at the end of leuentie yeeres shall the Lord visite Tyrus, and shee shall returne to her wages, and shall commit fornication by the Prophets meaner, that seeing the Caldeans were able to overcome the Assyrians which were to great a nation, much more shall these two nations of Caldea and Assyria be able to overthrow Tyrus.
1 That is, Tyrus, by whom yee are enriched, Tyrus shall be destroyed leuentie yeeres, which he calleth the reigne of one King, or a mans age.
u holle all craft and subtiltie to entise men againe to her.
x She shall labour by all meanes to recouer her first credit, as an harlot, when she is long forgotten, seeketh by all meanes to entertaine her louers.
y Though she ha bene chastised of the Lord, yet she shall returne to her old wicked practices, and for gaine shall giue her selfe to all mens lusts like an harlot.

with all the kingdomes of the earth, that are in the world.
 18 Per her occupying and her wages shall be holy vnto the Lord: it shall not be laid vp nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and to haue durable clothing.
 19 He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice and filthy gaine, vnto the true worshipping of God and liberalitie toward his Saints.

CHAP. XXIII.

An prophesie of the curse of God for the finnes of the people. 13 A remnant reserved shall praise the Lord.

a This Prophecy is as a conclusion of that which hath bene threatened: o the lewes and other nations, from the 13. Chapter, & therefore by the earth he meaneth those lands, which were before named.

b Because this was a name of dignitie, it was also applyed to them which were not of Aarons familie, and so signifieth also a man of dignitie as 2. Sam. 8. 18. & 10. 25. 1. chron. 18. 17. and by these words, the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policy.

c That is, rendereth not her fruit for the saine of the people whom the earth deceived of their nouriture, because they deceived God of his honour.

d Written in the Law, as Leuit. 16. 14. deut. 28. 16.

thus the Prophet vsed to apply particularly the menaces and promises, which are generall in the Law, e With heate and drought or else, that they were consumed with the fire of Gods wrath.

f Which as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

g Because they did not vse Gods benefits aright, the pleasures should faile, and they fall to mourning.

h He comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shall praise his Name, as Chap. 10. 33.

Behold the Lord maketh the earth empty, and he maketh it waste: hee turneth it upside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like priest and like seruant, like master, like maide, like milke, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsury.

3 The earth shall be cleane emptied, and utterly spoyled: for the Lord hath spoken this word.

4 The earth lamenteth & faileth away: the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth also deceiveth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euertlasting covenant.

6 Therefore hath the curse deuoured the earth, and the inhabitants thereof are desolate. Therefore the inhabitants of the land are burned up, and few men are left.

7 The wine faileth, the vine hath no might: all that wine of merry heart, do mourn.

8 The mirth of ragbets ceaseth: the noise of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of vanity is broken downe: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets: all ioy is darkened: the mirth of the world is gone away.

12 In the citie is left desolation, and the gate is shutt with destruction.

13 Surely thus shall it be in the mids of the earth, among the people, as the shaking of an olive tree, and as the grapes when the vintage is ended.

14 They shall lift up their voyce: they

shall shout for the magnificence of the Lord: they shall reioyce from the sea.

15 Therefore praise ye the Lord in the valleys, even the name of the Lord God of Israel, in the yles of the sea.

16 From the uttermost part of the earth we haue heard praises, even glory to the Lord: Iust: and I sayd, My leannelle, my leannelle, who is me: the transgressors haue offended: yea, the transgressors haue grievously offended.

17 Feare, and the pit, and the snare are by on thee, O inhabitant of the earth.

18 And hee that fleeth from the noyle of the feare, shall fall into the pit, and he that cometh by out of the pit, shall be taken in the snare: for the windowes from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken downe: the earth is cleane dissolved: the earth is mooued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remooued like a tent, and the iniquitie thereof shall be heavy vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord visit the hoste aboue that is on hie, even the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall be shut vp in the prison, and after many dayes shall they be visited.

23 Then the Moone shall be abashed, and the Sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

will visite him with his rods. o Not with his rods, as ver. 21. but shall be comforted. p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the Sunne and the Moone shall be darke in comparison thereof.

CHAP. XXV.

A thanksgiving to God in that that hee sheweth himselfe iudge of the world, by punishing the wicked, and maintaining the Godly.

O Lord, thou art my God: I will exalte thee, I will praise thy Name: for thou hast done wonderfull things, according to the counsels of old, with a stable truth.

2 For thou hast made of a citie an heape, of a strong citie a ruine: even the palace of strangers of a citie, it shall neuer be built.

3 Therefore shall the mightie people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, even a strength to the needie in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast

haue bin thine enemies, c That is, a place whereas all vagabonds may liue without danger, and as it were, at ease, as in a palace. d The arrogant and proud, which before would not know thee, shall by thy corrections feare and glorifie thee.

i From the utmost coasts of the world, where the Gospel shall be preached, as verse 16.

k Meaning, ro God, who will publish his Gospel through all the world.

l I am consumed with care, considering the affliction of the Church, both by forreine enemies and domesticall,

Some reade, my secret, my secret, that is, it was revealed to the Prophet, that the good should be preferred, and the wicked destroyed.

m Meaning, that Gods wrath and vengeance should beouer and vnder them: so that they should not escape no more then they did at Noahs flood.

n There is no power so high or mighty, but God

Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, and make them of his Church which before were his enemies.

b Not onely of Ierusalem, but all of these other cities, which

c That is, a place whereas all vagabonds may liue without danger, and as it were, at ease, as in a palace.

d The arrogant and proud, which before would not know thee, shall by thy corrections feare and glorifie thee.

e

e The rage of the wicked is furious till God breake the force thereof.

f Meaning, that as the heat is abated by the raine, so shall God bring downe the rage of the wicked.

g As a cloude shadoweth from the heat of the Sunne, so shall God assuage the reioycing of the wicked against the godly.

h To wit, in Zion, whereby hee meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banquet, as Matthe. 22. 2.

i Meaning, that ignorance and blindness, whereby we are kept back from Christ.

k Hee will take away all occasions of sorrow, and fill his with perfect ioy, Reuel. 7. 17. and 21. 4. **l** By Moab are meant all the enemies of his Church. **m** There were two cities of this name: one in Iudah. 1. Chron. 2. 49. and another in the land of Moab, Iere. 48. 2. Which seemeth to haue bin a plentiful place of come, Chap. 10. 31.

e of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, as the heat in a dry place: he will bring downe the song of the mightie, as the heat in the shadow of a cloud.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the couering that couereth all people, and the battell that is spread vpon all nations.

8 Hee will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lord, this is our God: we haue waited for him, and he will saue vs. This is the Lord, wee haue waited for him: we will reioyce and bee ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed vnder him, euen as straw is threshed in Madmenah.

11 And hee shall stretch out his hand in the mids of them (as hee that swimmeth, stretcheth them out to swimme) and with the strength of his hands shall hee bring downe their pride.

12 The defence also of the height of thy walls shall hee bring downe, and lay low, and cast them to the ground, euen to the dust.

k Hee will take away all occasions of sorrow, and fill his with perfect ioy, Reuel. 7. 17. and 21. 4. **l** By Moab are meant all the enemies of his Church. **m** There were two cities of this name: one in Iudah. 1. Chron. 2. 49. and another in the land of Moab, Iere. 48. 2. Which seemeth to haue bin a plentiful place of come, Chap. 10. 31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

a This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.

b Gods protection and defence shall be sufficient for vs.

c He assureth the godly to returne after the captiuitie to Ierusalem. **d** Thou hast decreed so, and thy purpose cannot be changed. **e** There is no power for him, that can let God, when he will deliuer his.

2 Open ye the gates, that the righteous nation which keepeth the truth, may enter in.

3 By an assured purpose wilt thou preserve perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwell on high: the high citie he will abate: euen vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, euen

the feete of the poore, and the steppes of the needy.

7 The way of the iust is righteousness: thou wilt make equall the righteous pathes of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy iudgements: the desire of our soule is to thy name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne righteousness.

10 Let mercy be shewed to the wicked, yet he will not learne righteousness, in the land of vprightnesse will hee doe wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not beholde thine high hand: but they shall see it, and be confounded with the scale of the people, and the fire of thine enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other lords beside thee haue ruled vs, but wee will remember thee only, and thy name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorrow, and cryeth in her paines, so haue we bene in thy sight, O Lord.

18 We haue conceived, we haue borne in paine, as though wee should haue brought forth winde: there was no helpe in the earth, neither did the inhabitants of the world fall.

19 Thy dead men shall liue: euen with my body shall they rise. Awake, and sing pee that dwell in dust: for thy dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For loe, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the

and men without religion were not destroyed. **t** He comforteth the faithfull in their afflictions, shewing them, that euen in death they shall haue life: and that they should most certainly rise to glory: the contrary should come to the wicked, as verse 14. **u** As herbes dead in winter flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dew of Gods grace. **x** He exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke.

f God will set the poore afflicted ouer the power of the wicked.

g We haue constantly abode in the aduersities, wherewith thou hast afflicted vs.

h Meaning, that by afflictions men shall learne to feare God.

i The wicked though God shew them euident signes of his grace, shall neuer the better.

k Through enuy and indignation against thy people.

l The fire and vengeance, wherewith thou dost destroy thine enemies.

m The Babylonians, which haue not gouerned according to thy word.

n Meaning, that the reprobate euen in this life shall haue the beginning of euertlasting death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.

q To wit, in extreme sorrow.

r Our sorrowes haue none end, neither did we enioy the comfort that we looked for.

t The wicked He comforteth the faithfull in their afflictions, shewing them, that euen in death they shall haue life: and that they should most certainly rise to glory: the contrary should come to the wicked, as verse 14. **u** As herbes dead in winter flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dew of Gods grace. **x** He exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke.

3 The earth ſhall vomite, and caſt out the innocent blood, which it hath drunke, that it may cry for vengeance againſt the wicked.

earth ſhall diſcloſe her blood, and ſhall no more hide her ſtaine.

CHAP. XXVII.

A prophetic againſt the kingdom of Satan, 2 and of the ſoy of the Church for their deliuerance.

a At the time appointed.
b That is, by his mightie power, & by his word.
c He propheſieth here of the deſtruction of Satan & his kingdom vnder the name of Leuiathan, Aſhur, and Egypt.

d Meaning, of the beſt wine which this vineyard, that is, the Church ſhould bring forth as moſt agreeable to the Lord.
e Therefore he will deſtroy the kingdom of Satan, becauſe he loueth his Church for his owne mercies ſake, and cannot be angry with it, but wiſeth that he may powre his anger vpon the wicked infants, whom hee meaneth by dryers and thornes.

f He maruileth that Iſrael will not come by gentleneſſe, except God make them to feele his rods, & ſo bring them vnto him.
g Though I afflict and diminiſh my people for a time, yet ſhall the roote ſpring againe and bring forth in great abundance.

h He ſheweth that God puniſheth his in mercie, and his enemies in iuſtice.
i That is, thou wilt not deſtroy the roote of my Church, though the branches thereof ſeeme to periſh by the ſharpe winde of affliction.
k He ſheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof deſtroyed.
l Notwithſtanding his fauour that he will ſhew them after: yet Ieruſalem ſhall be deſtroyed, and graſſe for cattell ſhall grow in it.
m God ſhall not haue need of mightie enemies: for the very women ſhall doe it to their great ſhame.
n Hee ſhall deſtroy all from ſuphates to Nilus: for ſome fled toward Egypt, thinking to haue eſcaped.

1 In that day ſhall the Lord with his ſore and great and mightie ſword ſlaue Leuiathan, that pearcing ſerpent, euen Leuiathan that crooked ſerpent, and hee ſhall ſlay the dragon that is in the ſea.

2 In that day ſing of the vineyard of red wine.

3 The Lord doe keepe it: I will water it euery moment: leſt any aſſaile it, I will keepe it night and day.

4 Auger is not in mee: who would ſet the thiers and the thornes againſt me in battell? I would goe thorow them, I would burne them together.

5 Will hee feele my ſtrength, that he may make peace with me, and be at one with mee?

6 Hereafter, Iacob ſhall take roote: Iſrael ſhall flouriſh and grow, and the world ſhall be filled with fruit.

7 With hee ſmiten ſ him as hee ſmote thoſe that ſmote him: or is hee ſlaine according to the ſlaughter of them that were ſlaine by him?

8 In meaſure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the Eaſt winde.

9 By this therefore ſhall the iniquitie of Iacob be purged, and this is all the fruit, the taking away of his ſinne: when he ſhall make all the ſtones of the altars, as chalke ſtones broken in pieces, that the groues and images may not ſtand by.

10 Yet the defenced citie ſhall be deſolate, and the habitation ſhall be forſaken and left like a wildeſſe. There ſhall the calfe feed, and there ſhall hee lie, and conſume the branches thereof.

11 When the boughes of it are dry, they ſhall be broken: the women come and ſet them on fire: for it is a people of none vnderſtanding: therefore hee that made them, ſhall not haue compaſſion on them, and hee that formed them, ſhall haue no mercie on them.

12 And in that day ſhall the Lord reſſeſſe from the channell of the Riuier vnto the riuier of Egypt, and yet ſhall hee gathered the roote ſpring againe and bring forth in great abundance.

g He ſheweth that God puniſheth his in mercie, and his enemies in iuſtice.
h That is, thou wilt not deſtroy the roote of my Church, though the branches thereof ſeeme to periſh by the ſharpe winde of affliction.
i He ſheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof deſtroyed.
k Notwithſtanding his fauour that he will ſhew them after: yet Ieruſalem ſhall be deſtroyed, and graſſe for cattell ſhall grow in it.
l God ſhall not haue need of mightie enemies: for the very women ſhall doe it to their great ſhame.
m Hee ſhall deſtroy all from ſuphates to Nilus: for ſome fled toward Egypt, thinking to haue eſcaped.

one by one, O children of Iſrael.

13 In that day alſo ſhall the great trumpet be blown, and they ſhall come, which periſhed in the land of Aſſhur: and they that were chaſed into the land of Egypt, and they ſhall worſhip the Lord in the holy mount at Ieruſalem.

CHAP. XXVIII.

Against the pride and drunkenneſſe of Iſrael. 9 The vntowardneſſe of them that ſhould learne the word of God. 24 God doeth all things in time and place.

W De to the crowne of pride, the drunkards of Ephraim: for his glorious beautie ſhall be a fading ſloure, which is vpon the head of the valley of them that bee fat, and are overcome with wine.

2 Behold, the Lord hath a mightie and ſtrong hoſte, like a tempeſt of baile, and a whirlewinde that overthroweth, like a tempeſt of mightie waters that overflow, which throw to the ground mightily.

3 They ſhall be troden under foot, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie ſhall be a fading ſloure, which is vpon the head of the valley of them that bee fat, and as the baſtic fruit afore ſummer, which when hee that looketh vpon it, ſeeeth it, while it is in his hand hee eateth it.

5 In that day ſhall the Lord of hoſtes be for a crowne of glory, and for a diademe of beautie vnto the reſidue of his people:

6 And for a ſpirit of iudgement to him that ſitteth in iudgement, and for ſtrength vnto them that turne away the battell to the gate.

7 But they haue erred becauſe of wine, and are out of the way by ſtrong drinke: the Priſt and the prophet haue erred by ſtrong drinke, they are ſwallowed vp with wine: they haue gone aſtray through ſtrong drinke: they fall in viſion: they ſtumble in iudgement.

8 For all their tables are full of filthie vomiting: no place is leane.

9 Whom ſhall hee teach knowledge? and whom ſhall hee make to vnderſtand the things that hee heareth? them that are weaned from the milke, and drawne from the breaſts.

10 For precept muſt be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a ſtammering tongue, and with a ſtrange language ſhall hee ſpeake vnto this people.

12 Vnto whom he ſaid, This is the

owne gates. **g** Meaning the hypocrites, which were among them, and were alſoget corrupt in life and doctrine, which is here ment by drunkenneſſe and vomiting. **h** For there was none that was able to vnderſtand any good doctrine, but were fooliſh, and as vnmeet as young babes. **i** They muſt haue one thing oft times ſaid, **k** Let one teach what he can, yet they ſhall no more vnderſtand him, then if he ſpoke in a ſtrange language. **l** That is, the Prophet whom God ſhould ſend. **m** This is the doctrine whereupon ye ought to ſtand and reſt.

n In the time of Cyrus by whom they ſhould be deliuered: but this was chiefly accompliſhed vnder Chriſt.

a Meaning, the proud kingdom of the Iſraelites, which were drunken with worldly proſperitie.

b Becauſe the Iſraelites, for the moſt part dwelt in plentifull valleys, hee meaneth hereby the valley of them that had abundance of worldly proſperitie, and were as it were crowned therewith, as with gaylands.

c He ſeemeth to mean the Aſſyrians, by whom the ten tribes were carried away.

d Which is not of long continuance, but is ſoone ripe, and ſitteth euen.

e Signifying, that the faithfull, which put not their truſt in any worldly proſperitie, but made God their glory, ſhall be preſerued.

f He will give counſell to the gouernour, and ſtrength to the captaine, to ſubdue the enemies in at their

n Shew to them that are weary and have need of rest, what is the true rest.

o Because they will not receive the word of God when it is offered, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6. 9.

p They thought they had shifts to auoyde Gods iudgements, and that they could escape though all other perished, q Though the Prophets condemned their idols and vaine trust of falshood and vanitie, yet the wicked thought in themselves that they would trust in these things.

r That is, Christ by whom all the building must be tryed, and vp-holden, Psal. 118. 22. Mat. 21. 43. act. 4. 11. rom. 9. 33. 1. pet. 2. 6. f He shall be quiet, and seeke none other remedies, but be content with Christ.

t In the restitution of his Church, iudgement and iustice shall reigne.

u Gods corrections and affliction.

x Affliction shall discouer their vaine confidence,

which they kept secret to themselves. y Terror and destruction shall make you to learne that which exhortations and gentleness could not bring you vnto. z Your affliction shall be so fore that you are not able to endure it. a When David ouercame the Philistines, 2 Sam. 5. 20. 1 Chron. 14. 11. b Where Ioshua discomfited five Kings of the Amorites, Iosh. 10. 12. c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for hee punisheth some at one time, and some at another, some after one sort and some after another, so that his chosen seed is beaten, and tryed, but not broken, as are the wicked.

rest: a giue rest to him that is weary: and this is the refreshing, but they would not heare.

13 Therefore shall the word of the Lord, be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little, that they may goe and fall backward, and be broken and be shamed and be taken.

14 Therefore heare the word of the Lord, ye scornful men that rule this people, which is at Jerusalem.

15 Because ye haue said, We haue made a^r covenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for wee haue made^r falshood our refuge, and vnder vanitie are wee hid,

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a^r tryed stone, a precious corner stone, a sure foundation. He that beleueth, shall not make halfe.

17 Iudgement also will I lay to the rule, and^r righteousness to the ballance, and the^r baile shall sweepe away the vaine confidence, and the waters shall ouerflow^r the secret place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through every morning in the day, and in the night, and there shall be onely^r feare to make you to understand the hearing.

20 For the deed is^r strait that it cannot suffice, and the couering narrow that one cannot wrap himselfe.

21 For the Lord shall stand as in mount^r Perazim: he shall be worthy as in the valley^r of Sibon, that he may doe his worke, his strange worke, and bring to passe his act, his strange act.

22 Now therefore be no mockers, least your bonds increase: for I haue heard of the Lord of hosts a consumption, euen determined vpon the whol^r earth.

23 Hearken ye, and heare my voyce, hearken ye, and heare my speech.

24 Dorch the plowman plow all the day, to sow: doth he open and breake the clots of his ground?

25 When he hath made it^r plaine, will hee not then sow the seedes, and sow cummin, and cast in wheat by measure, and

the appointed barley and rie in their place?

26 For his God doth instruct him to haue discretion, and doth teach him.

27 For sitches shall not be threshed with a threshing instrument, neither shall a cart wheele bee turned about vpon the cummin: but the sitches are bearen out with a staffe, and cummin with a rod.

28 Bread come when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart tread make a noyle, neither will he breake it with the teeth thereof.

29 This also cometh from the Lord of hosts, which is wonderfull in counsaile, and excellent in works.

CHAP. XXIX.

1 A prophesie against Ierusalem. 13 The vengeance of God on them that follow the traditions of man.

A^r altar, altar of the citie that Dauid^r A^r well in: as hee said vnto per: b let them

2 But I will bring the altar into distresse, and there shall be heauines and sorow, and it shall be vnto me like^r an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou bee humbled, and shalt speake out of the^r ground, and thy speech shall be as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of dubitation, and thy walking shall whisper out of the dust.

5 Moreover, the multitude of thy^r strangers shall be like small dust: and the multitude of strong men shall be as chaffe that passeth away, and it shall be in a moment, euen suddenly.

6 Thou shalt be visited of the Lord of hosts with thunder and shaking and a great noyle, a whirlwinde, and a tempest, and a flame of a deuouring fire.

7 And the^r multitude of all the nations that fight against y altar, shall be as a dreame or vision by night: euen all they that make the war against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, hee eateth: and when hee awaketh his soule is empty: or like as a thirsty man dreameth, and lo, he is drinkeing, and when hee awaketh, behold, he is faint and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9^r Stay your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they are gger, but not by strong drinke.

10 For the Lord hath covered you with a

makest thy vaine trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies. g That is, he thinke that hee eateth. h Vile hereon as long as you list, yet shall ye finde nothing but occasion to bee ashamed: for your Prophets are blinde, and therefore cannot direct you

a The Hebrew word Ariel signifies the lion of God and signifies the altar, because the altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16. b Your vaine confidence in your sacrifices shall not last long.

c Your citie shall be full of blood, as an altar whereon they sacrifice.

d Thy speech shall be no more so lofty, but abased and low, as the very charmers, which are in low places, and whisper, so that their voice can scarce be heard.

e Thine hired souldiers in whom thou trustest, shall be destroyed as dust or chaffe in a whirlwind.

f The enemies that I will bring to destroy thee, & that which thou

C H A P. XXX.

1 He reproveth the lawes which in their aduersitie
used their owne counsels, 2 And sought helpe of the
Egyptians, 10 Dismissing the Prophets, 16 There-
fore he sheweth what destruction shal come upon them:
18 But offereth mercie to the repentant.

Spirit of slumber, and hath shut vp your eyes:
the Prophets, and your chiefe Seers hath
be covered.

11 And the vision of them all is become
vnto you, as the wordes of a booke that is
sealed vp, which they deliuer to one that
can reade, saying, Reade this, I pray thee.
Then shall he say, I can not: for it is sea-
led.

12 And the booke is given vnto him
that cannot reade, saying, Reade this,
I pray thee. And he shall say, I cannot
reade.

13 Therefore the Lord saith, Because this
people ^k come neere vnto mee with their
mouth, and honour mee with their lippes,
but haue remooued their heart farre from
me, and their^l feare toward me was taught
by the precept of men,

14 Therefore behold, I will againe doe
a maruailous worke in this people, euen a
maruailous worke, and a wonder: for the
wisdom of their wise men shall^m perishe,
and the vnderstanding of their prudent men
shall be hid.

15 Woe vnto them thatⁿ seeke deepe
to hide their counsell from the Lord: for
their workes are in darknesse, and they
say, Who seeth vs? and who knoweth
vs?

16 Pour turning of deuiſes shall it not be
esteemed^o as the potters clay: for shall the
worke say of him that made it, Wee made
mee not: or the thing formed, say of him
that fashioned it, Wee had none vnderstan-
ding?

17 Is it not yet but a little while, and Le-
banon shall bee^p turned into Carmel: and
Carmel shall be counted as a forest?

18 And in that day shall the deafe heare
the wordes of the booke, and the eyes of the
blinde shall see out of obscuritie, and out of
darknesse.

19 The meeke in the Lord shall receiue
toy againe, and the pooze men shall reioyce
in the holy one of Israel.

20 For the cruell man shall cease, and the
scornefull shall be confounded: and all that ha-
ked to iniquitie shall be cut off:

21 Which made a man to sinne in the
word, and tooke him in a snare which re-
proued them in the gate, and made the iust
to fall without cause.

22 Therefore thus saith the Lord vnto
the house of Iacob, euen hee that rede-
med Abraham, Iacob shall not now bee
confounded, neither now shall his face bee
pale.

23 But when hee seeth his children, the
worke of mine handes, in the mids of him
they shall sanctifie my Name, and sanctifie
the holy one of Iacob, and shall feare the
God of Israel.

24 Then they that erred in spirit,^r shall
haue vnderstanding, and they that murmu-
red shall learne doctrine.

WDe to the rebellious children, saith
the Lord, that take counsell, but not
of mee, and^b couer with a couering, but not
by my spirit, that they may lay sinne vpon
sinne:

2 Which walke forth to goe downe into
Egypt (and haue not asked at my mouth)
to strengthen themselves with the strength
of Pharaoh, and trust in the shadow of E-
gypt.

3 But the strength of Pharaoh shall bee
your shame, and the trust in the shadow of
Egypt, your confusion.

4 For his^c princes were at Zoan, and
his Ambassadors came vnto Hanes.

5 They shall bee all ashamed of the peo-
ple that cannot profite them, nor helpe nor
doe them good, but shall bee a shame and also
a reproch.

6 The^d burden of the beasties of the
South, in a land of trouble and anguish,
from whence shall come the yong and old ly-
on, the viper, and fiery flying serpent against
them that shall beare their riches vpon the
shoulders of the colts, and their treasures
vpon the bunches of the camels, to a people
that cannot profite.

7 For the Egyptians are vanitie, and
they shall helpe in vaine. Therefore haue
I cried vnto^e her, Their strength^f is to sit
still.

8 Now goe, and write^g it before them in
a table, and note it in a booke, that it may be
for the^h last day for euer and euer:

9 That it is a rebellious people, lying
children, and children that would notⁱ heare
the Law of the Lord.

10 Which say vnto the Seers, See not,
and to the Prophets, Prophecie not vnto vs
right things: but speake flattering things
vnto vs: prophetic^k errors.

11 Depart out of the way: goe aside out
of the path: cause the holy One of Israel to
cease from vs.

12 Therefore thus saith the holy One of
Israel, Because ye haue cast off this word,
and trust in^l violence and wickednesse, and
stay thereupon,

13 Therefore this iniquitie shall be vnto
you as a breach that falleth, or a swelling in
an hie wall, whose breaking commeth sud-
denly in a moment,

14 And the breaking thereof is like the
breaking of a potters potte, which is
broken without pittie, and in the bea-
king thereof is not founde^m a sheerd to
take fire out of the hearth, or to take wa-

ter of God, but delighted to be flattered and led in error:

k Threaten vs not by the word of God, neither be so rigorous, nor
talke vnto vs in the Name of the Lord, as Ierem. 11. 21. l Mean-
ing, in their stubbornnesse against God, and the admonitions of
his Prophets. m Signifying, that the destruction of the wicked
shall be without recoverie.

a Who contrary
to their promise,
take not me for
their protectour,
and contrary to
my comman-
demēt seeke
helpe at stran-
gers.

b They seeke
shifts to cloke
their doings, and
not godly
meanes.

c The chiefe of
Israel went into
Egypt in ambassy
to seeke helpe,
and abode at
these cities.

d That is, a hea-
uie sentence or
prophecie against
the beasties that
caried their trea-
sures into Egypt,
by the wilder-
nesse, which was
South from Iu-
dah: signifying,
that if the beasties
should not be
spared, the men
should be puni-
shed much
more grie-
uously.

e To wit, to Ie-
rusalem.

f And not to
come to and
fro to seeke
helpe.

g That is, this
prophecie.

h That it may
be a witness a-
gainst them for
all posterity.

i He sheweth
what was the
cause of their de-
struction, and
bringeth also all
misery to man:

j To wit, because
they would
not heare the

k Threaten vs not by the word of God, neither be so rigorous, nor
talke vnto vs in the Name of the Lord, as Ierem. 11. 21. l Mean-
ing, in their stubbornnesse against God, and the admonitions of
his Prophets. m Signifying, that the destruction of the wicked
shall be without recoverie.

l Meaning, in their stubbornnesse against God, and the admonitions of
his Prophets. m Signifying, that the destruction of the wicked
shall be without recoverie.

m Signifying, that the destruction of the wicked
shall be without recoverie.

n Signifying, that the destruction of the wicked
shall be without recoverie.

o Signifying, that the destruction of the wicked
shall be without recoverie.

p Signifying, that the destruction of the wicked
shall be without recoverie.

q Signifying, that the destruction of the wicked
shall be without recoverie.

r Signifying, that the destruction of the wicked
shall be without recoverie.

s Signifying, that the destruction of the wicked
shall be without recoverie.

t Signifying, that the destruction of the wicked
shall be without recoverie.

u Signifying, that the destruction of the wicked
shall be without recoverie.

v Signifying, that the destruction of the wicked
shall be without recoverie.

i Meaning, that
it is all alike, ei-
ther to reade, or
not to reade, ex-
cept God open
the heart to vn-
derstand.

k Because they
are hypocrites
and not sincere
in heart, as
Matth. 15. 8.

l That is, their
religion was
learned by mans
doctrine, and not
by my word.

m Meaning, that
where God is
not worshipped
according to his
word, both ma-
gistrates and mi-
nisters are but
fooles, and with-
out vnderstan-
ding.

n This is spoken
of them which
in heart despised
Gods word, and
mocked at the
admonitions, but
outwardly bare
a good face.

o For all your
craft, saith the
Lord, you can-
not be able to
escape mine
handes, no more
then the clay,
that is in the
potters hands,

p Shall there not
be a change of al
thing? and Car-
mel, that is a
plentifull place
in respect of that
it shall be then,
may be taken as
a forest, as Chap.
12. 15. and thus
be speake to
comfort the
rightfull.

q They that went
about to find fault with the Prophets words, and would not abide
admonitions, but would entangle them and bring them into dan-
ger.

r Signifying, that except God giue vnderstanding, and
knowledge, man cannot but fall erre and murmur against him.

s Signifying, that except God giue vnderstanding, and
knowledge, man cannot but fall erre and murmur against him.

t Signifying, that except God giue vnderstanding, and
knowledge, man cannot but fall erre and murmur against him.

u Signifying, that except God giue vnderstanding, and
knowledge, man cannot but fall erre and murmur against him.

v Signifying, that except God giue vnderstanding, and
knowledge, man cannot but fall erre and murmur against him.

w Signifying, that except God giue vnderstanding, and
knowledge, man cannot but fall erre and murmur against him.

x Signifying, that except God giue vnderstanding, and
knowledge, man cannot but fall erre and murmur against him.

y Signifying, that except God giue vnderstanding, and
knowledge, man cannot but fall erre and murmur against him.

z Signifying, that except God giue vnderstanding, and
knowledge, man cannot but fall erre and murmur against him.

n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.
 o We will trust to escape by our horses,
 p Whereas all the trees are cut downe saue two or three to make malls,
 q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
 r Not onely in punishing, but in vsing moderation in the same, as Iere. 10. 24 and 30. 11.
 s Or, instructor.
 t God shall direct all thy wayes, and appoint thee how to goe either hither or thither.
 u Ye shall cast away your idoles which you haue made of gold and siluer with all that belongeth vnto them, as a most filthy thing and polluted.
 v Shewing, that there can be no true repentance, except both in heart and deeds we shew our selues enemies to idolatrie.
 x By these diuers maners of speech he sheweth that the felicitie of the Church shall be so great that none is able sufficiently to expresse it.
 y When the Church shall be restored, the glory thereof shall passe seuen times the brightnesse of the Sunne: for by the Sunne and Moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdom of Christ.
 z This threatening is against the Assyrians, the chiefe enemies of the people of God,

ter out of the pit.

15 For thus said the Lord God, the holy One of Israel, In rest and quietnesse shall ye be laud: in quietnes and in confidence shall be your strength, but ye would not.

16 For ye haue said, No, but we will flee away vpon horses. Therefore shall ye flee. Wee will ride vpon the swiftest. Therefore shall your persecuters be swift.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of five shall pee flee, till pee be left as a shippe mast vpon the top of a mountaine, and as a beacon vpon an hill.

18 Yet therefore will the Lord wait, that hee may haue mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of iudgement. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainly haue mercie vpon thee at the voyce of thy cry: when he heareth thee, he will answer thee.

20 And when the Lord hath giuen you the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy raine.

21 And thine eares shall heare a voyde behind thee, saying, This is the way walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall pollute the couering of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous clorb, and thou shalt say vnto it, Get thee hence.

23 Then shall he giue raine vnto thy seed, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fat, and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oren also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shoule, and with the fanne.

25 And vpon every high mountaine, and vpon every hie hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreover, the light of the Moone shall be as the light of the Sunne, and the light of the Sunne shall be seuen fold, and like the light of seuen dayes in the day that the Lord shall binde vp the breach of his people, and heale the stroke of their wound.

27 Behold, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauie, his lips are full of indignation, and his tongue is as a deuouring fire.

28 And his Spirit is as a river that ouerfloweth vnto the necke: it diuideth a-sunder, to fanne the nations with the fanne of vanity, and there shall be a bridle to caule them to erre in the lawes of the people.

29 But there shall be a long vnto you as in the night, when a solemn feast is kept: and gladnesse of heart, as hee that commeth with a pipe to goe vnto the mount of the Lord, to the mighty One of Israel.

30 And the Lord shall caule his glorious voyce to be heard, and shall declare the lighting downe of his arme, with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and hailestones.

31 For with the voyce of the Lord shall Alhur be destroyed, which smote with the rodde.

32 And in euery place that the staffe shall passe, it shall cleane fall, which the Lord shall lay vpon him with tabrets and harps, and with battels, and lifting vp of hands shall he fight against it.

33 For Tophet is prepared of olde: it is euen prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a river of brimstone, doeth kinde it.

34 So that their estate or degree cannot exempt the wicked. By these figuratiue speeches hee declareth the condition of the wicked after this life.

CHAP. XXXI.

Hee curseth them that forsake God, and seek for the helpe of men.

W De vnto them that goe downe into Egypt for helpe, and stay vpon horses, and trust in charrets, because they are many, and in horsemen, because they are strong: but they looke not vnto the holy One of Israel, nor seeke vnto the Lord.

2 But he yet is wisest: therefore he will bring euill, and not turne backe his word, but he will arise against the house of the wicked, and against the helpe of them that worke vanity.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto mee, As the lyon or Lyons whiche roareth vpon his pray, against whome if a multitude of shepheards be called, hee will not be afraid at their voyce, neither will he humble himselfe at their noyse: so shall

Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both. And knoweth their craftie enterprises, and will bring all to nought, Meaning, both the Egyptians and the Israelites.

a To drue them to nothing: and thus God consumeth the wicked by that means, whereby he cleanseth his.

b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemn feast, which began in the evening.

c Gods plague.

d It shall destroy.

e With ioy and assurance of the victory.

f Against Babel, meaning the Assyrians and Babylonians

g Here it is taken for hell, where the wicked are tormented, read 2. King.

a There were two speciall causes, why the Israelites should not ioyne amity with the Egyptians: first because the Lord had commanded them neuer to returne thither, Deuterono. 17. 16. and 28. 68. lest they should forget the benefite of their redemption: and secondly, lest they should be corrupted with the superstition and idolatrie of the Egyptians, and so forsake God, Iere. 2. 18.

b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both. And knoweth their craftie enterprises, and will bring all to nought, Meaning, both the Egyptians and the Israelites.

^a He sheweth the Iewes, that if they would put their trust in him, he is so able that none can resist his power: and so carefull over them as a bird over her yong which ever flieth about them for their defence which similitude the Scripture vseth in diuers places, as Deut. 32. 11. matth. 23. 37.

^f He toucheth their conscience that they might earnestly feele their grievous finnes, and so truly repent, forasmuch as now they are almost drowned, and past recovery. ^g By these fruites your repentance shall be knownen, as Chap. 2. 18. ^h When your repentance appeareth. ⁱ This was accomplished tooone after when Saneheribs armie was discomfited, and he fled to his castle in Nineueh for succour. ^k To destroy his enemies.

the Lord of hostes come downe to fight for mount Zion, and for the hill thereof.

⁵ As birds that flie, so shall the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preserving it.

⁶ Ye children of Israel, turne againe, in as much as ye are sunken deepe in rebellion.

⁷ For in that day, euery man shall cast out his tools of silver, and his tools of gold, which your hands haue made you, euen a sinne.

⁸ Then shall Assur fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his yong men shall faint.

⁹ And he shall go for feare to his towre, and his princes shall bee afraid of the stand, saith the Lord, whose fire is in Zion, and his fornaice in Ierusalem.

and so truly repent, forasmuch as now they are almost drowned, and past recovery. ^g By these fruites your repentance shall be knownen, as Chap. 2. 18. ^h When your repentance appeareth. ⁱ This was accomplished tooone after when Saneheribs armie was discomfited, and he fled to his castle in Nineueh for succour. ^k To destroy his enemies.

CHAP. XXXII.

¹ The condicions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ.

^a This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

^b By iudgement and iustice is meant an upright gouernement both in policie and religion.

^c Where men are weary with traouailing for lacke of water.

^d He promisseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same contrary to the threatnings against the wicked. hap 6. 9. and 29. 10.

^e Vice shall no more be called vertue nor vertue esteemed by power and riches. ^f Hee propheseth of such calamities to come that they will not spare the women and children, and therefore willet them take heed and provide.

Behold, ^a a King shall reigne in iustice, and the Princes shall rule in iudgement.

² And that man shall bee as an hiding place from the wind, and as a refuge for the tempest: as riuers of water in a drye place, and as the shadow of a great rocke in a weary land.

³ The eyes of the ^d seeing shall not bee shut, and the eares of them that heare, shall hearken.

⁴ And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

⁵ A niggard shall no more be called liberall, nor the churle rich.

⁶ But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make empty the hungry soule, and to cause the drinke of the thirsty to faile.

⁷ For the weapons of the churle are wicked: he deuileth wicked counsels, to vndo the poore with lying words, and to speake against the poore in iudgement.

⁸ But the liberal man will deuote of liberall things, and he will continue his liberalitie.

⁹ Rise vp, ye women, that are at ease: heare my voyce, ye carelesse daughters:

hearken to my words.

¹⁰ Ye women that are carelesse, shall bee in feare: about a yeere in dayes: ^a for the vintage shall faile, and the gathering shall come no more.

¹¹ Ye women that are at ease, be astonied: feare, ye carelesse women: put off the clothes: make bare, and gird sackcloth vpon the loynes.

¹² Men shall lament for the ⁱ treats, euen for the pleasant fields, and for the fruitfull vine.

¹³ Upon the land of my people shall grow thornes and briers: yea, vpon all the houses of ioy in the cite of reioycing.

¹⁴ Because the palace shall bee forsaken, and the ^h noyse of the cite shall bee left: the towre and fortreffe shall be demnes for cure, and the delight of wilde asses, and a pasture for flockes.

¹⁵ Untill the ^k Spirit bee powred vpon vs from above, and the wildernesse become a fruitfull field, and the ^l plenteous field be counted as a forest.

¹⁶ And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

¹⁷ And the worke of iustice shall be peace, euen the worke of iustice and quietnesse, and assurance for euer.

¹⁸ And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

¹⁹ When it shallerth, it shall fall on the forest, and the ^m cite shall be set in the low place.

²⁰ Blessed are ye that ⁿ sow vpon all waters, and ^o drinke thiche the feete of the oxe and the asse.

iudgements against the wicked, vse to comfort the godly, lest they should faint. ¹ The field which is now fruitfull, shall be but as a barren Forrest in comparison of that it shall be then. as Chap. 29. 17. which shall be fulfilled in Christs tme: for then they that were before as the barren wildernesse, being regenerate, shall be fruitfull, and they that had some beginning of godlinesse shall bring forth fruites in such abundance, that their former life shall seeme but as a wildernesse where no fruites were. ^m They shall not neede to build it in high places for feare of the enemy: for God will defend it, and turne away the stormes from hurting of their commodities. ⁿ That is, vpon far ground and well watered, which bringeth forth in abundance: or in places which before were couered with waters, and now made dry for your vies. ^o The fields shall be so ranke, that they shall send out their cattell to eate vp the first crop, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

WDe to thee that ^a spoylest, and wast ^b Meaning, the not spoiled: and dost wickedly, enemies of the Church, as were when thou shalt ^c cease to spoyle, thou the Caldeans, shalt be spoiled: when thou shalt make an ^d Affrians: but chiefly of Saneherib, but not only. ^b When thine appointed time shall come that God shall take away thy power, and that which thou hast wrongfully gotten, shall be giuen to others, as Amos 5. 11.

c The Chaldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans. d He declareth hereby what is the chief refuge of the faithfull when troubles come, to pray and seeke helpe of God. e Which helpedst our fathers to loone as they called vpon thee. f That is, the Assyrians fled before the army of the Caldeans, or the Caldeans for feare of the Medes and Persians. g When thou, O Lord, diddest lift vp thine arme to punish thine enemies. h Ye that as caterpillars destroyed with your number the whole world, shall have no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed. i Meaning, the Medes and Persians against the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Saneherib. m Whom they of Ierusalem sent to intreat of peace. n These are the wordes of the Ambassadors, when they returne from Saneherib. o Which was a plentiful countrey, meaning, that Saneherib would destroy all. p To helpe and deliver my Church. q This is spoken against the enemies, who thought all was their owne: but hee sheweth that their enterprise shall be in vaine, and that the fire which they had kindled for others, should consume them. r His vengeance shall be so great, that all the world shall talke thereof. s Which doe not beleene the wordes of the Prophet. and the assurance of their deliuerance. t Meaning, that God will be a sure defence to all them that liue according to his word.

ende of doing wickedly, they shall doe wickedly against thee.

2 ^d Lord haue mercie vpon vs, wee haue waited for thee: bee thou, which wast their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the people fled: at thine exalting, the nations were scattered.

4 And your spoyle shall be gathered like the gathering of caterpillars: and he shall goe against him like the leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on high, he hath filled Zion with iudgement and iustice.

6 And there shall bee stabilitie of thy times, strength, saluation, wisdom and knowledge: for the feare of the Lord shall be his treasure.

7 Beholde, their messengers shall cry without, and the ambassadors of peace shall weepe bitterly.

8 The paths are waste: the wayfaring man ceaseth, hee hath broken the couenant: hee hath contemned the cities: hee regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and bewen downe: Sharon is like a wilderness, and Balsan is shaken and Cermel.

10 Now will I arise, saith the Lord: now will I be exalted, now will I lift vp my selfe.

11 I see shall conceale chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of linc, and as the thornes cut vp, shall they be burnt in the fire.

13 Where are ye that are farre off, what I haue done, and ye that are neere, know my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shall dwell with the everlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill.

16 He shall dwell on high: his defence shall bee the munitions of rockes: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall see the King in his glory: thy shall beholde the land farre off.

18 Thine heart shall meditate feare, where is the Scribe? where is the receiver? where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of a stammering tongue, that thou canst not vnderstand.

20 Look vpon Zion the citie of our solemne feastes: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot be remooued, and the stakes thereof can neuer bee taken away, neither shall any of the cordes thereof be broken.

21 For surely there the mighty Lord will bee vnto vs, as a place of floods and broad riuers, wherby shall passe no shippe with oares, neither shall great shippe passe thereby.

22 For the Lord is our Iudge, the Lord is our Lawgiuer: the Lord is our king, he will saue vs.

23 Thy coards are loosed: they could not well strengthen their mast, neither could they spread the sail: then shall the pray bee diuided for a great spoyle: yea, the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein shall haue their iniquitie forgiven.

uer you from this feare. z Let vs bee content with this small riuier of Shiloah, and not desire the great streames and riuers, wherby the enemies may bring in shippes, and destroy vs. a He denieth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke. b Hee comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

CHAP. XXXIII.

3 He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

Come neere, yee nations and heare, and hearken ye people: let the earth heare, and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath destroyed them, and deliuered them to the slaughter.

3 And their staine shall be cast out, and their stinke shall come vp out of their bodies, and the mountains shall bee melted with their blood.

4 And all the hoste of heauen shall be dissolved, and the heauens shall be folded like a booke: and all their hostes shall fall as the leaf: shallerh from the Aline, and as it shallerh from the figge tree.

5 For my sword shall be drunken in the blood: I haue determined in my secret counsell, and in the heauens to destroy them, till my sword be weary with shedding of blood.

heauen:

a They shall see Hezekiah delivered from his enemies, and restored to honour and glorie.

x They shall be no more shut in as they were by Saneherib, but goe where it pleaseth them.

y Before that this libertie commeth, thou shalt thinke that thou art in great danger: for the enemy shall sharply assaile you, that one shall cry, Where is the clerke that writeth the names of them that are taxed?

another, Where is the receiuer? another shall crie for him that valuethe the rich houles but God will deli-

uer you from this feare. z Let vs bee content with this small riuier of Shiloah, and not desire the great streames and riuers, wherby the enemies may bring in shippes, and destroy vs.

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e They had an opinion of holiness, because they came of the Patriarke Izahak, but in effect were accursed of God, and enemies vnto his Church, as the Papists are.

f That is, both of yong and old, poore and rich of his enemies.

g That famous citie shall be consumed as a sacrifice burnt to ashes.

h The mightie and rich shall be as well destroyed as the inferiours.

i He alludeth to the destruction of Sodoma and Gomorrah, Gen. 19. 24.

k Read Chap. 13. 21. and Ze. phan. 2. 14.

l In vaine shall any man goe about to build it againe.

m Meaning, there shall be neither order nor policie nor state of common weale.

n Reade Chap. 13. 21.

o Signifying, that Idumea should be an

horrible desolation and barren wilderness.

p That is in the Law where such curses are threatened against the wicked.

q To wit, beasts and foules

r That is, the mouth of the Lord. f He hath given the beasts and foules Idumea for an inheritance.

heauen: beholde, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fatte with the fatte and with the blood of the Lambes, and the goates, with the fat of the kidnies of the Rammes: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the Unicornie shall come downe with them, and the heiffers with the bulles, and their land shall bee drunken with blood, and their dust made fatte with fatnesse.

8 For it is the day of the Lords vengeance, and the yeere of recompense for the iudgement of Zion.

9 And the riuers thereof shall bee turned into pitch, and the dust thereof into Brimstone, and the land thereof shall bee burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe vp euermore: it shall bee desolate from generation to generation: none shall passe thow it for euer.

11 But the Delicane^k and the Hedgehog shall possesse it, and the great Owle, and the Rauens shall dwell in it, and hee shall stretch out vpon it the line of^l vanitie, & the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the Princes thereof shall bee as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for Dragons, and a court for Dracoches.

14 There shall^m meete also Tim and Tim, and the Satyre shall cry to his fellow, and the Shichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the Turtles also bee gathered, every one with her make.

16 Seeke in the^p booke of the Lord, and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath cast the lot for them, and his hande hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

f He hath given the beasts and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great joy of them that beleeue in Christ. 3 Their office which preach the Gospel. 8 The fruites that follow thereof.

The desert and the wilderness shall reioyce: and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and toy, the glory of Lebanon shall be giuen vnto it: the beautie of Carmel, and of Sharon. They shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weake handes, and comfort the feeble knees.

4 Say vnto them that are fearefull, Bee yon strong, feare not: beholde, your God cometh with vengeance: euen God with a recompense, hee will come and saue you.

5 Then shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an Hart, and the dumbe mans tongue shall sing: for in the wilderness shall waters breake out, and riuers in the desert.

7 And the drie ground shall be as a poole, and the thirsty as sipings of water in the habitation of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shall bee a path and a way, and the way shall be called^h holy: the polluted shall not passe by it: for he shall be with them, and walke in the way, and the foolles shall not erre.

9 There shall be no lion, nor noylome beasts shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne and come to Zion with prayse: and euermlasting ioy shall be vpon their heads: they shall obtaine ioy and gladnesse, and sorrow and mourning shall flee away.

c To destroy your enemies.

f When the knowledge of Christ is revealed. g They that were barren and destitute of the graces of God shall haue them giuen by Christ. h It shall be for the Saints of God, and not for the wicked. i God shall leade and guide them, alluding to the bringing forth of Egypt. k As he threatened to the wicked to be destroyed hereby, Chapter 30. 6. l Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

Ndw^a in the^b fourteenth yeere of King Vzekiah, Saneherib king of Assur came vp against all the strong cities of Iudab, and tooke them.

2 And the king of Assur sent Rabshakeh from Lachish toward Ierusalem vnto King Vzekiah, with a great hoste, and hee stood by the conduit of the vpper poole: in the path of the fullers field.

3 Then came forth vnto him Eliakim the

Church to bee afflicted, but at length would send deliverance.

b When he had abolished superstition and idolatrie, and restored religion, yet God would exercise his Church to trie their faith, and patience.

c For he was now restored to his office, as Iſaiah had prophesied, Chap. 32. 20. d This declareth that there were few godly to be found in Kings house, when he was driven to send this wicked man in such a weightie matter. **e** Saneheribs chiefe captaine. **f** He speaketh this in the person of Hezekiah, faithfully charging him, y he put his trust in his wit & eloquence, whereas his only confidence was in the Lord. **g** Sarcan laboured to pull the godly king from one vaine confidence to another, to wit, from trust in the Egyptians whose power was weak and would deceive them, to yeld himselfe to the Assyrians, & so not to hope for any helpe of God. **h** Or, turne backe. **i** He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines. **j** Thus the wicked to deceive vs, will pretend the Name of the Lord, but we must try the spirits, whether they be of God or no. **k** They were a fraid left by his words he should have stirred the people against the king, and also pretended to grow to some appointment with him. **l** Eur, the water of their feet. **m** The Hebrew word signifieth blessing: whereby this wicked captain would have persuaded the people, that their condition should bee better vnder Saneherib, then vnder Hezekiah.

sonne of Bilkiab the steward of the house, and Shebna the chancellour, and Ioah the sonne of Asaph the recorder.

4 And Rabshakeh sayde vnto them, Tell you Hezekiah, I pray you, Thus sayeth the great King, the King of Assur, What confidence is this wherein thou trustest?

5 I say, Surely I have eloquence, but counsell and strength are for the warre: on whom then dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand and pierce it: so is Pharaoh king of Egypt vnto all that trust in him.

7 But if thou say vnto me, Wee trust in the Lord our God: Is not that hee whose high places and whose altars Hezekiah tooke downe, and sayd to Iudah and to Ierusalem, Pee shall worship before this Altar?

8 Now therefore giue hostages to my lord the King of Assur, and I will giue thee two thousand bayles, if thou bee able on thy part to let riders vpon them.

9 For how canst thou despise any captaine of the least of my lords seruants? and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come by without the Lord to this land to destroy it? The Lord said vnto mee, Goe by against this land and destroy it.

11 Then said Eliakim, and Shebna, and Ioah vnto Rabshakeh, Speake, I pray thee, to thy seruants, in the Aramites language (for wee vnderstand it) and talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee, to speake these wordes, and not to the men that sit on the wall, that they may eat their owne dung, and drinke their owne piss with you?

13 So Rabshakeh stood and cried with a loud voyce in the Jewes language, and said, Heare the wordes of the great King, of the King of Assur.

14 Thus saith the King, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliver vs: this cite shall not be given ouer into the hand of the king of Assur.

16 Hearken not to Hezekiah: for thus saith the King of Assur, Make appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne fig tree, and drinke euery man the water of his owne well.

17 Till I come & bring you to a land like your owne land, euen a land of wheate and

wine, a land of bread and vineyards, **18** Let Hezekiah deceive you, saying, The Lord will deliver vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Assur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a word: for the Kings commandment was, saying, Answer him not.

22 Then came Eliakim the sonne of Bilkiab the steward of the house, and Shebna the chancellour, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

punisheth cities for sinne. **n** Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this insidell, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

2 Hezekiah asketh counsell of Iſaiah, who promiſeth him the victorie. **10** The blasphemie of Saneherib. **16** Hezekiahs prayer. **36** The army of Saneherib is slaine of the Angel, **38** and he himselfe of his owne finnes.

AND when the king Hezekiah heard it, he rent his clothes, and put on sackcloth, and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellour, with the Elders of the Priestes clothed in sackcloth, vnto Iſaiah the Prophet, the sonne of Amos.

3 And they sayd vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemy: for the children are come to the breach, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the wordes of Rabshakeh, whom the king of Assur his master hath sent to raille on the liuing God, and to reproach him with wordes which the Lord thy God hath heard, then lift thou by thy prayer for the remnant that are left.

5 So the seruants of the king Hezekiah came to Iſaiah.

6 And Iſaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Bee not afraid of the wordes that thou hast heard, wherewith the seruants of the king of Assur haue blasphemed me.

7 Behold, I will send a blast vpon him,

declare by effect that he hath heard it: For when God deserveth to puniſh, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not the cause. **e** Declaring that the ministers office doth not onely stand in comforting by the word, but also in praying for the people.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby wee see how euery towne had his peculiar idole, and how the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and

2 Kings 19. 1. **a** In signe of griefe and repentance.

b To haue comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnest: reaching hereby that in all dangers these two are the onely remedies to seeke vnto God and his ministers.

c We are in as great sorrow, as a woman that trauielleth of child, & cannot be deliuered.

d That is, will

f Of the Egyptians and Ethiopians that shall come and fight against him. g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to utter a most horrible blasphemy before his destruction: as to call the author of all truth a deceiver: some gather hereby that Shebna had dissembled vnto Saneherib the answer that Isaiah sent to the King.

i Which was a citie of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death. l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims. m Meaning of the ten tribes. n He declareth for what cause he prayed that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe as a chaste virgin, and ouer whom he had care to preserve her from the lusts of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarell his Church only maintaineth.

and he shall heare a noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Asshur sighing against Libnah: for he had heard that hee was departed from Lachish.

9 ¶ Hee heard also men say of Tirhakah king of Ethiopia, Behold, hee is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 ¶ Thus shall ye speake to Hezekiah king of Iudah, saying, Let not thy God deceive thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the king of Asshur.

11 ¶ Behold, thou hast heard what the kings of Asshur haue done to all lands in destroying them, and shalt thou be deliuered?

12 ¶ Haue the gods of the nations deliuered them, which my fathers haue destroyed? as Sozan, and Haran, and Receph, and the children of Eden, which were at Telassar?

13 ¶ There is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hosts, God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Incline thine eare, O Lord, and heare, open thine eyes, O Lord, and see, and heare all the words of Saneherib, who hath sent to blaspheme the liuing God.

18 ¶ Truth it is, O Lord, that the kings of Asshur haue destroyed all lands, and their country.

19 And haue cast their gods in the fire: for they were no gods, but the work of mens hands, euen wood or stone: therefore they destroyed them.

20 ¶ Now therefore, O Lord our God, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto mee concerning Saneherib King of Asshur,

22 ¶ This is the word that the Lord hath spoken against him. The virgin, the daughter of Zion hath despised thee, and laughed thee to scorne: the daughter of Ierusalem hath taken her head at thee.

23 ¶ Whom hast thou railled on, and blasphemed? and against whom hast thou exalted thy voice, and lifted vp thine eyes on high? euen against the Holy one of Israel.

24 ¶ By thy seruants hast thou railled on the

Lord, and said, By the multitude of my chariots, I am come vp to the toppe of the mountaine, to the sides of Libanon, and will cut downe the high cedars thereof, and the faire firre trees thereof, and I will goe vp to the heightes of his toppe, and to the foyrest of his fruitfull places.

25 ¶ I haue digged, and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 ¶ Hast thou not heard how I haue of old time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, and laid on ruinous heaps, as citie defenced,

27 ¶ Whole inhabitants haue small potter, and are afraid and confounded: they are like the grasle of the field and greene herbe, or grasle on the house tops, or corne blasted afore it be growen.

28 ¶ But I knowe thy dwelling, and thy going out, and thy comming in, and thy fury against me.

29 ¶ Because thou ragest against mee, and thy tumult is come vp into mine eares, therefore will I put mine hook in thy nostrils, and my bit in thy lippes, and will bring thee backe againe the same way thou camest.

30 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this yere such as groweth of it selfe: and the second yere such things as grow without sowing: and in the third yere sowe ye and reape, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Iudah, shall againe take root downward, and beare fruit upward.

32 ¶ For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

33 ¶ Therefore thus saith the Lord concerning the king of Asshur, Hee shall not enter into this citie, nor shoot an arrow there, nor come before it with a shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 ¶ For I will defend this citie to saue it for mine owne sake, and for my seruants Dauids sake.

36 ¶ ¶ Then the Angel of the Lord went out, & smote in the campe of Asshur an hundred fourescore and foure thousand: so when they arose early in the morning, behold, they were all dead corpses.

take him and guide him. x Thou shalt lose thy labour. y God giueth signes after two sorts: some go before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice which they were commaunded to make three dayes after their departure, and these latter are to keepe the benefices of God in our remembrance, of the which sort this here is. z He promisseth that for two yeres the ground of it selfe should feed them. a They whom God hath deliuered out of the handes of the Assyrians, shall prosper: and this properly belongeth to the church. b For my promise sake made to Dauid. 2. King. 19. 35. 2. chro. 32. 21. 1. sob. 1. 18. eccles. 48. 22. 1. mac. 7. 41. 2. mac. 8. 19.

q He boasteth of his policy, in that that he can find meanes to nourish his army: and of his power in that that his army is so great, that it is able to dry vp whole riuers, and to destroy the waters which the Jewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserve it, and therefore he saith that he formed it of old, euen in his eternall counsell, which cannot be changed.

† Ebr. are short in hand

l He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

t Meaning, his counsels and enterprises.

u Because Saneherib shewed himselfe as a devouring fish and furious beast, he saith these similitudes to teach how hee will

e Which was the chiefest citie of the Assyrians. Tob. 1. 21.

f Or Armenia. d Which was also called Sardanapalus, in whose dayes ten yeeres after Saneheribs death, the Caldeans ouercame the Assyrians by Merodach their king.

37 So Saneherib king of Asshur departed, and went away, and returned and dwelt at Nineveh.
38 And as hee went in the Temple worshipping of Nisroch his god, Adramelech and Sharizer his sonnes slew him with the sword, and they escaped into the land of Arrarat: and Tarhaddon his sonne reigned in his stead.

CHAP. XXXVIII.

1 Hezekiah is sicke: 5 He is restored to health by the Lord, and liueth fiftene yeeres after. 10 Hee giueth thanks for his benefite.

2. Kings 20. 1.

2. Chron. 32. 24.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauens.

b For his heart was touched with feare of Gods iudgment, seeing he had appointed him to die so quickly after his deliuerance from so great calamities, as one vnworthy to remaine in that estate, and also foreseeing the great change in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasse was not born.

& when he reigned, we see what a tyrant he was.

c He doeth not onely promise to prolong his life,

but to giue him rest and quietnesse from the Assyrians, who might haue renewed their amie to reuenge their former dishonour.

d For Hezekiah had asked for the confirmation of his faith a signe as verse 22. and 2. King. 20. 8. whereunto he was moued by the singular motion of Gods spirit. e Reade 2. King. 20. 10. f He left this song of his lamentation and thanksgiving to all posteritie, as a monument of his owne infirmities and thankfull heart for Gods benefite as David did, Psal. 51. g At what time it was told mee, that I should die. h I shall no more praise the Lord heere in this Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feelee their owne weaknesse.

A Bout * that * time was Hezekiah sicke vnto the death, and the Prophet IIsaiah sonne of Amos came vnto him, and saide vnto him, Thus sayeth the Lord, About this house in an order, for thou shalt die, and not liue.

2 Then Hezekiah turned his face to the wall, and prayed vnto the Lord,

3 And said, I beseech thee, Lord, remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 Then came the word of the Lord to IIsaiah, saying,

5 Goe, and say vnto Hezekiah, Thus sayeth the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I will adde vnto thy dayes fiftene yeeres.

6 And I wil deliuer thee out of the hand of the king of Asshur, and this citie: for I wil defend this citie.

7 And * this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken,

8 Behold, I wil bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the * sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sicknesse.

10 I said in the scutting off of my dayes, I shall go to the gates of the graue: I am distressed of the residue of my yeeres.

11 I said, I shall not see the Lord, even the Lord in the land of the liuing: I shall see

man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from me like a shepherds tent: I haue cut off like a weauer my life: hee will cut mee off from the bright: from day to night thou wilt make an end of me.

13 I reckoned to the morning: but hee brake all my bones like a lion: from day to night wilt thou make an end of me.

14 Like a crane or a swallowe, so did I chatter: I did mourne as a dove: mine eyes were life vpon high, O Lord, it hath oppressed me, comfort me.

15 What shall I say? * for hee hath said it to me, and hee hath done it: I shall walke feebly all my yeeres in the bitterness of my soule.

16 O Lord, I to them that ouerliue them, and to all that are in them, the lite of my spirit shall bee knowne, that thou causedst me to sleepe, and hast giuen life to me.

17 Beholde, for * felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my * sinnes behind thy backe.

18 For * the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.

19 But the liuing, the liuing hee shall confesse thee, as I doe this day: the father to the * children shall declare thy truth.

20 The Lord was ready to saue me: therefore wee will sing my Song all the dayes of our life in the house of the Lord.

21 Then said IIsaiah, Take a lump of dyt figs, and * lay it vpon the boyle, and hee shall recouer.

22 Also Hezekiah * had said, What is the signe that I shall goe vpon into the house of the Lord?

continall sorrowes whiles I liue. q They that shall ouerliue the men that are now aliue, and all they that are in these yeeres, shall acknowledge this benefite. r That after that thou haddest condemned me to death, thou restoredst me to life. s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe. t He esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues. u Forasmuch as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that doe regard it, as Psal. 6. 5. and 115. 17. x All posteritie shall acknowledge, & the fathers according to their dutie toward their children, shall instruct them in thy graces and mercies toward mee. y He sheweth what is the vie of the Congregation and Church: to wit, to giue the Lord thanks for his benefite. z Reade 2. Kings 20. 7. a As verse 7.

CHAP. XXXIX.

Hezekiah is reprooued, because he sheweth his treasures vnto the ambassadors of Babylon.

A T * the same time, * Merodach Baladan, the sonne of Baladan, King of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.

b Partly moved with the greatness of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly because he would ioyne with them whom God favoured, and haue their helpe if occasion serued.
 c Reader. King. 20. 13, & 2 Chr. 32. 25, 31.
 d He asketh him of the particulars to make him vnderstand the craft of the wicked, which hee before being overcome with their flatterie, and blinded with ambition, could not see.
 e By the grievousness of the punishment, is declared how greatly God detesteth ambition and vaine glory.
 f That is, officers and seruants. g Reader. Kings 20. 19.

of Babel, sent letters and a present to Hezekiah: for he had heard that he had bene sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the silver and the golde, and the spices, and the precious oylment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdome that Hezekiah shewed them not.

3 Then came Iſaiah the Prophet vnto King Hezekiah, and sayd vnto him, What sayde these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto mee, from Babel.

4 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures that I haue not shewed them.

5 And Iſaiah said to Hezekiah, Where are the word of the Lord of hosts.

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue layd vp in store vntill this day, shall be carried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall be eunaches in the palace of the king of Babel.

8 Then said Hezekiah to Iſaiah, The word of the Lord is good, which thou hast spoken: and he said, Yet let there bee peace and trueth in my dayes.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The coming of Iohn Baptift. 18 The Prophet reproveth the idolaters, and them that trust not in the Lord.

a This is a consolation for the Church assuring them that they shall be neuer destitute of Prophets, whereby he exhorteeth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule. b The time of her affliction. c Meaning, sufficient, as Chap. 61. 7. and full correction, or double grace, whereas shee deserved double punishment. d To wit, of the Prophets. e That is, in Babylon and other places where they were kept in captiuitie and misery. f Meaning, Cyrus and Darius, which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptift brought tidings of Iesus Christs coming, who was their deliuerer of his Church from sinne and Satan, Matth. 3. 3. g Whatsoever may let or hinder this deliuerance, shall be removed.

Comfort ye, comfort ye my people, saith your God say.

2 Speake comfortably to Ierusalem, and cry vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for shee hath receiued of the Lords hand double for all her sinnes.

3 A voyce cryeth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be straight, and the rough

places plaine.

5 And the glory of the Lord shall be reuealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A voyce said, Cry. And he said, What shall I cry? All flesh is grasse, and all the grace thereof is as the flower of the field.

7 The grasse withereth, the flower fadeth: because the spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the flower fadeth: but the word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the high mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it up, be not afraid: say vnto the cities of Iudah, Behold your God.

10 Behold, the Lord God will come with power, and his arme shall rule for him: behold his reward is with him, and his worke before him.

11 Hee shall feede his flocke like a shepheard: hee shall gather the lambs with his arme, and carry them in his bosome, and shall guide them with a yong.

12 Who hath measured the waters in his fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountains in a weight, and the hills in a balance?

13 Who hath instructed the Spirit of the Lord? or was his counsellor, or taught him?

14 Of whom tooke he counsell, and who instructed him, and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations are as the drop of a bucket, and are counted as the dust of the ballance: beholde, hee taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing, and they are counted to him lesse then nothing, and vanitie.

18 To whom then will ye liken God? or what similitude will ye set vp vnto him?

19 The workeman melteth an image, or the goldsmith beatech it out in golde, or the goldsmith maketh silver plates.

20 Doeth not the poore chuse out a tree

b This miracle shall be so great, that it shall be knowne thorow all the world. i The voice of God, which spake to the Prophet Iſaiah.

k Meaning, all mans wisdom and natural powers, iam 1. 10. l. pet. 1. 24.

m The Spirit of God shall discover the vanitie in all that seeme to haue any excellencie of themselves.

n Though considering the frailty of mans nature, many of the fewes should perish: and so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remained, should see the fruit thereof. o To publish this benefite through all the world.

p He sheweth at one word the perfection of all mans felicitie, which is, to haue Gods presence.

q His power shall be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will

to passe. r He shall shew his care and fauour ouer them that are weake and tender. s Declaring that as GOD onely hath all power, so doeth hee vse the same for the defence and maintenance of his Church. t Hee sheweth Gods infinite wisdom for the same end and purpose. u Hee speaketh all this to the intent that they should neither feare man, nor put their trust in any faue onely in God. v Heereby he armeth them against the idolatry where-with they should bee tempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore, that haue not to suffice their owne necessities, will defraude themselves to serue their idoles.

that

y Haue ye not the word of God which plainly condemneth idolatry?

z Can ye not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?

a So that his power appeareth in euery place wherefoeuer we turne our eyes.

b Who hath set in order the infinite number of the staires,

c Herebuketh the Lewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand, to deliuer when his time cometh.

e Shewing, that men must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and doe not acknowledge that all cometh of God.

that will not rot, for an oblation? he seeketh also vnto him a cunning workman, to prepare an image, that shall not be moued.

21 Know ye nothing? haue ye not heard it? hath it not bene tolde you from the beginning? haue ye not understood it by the foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grasshoppers, he stretcheth out the heauens as a curtain, and spreadeth them out, as a tent to dwell in.

23 Wee bringeth the Princes to nothing, and maketh the Judges of the earth, as vanitie.

24 As though they were not planted, as though they were not sown, as though their stocke tooke no roote in the earth: for he did euen blow vpon them, and they withered, and the whirlewind will take them away as stubble.

25 To whom now will ye liken me, that I should be like him, saith the Holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth out their armies by number, and calleth them all by names: by the greatnesse of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iakob, and speakest, O Israel, My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euermolting God, the Lord hath created the ends of the earth: he neither fainteth, nor is weary: there is no searching of his vnderstanding.

29 But hee giveth strength vnto him that fainteth, & vnto him that hath no strength, he increaseth power.

30 Euen the yong men shall faint, and be weary, and the yong men shall stumble and fall.

31 But they that waite vpon the Lord shall renew their strength: they shall lift vp the wings as the eagles: they shall run, and not be weary, and they shall walke and not faint.

They that trust in their owne vertue, and doe not acknowledge that all cometh of God.

CHAP. XLI.

2 Gods mercy in cōfusing his people. 6 Their idolatry. 27 Deliuerance promised to Zion.

a God as though he pleaded his cause with all nations, requireth silence, that he may be heard in his right.

b That is, gather all their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatry of the Caldeans to goe to and fro at his commandement and placed him in the land of Canaan?

Kepe silence before me, O Ilands, and let the people renew their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp iustice from the East, and called him to his foot? and gaue the nations before him, and subdued the kings? he gaue them as dust to his sword, and as scattered stubble vnto his bow.

3 He pursued them, and passed safely by the way that he had not gone with his secte.

4 Who hath wrought and done it? hee that calleth the generations from the beginning. I the Lord am the first, and with the last I am the same.

5 The pler saw it, and did feare, and the ends of the earth were abashed, & were neere, and came.

6 Every man helped his neighbour, and said to his brother, Be strong.

7 So the workman comforted the founder, and he that smote with the hammer, him that smote by coule, saying, It is ready for the fodering, and he fastened it with nailles that it should not be moued.

8 But thou, Israel, art my seruant, and thou Iakob, whom I haue cholen, the seed of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and said vnto thee, Thou art my seruant: I haue cholen thee, and not call thee away.

10 Feare thou not, for I am with thee: bee not afraid, for I am thy God: I will strengthen thee, & helpe thee, & will susteine thee with the right hand of my iustice.

11 Beholde, all they that prouoke thee shall be ashamed and confounded: they shall be as nothing, and they that strue with thee shall perish.

12 Thou shalt seeke them, and shalt not find them: to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou woman Iakob, and ye men of Israel: I will helpe thee, sayth the Lord, and thy redeemer the holy one of Israel.

15 Behold, I wil make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh the mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall carry them away, and the whirlewind shall scatter them: and thou shalt reioyce in the Lord, and shalt glory in the Holy one of Israel.

17 When the poore and the needie seeke water, & there is none, (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:)

18 I wil open riuers in the toppes of the hils, and fountaines in the midst of the valleys: I wil make the wilderness as a poole of water, and the wasteland as springs of water.

19 I will set in the wilderness the cedar, the shittah tree, and the myrre tree, and the pine tree, and I will set in the wilderness the firre tree, the elme and the bore tree together.

that shall be afflicted in the captiuitie of Babylon. p God will rather change the order of nature, then they should want any thing, that crieth to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

d Who hath created man and maintained his succession.

e Though the world let vs neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnto changeable,

which haue euere bene, and shall be for euere.

f Considering mine excellencie workes among my people.

g They ascribed themselves, and conspired against me to maintaine their idolatrie.

h He noteth the obstinacy of the idolaters to maintaine their superstitions.

i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise in the performance whereof I will shew my selfe faithfull and iust.

l Because they shall be destroyed.

m Thus he calleth them because they were contemned of all the world, & that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mighty: and this chiefly is referred to the kingdome of Christ.

o That is, they

p God will

that crieth to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

that shall be afflicted in the captiuitie of Babylon.

God will rather change the order of nature, then they should want any thing, that crieth to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

God will rather change the order of nature, then they should want any thing, that crieth to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

q That is, hath appointed, and determined that it shall so come to passe.

r He biddeth the idolaters to proue their religion, and to bring forth their idoles that they may be tryed whether they know all things, and can doe all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but he must doe that, which God desireth and abhorreth: for he chuseth his owne deuises, & forsaketh the Lords.

t Meaning the Chaldeans.

u That is, Cyrus, who shall doe all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appointment. x Both of the Chaldeans and others. y Meaning that none of the Gentiles gods can worke any of these things. z That is, the Israelites, which returne from the captiuitie. a To wit, a continuall succession of Prophets and Ministers. b When I looked whether the idoles could doe these things, I found that they had neither wisdom nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience and humilitie of Christ: 6 Why he was sent into the world. 11 The vocation of the Gentiles.

a, That is, Christ, who in respect of his manhood is called here servant. The Prophets vse to make mention

of Christ after that they have declared any great promise, because he is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him, as to a most faithfull steward. Some read so. I will establish him, to wit, in his office, by giuing him the fulnesse of my Spirit. c Hee onely is acceptable vnto me, and they that come vnto me by him: for there is no other meane of reconciliation. Mat. 12. 18. eph. 1. 4. d Hee shall declare himselfe gouernour of the Gentiles, and call them by his word, and rule them by his Spirit. e His coming shall not be with pompe, and noise, as earthly princes.

20 Therefore let them see and know, and let them consider and vnderstand together, that the hand of the Lord hath done this, and the holy one of Israel hath created it.

21 Stand to your cause, saith the Lord: bring forth your strong reasons: sayeth the King of Iacob.

22 Let them bring them forth, and let them tell vs what shall come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that you are gods: yea, doe good or doe euil, that we may declare it, and behold it together.

24 Behold, yee are of no v. lue, and your making is of nought: man hath chosen an abomination by them.

25 I haue raised vp from the North, and he shall come: from the East sunne shall he call vpon my Name, and shall come vpon princes as vpon clay, & as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning that wee may know: or before time, that we may say, He is righteous: Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your words.

27 I am the first that sayeth to Zion, Beholde, beholde them: and I will giue to Ierusalem one that shall bring good tidings.

28 But when I beheld, there was none, and when I enquired of them, there was no counsellour, and when I demanded of them, they answered not a word.

29 Beholde, they are all vanitie: their worke is of nothing, their images are wind and confusion.

his voice to be heard in the streets.

3 A bruised reed shall he not breake, and the smoking flaxe shall he not quench: hee shall bring iudgement in truth.

4 Hee shall not faile nor bee discouraged till he haue: let iudgement in the earth: and the ples shall wait for his law.

5 Thus sayeth God the Lord, (he that created the heauens & spread them abroad: hee that stretched forth the earth, and the budde thereof: he that giveth breath vnto the people vpon it, and spirit to them that walke therein.)

6 I the Lord haue called thee in righteously, and will holde thine hand, and I will keepe thee, and giue thee for a covenant of the people, and for a light of the Gentiles.

7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another, neither my praise to grauen images.

9 Behold, the former things are come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth: ye that goe downe to the sea, and all that is therein: the ples and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voice, the towne that Redar doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the plands.

13 The Lord shall goe forth as a giant: hee shall stirre up his courage like a man of warre, he shall shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue been still and refrained my selfe: now will I cry like an strauailing woman: I will despoile and deuoure at once.

15 I will make waste mountaines and hills, and dry vp all their herbes, and I will make the floods ylands, and will dry vp the pooles.

16 And I will bring the blind by a way that they knew not, and lead them by pathes that they haue not knownen: I will make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall bee greatly ashamed, that trust in grauen images, and say to the molten images, Yee are our gods.

18 Heare, ye deafe: and yee blinde, regard that ye may see.

19 Who is blinde but my servant: or

the zeale of the Lord, and his power in the consecration of his Church. s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to bee deliuered, when she is in trauaile. t That is, my poore people which are in perplexitie and care. u To wit, Israel, which should haue most light because of my Law.

deafe

f He will not hurt the weake and feeble, but support and comfort them.

g Meaning, the weeke of a lampe, or candle, which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although hee fauor the weake, yet will he not spare the wicked but will iudge them according to truth and equitie.

i Till he haue set all things in good order.

k The Gentiles shall be desirous to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee.

n As him by whom the promise made to all nations in Abraham, shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe, if I were not faithfull in performing the same, & the idolaters thereby would extoll their idoles about me.

p As in times past I haue bene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.

r He sheweth

x The Priest to whom my word is committed, which should not onely hear it himselfe, but cause others to hear it.

y As the priests and prophets, that should be lights to others: z Because they will not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoiled of their enemies through their owne fault, and incredulity.

a There shall be none to succour them, or to will the enemie to

restore that which he hath spoiled. b Meaning Gods wrath.

deafe as my messenger, that I sent: who is blinde as the perfect, and blinde as the Lords seruant?

20 Seeing many thinges, but thou keepst them not: opening the eares, but he heareth not?

21 The Lord is willing for his righteousness sake, that he may magnifie the Lawe, and exalt it.

22 But this people is robbed and spoiled, and shall be all shamed in dungeons, and they shall be hid in prison houses: they shall be for a pray, and none shall deliuer: a spoyle, and none shall lay, a Restore.

23 Who among you shall hearken to this, and take heede, and heare for afterwards?

24 Who gaue Iacob for a spoyle, and Israel to the robbers? Did not the Lord, because we haue sinned against him? for they would not walke in his waies, neither be obedient vnto his Lawe:

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fire round about, and hee knew not, and it burned him by, yet hee considered not.

CHAP. XLIII.

x The Lord comforteth his people. Hee promisseth deliuerance to the Iewes. 11 There is no God but one alone.

a After these threatnings, he promisseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them. b When thou seest dangers and conspiracies on all sides, remember this benefit and the loue of thy God, and it shall encourage thee. c By water and fire he meaneth all kinds of troubles and perils. d I turned Saneheribs power against these countreys, and made them to suffer by affliction which thou shouldst haue done, and so were as the payment of thy ranfome. Chap 37. 9. e I will not spare any man rather than thou shouldst perish: for God more esteemeth one of his faithfull, then all the wicked in the world. f He prophesieth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written Deu. 30. 3. g Meaning, that he could not be vnkindful of them, except he would neglect his own name and glory.

But now thus saith the Lord, that created thee, O Iacob: and he that formed thee, O Israel, b Feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.

2 When thou passest through the waters, I will bee with thee, and through the floods, that they doe not ouerflowe thee. When thou walkest through the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the Holy one of Israel, thy Saviour: I gaue Egypt for thy ranfome, Ethiopia & Seba for thee.

4 Because thou wast precious in my sight, and thou wast honorable, and I loued thee, therefore will I giue a man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seede from the East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sons from far, and my daughters from the ends of the earth.

7 Every one shall be called by my name: for I created him for my glory, formed him and made him.

8 I wil bring forth the blind people, and

they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this & shew vs former thinges: let them bring forth their witnessnes, that they may bee iustified: but let them heare, and say, It is truth.

10 You are my witnesses, saith the Lord, and my seruant, whom I haue chosen: therefore ye shall know and beleue me, and ye shall vnderstand that I am: before mee there was no God formed, neither shall there be after me.

11 I euen I am the Lord, and beside mee there is no Saviour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Pea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

14 Thus saith the Lord our Redeemer, the Holy one of Israel, For your sake I haue sent to Babel, and brought it downe: they are all fugitiues, and the Caldians are in the ships.

15 I am the Lord your Holy one, the creator of Israel, your King.

16 Thus saith the Lord which maketh a way in the sea, and a path in the mighty waters.

17 When hee bringeth out the chariot and horse, the army and the power lie together, and shall not rise: they are extinct, and quenched as towne.

18 Remember ye not the former thinges, neither regard the thinges of old.

19 Behold, I doe a new thing: now shall it come forth: shall you not know it? I will euen make a way in the desert, and floods in the wilderness.

20 The wilde beastes shall honour mee, the dragons and the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

21 This people haue I formed: for my selfe: they shall shew forth my praise.

22 And thou hast not called vpon mee, O Iacob, but thou hast wearied mee, O Israel.

23 Thou hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured mee with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

their deliuerance out of Babylon, should be more famous then that from Egypt was, Ierem. 23. 7. Hag. 2. 10. 2. corinth. 5. 17. reue. 3. 1. 5.

u They shall haue such an abundance of all thinges as they returne home, euen in the dry and barren places, that the very beastes shall feele my benefices, and shall acknowledge them: much more men ought to be thankfull for the same. x Thou hast not worshipped me as thou oughtest to haue done. y Because thou hast not willingly receiued that which I did command thee: thou diddest grieve mee. Whereby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary. z Meaning, in true faith and obedience.

h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41. 22.

i To proue that the thinges which are spoken of them, are true.

k Shewing, that the malice of the wicked hindereth them in the knowledge of the truth, because they will not heare when God speaketh by his word.

l The Prophets and people to whom I haue giuen my Law.

m Meaning, specially Christ, and by him, all the faithfull.

n By Darius and Cyrus.

o They shal cry whe they would escape by water, seeing that the coule of Euphrates is turned another way by the enemy.

p When he deliuered Israel from Pharaoh, Exod. 14. 22.

q When the Israelites passed thorow Iorden, Iosh. 3. 17.

r When he deliuered his people out of Egypt.

s Pharaoh and his mightie armie.

t Meaning that

a Richer for the composition of the sweet ointment, Exod. 30. 34. or for the sweet incense, Exod. 30. 7.

b Thou hast made me to beare an heavy burden by thy finnes.

c If I forget any thing that may make for thy iustification, put me in remembrance, & I speake

for thy selfe. d Thine ancellers. e Thy Priests and thy Prophets f That is, reiected, abhorred, and destroyed them in the wilderness, and at other times.

24 Thou boughtest mee no sweete sauour with money, neither hast thou made mee drunk with the fatte of thy sacrifices, but thou hast made me to serue with thy finnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.

26 But mee in remembrance: let vs be iudged together: count thou that thou mayest be iustified.

27 Thy first father hath sinned, and thy teachers haue transgressed against me.

28 Therefore I haue prophaned the rulers of the Sanctuary, and haue made Iakob a curse, and Israel a reproch.

CHAP. XLIIII.

5 The Lord promisseth comfort, and that hee will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlinesse of idolaters.

YEt now heare, O Iakob my seruant, and Israel whom I haue chosen.

a He created and choicethee from the beginning of his owne mercy, and before thou couldest merit any thing. b Whom God accepteth as righteous: or which haddest occasion thereunto because of the Law, and of thine holy vocation.

c Because man of himselfe is as the dry and barren land, hee promisseth to moisten him with the waters of his holy Spirit, Joel 2. 28. Ioh. 7. 38. ad. 2. 17.

d That is, thy children and posterity shall increase wonderfully after their deliuerance from nrisse, and their delectable things shall no more be glorious.

2 Thus saith the Lord that made thee, and formed thee from the wombe: he will helpe thee. Feare not, O Iakob, my seruant, and thou righteous, whom I haue chosen.

3 For I will poure water vpon the thirstie, and floods vpon the dry ground: I will poure my Spirit vpon thy seed, and my blessing vpon thy buds.

4 And they shall grow as among the grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lords: another shall be called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus layeth the Lord, the King of Israel, and his redeemer the Lord of hostes: I am the first, and I am the last, and without me there is no God.

7 And who is like mee, that shall call, and shall declare it, and set it in order before mee, since I appointed the ancient people: and what is at hand, and what things are to come? let them shew vnto them.

8 Feare ye not, neither bee afraid: haue not I told thee of old, and haue declared it: you are euen my witnesses, whether there be a God beside mee, & that there is no God that I know not.

9 All they that make an image, are baddeliuance from nrisse, and their delectable things shall no more be glorious.

10 This diuersitie of speech he meaneth one thing, that is, that the people shall be holy, and receive the true religion of God, as Psal. 87. 5. f I am alwayes like my selfe, that is mercifull toward my Church, and most able to maintaine it, as Chap. 41. 4. & 48. 12. reuel. 17. 12. 2. 13. g And appoint them that shall deliuer the Church h That he declare vnto mee how I ought to proceed herein. i God calleth the Israelites ancient, because hee preferred them to all other in his eternall election. k Meaning their idoles. l Reade Chap. 43. 10. em Whosoever they bestow vpon their idoles, to make them to

thing profit: and they are their owne witnesses, that they see not nor know: therefore they shall bee confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing?

11 Behold, al that are of the fellowship thereof, shall bee confounded: for the workmen themselves are men: let them all be gathered together, and stand by, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coales, and fashioneth it with hammer, and worketh it with the strength of his armes: yea, he is an hungred, and his strength faileth: hee drinketh no water, and is faint.

13 The carpenter stretcheth out a line: hee fashioneth it with a red threed, he planeth it, and he putteth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man, that it may remaine in an house.

14 He will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doth nourish it.

15 And man burneth thereof: for he will take thereof and warme himselfe: he also kindleth it, and baketh bread, yet he maketh a god and worshippeth it: hee maketh it an idole, and boweth vnto it.

16 He burneth the halfe thereof enen in the fire, and vpon the halfe thereof he eateth flesh: he roasteth the roste and is satisfied: also hee warmeth himselfe and saith, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god euen his idole: he boweth vnto it, and worshippeth and prayeth vnto it, and sayth, Deliuer me: for thou art my God.

18 They haue not knownen, nor vnderstood: for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And nor yet considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coales thereof: I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the rocke of a tree?

20 He feedeth of ashes: a seduced heart hath deceived him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

idolaters, which forget their owne necessities to set forth their deuotion towards their idoles. t To place it in some Temple.

u He setteth forth the obstinacy and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a God of the other, as the Papistes make their cake God, & the rest of their idoles. x That is, hee either maketh a table or trenchers. y The Prophet giueth here an answer to all them that wonder how it is possible that any should be so blind to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts. z Ebr. turneth.

He is abused as one that would eate ashes, thinking to satiate his hunger.

n That is, the idolaters seeing their idoles blind, mult

needs be witnesses of their owne blindness, and feeling that they are notable to helpe them,

mult confesse that they haue no power.

o Meaning, that whosoever is made by the hand of man, if it be esteemed as God, is most detestable.

p Whereby appeareth their blasphemie, which call images the bookes of the lairie, seeing that they are

not only heere called vnprofitable, but Chap. 41. 24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10. 15.

Habakkuk, a lying teacher, 2. 18.

q That is, which by any way consent either to the making, or worshipping.

r Signifying, that the multitude shall not then saue the idolaters when God will take vengeance, although they excuse themselves thereby among men.

f He describeth the raging affection of the

a Shewing that mans heart is most inclined to idolatry, & therefore he warneth his people by these examples, that they should not cleave to any but to the living God, when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shall be so great, that the insensible creatures shall be moved therewith.

c He armeth them against the Sootflayers of Babylon, which would haue borne them in hand that they knew by the starres that God would not deliuer them, and that Babylon should stand.

d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliverance.

e He sheweth that Gods worke should be no lesse notable in this their deliverance, then when he brought them out of Egypt through the sea.

f To assure them of their deliverance, he nameth the person by whom it should be, more then a hundreth yeere before he was borne.

21 Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes as a mist: turne vnto me, for I haue redeemed thee.

23 Reioyce yee heauens: for the Lord hath done it: shewe, ye lower parts of the earth: brast forth into praiises, yee mountaines, O forest, and euery tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and he that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the sootflayers, and make them that coniecture, fooles, and turne the wise men backward, & make their knowledge foolishnesse.

26 I will confirme the word of his seruant, and performe the counsel of his messengers, saying to Jerusalem, Thou shalt be inhabited: and to the cities of Iudah, Yee shall be built up, and I will repaire the decayed places thereof.

27 I will saith to the deepe, Be drye, and I will dry vp thy floods.

28 I will saith to Cyrus, Thou art my shepheard: and he shall performe all my desire: saying also to Jerusalem, Thou shalt be built up, and to the Temple, thy foundation shall be surely laid.

CHAP. XLV.

1 The deliverance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

a To assure the Iewes of their deliverance against the great tentations that they should abide he nameth the person and the meanes, b Because Cyrus should execute the office of a deliverer, God called him his anointed for a time, but after an other sort then he called David.

c To guide him in the deliverance of my people.

d I will take away all impediments and lets.

e Not that Cyrus did know God to worship him aright, but he had a certaine peculiar knowledge, as prophane men may haue of his power, and so was com-elled to deliuer Gods people.

f Not for any thing that is in thee, or for thy worthinesse.

Thus saith the Lord vnto Cyrus his anointed, whose right hand I haue holden to subdue nations before him: therefore will I weaken the loynes of Kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darkenesse, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iakob my seruants sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not known me.

5 I am the Lord, and there is none other: there is no God besides me: I am girded thee though thou hast not known me.

6 That they may know from the rising of the sunne and from the West, that there is none besides mee, I am the Lord, and there is none other.

7 I forme the light and create darknesse: I make peace, and create euill: I the Lord doe all these things.

8 Yee heauens lend the dewe from a boue, and let the clouds drop downe rightrouinesse: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue created him.

9 Alloe bee vnto him that striueth with his maker, the potterd with the potterds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, I haue none hands?

10 Alloe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the Holy one of Israel, and his maker, Alke me of things to come concerning my sonnes, and concerning the workes of mine handes: command yon me.

12 I haue made the earth, and created man vpon it: I whole handes haue spread out the heauens, I haue euen commanded all their armie.

13 I haue raised him vp in righteousness, and I will direct all his wayes: he shall build my citie, & he shall let goe my captiues not for a price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour of Egypt, and the merchandise of Ethiopia, and of the Sabaeans men of stature shall come vnto thee, and they shall be thine: they shall follow thee, and shall goe in chains: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely thou O God, hidest thy selfe, O God the Saviour of Israel.

16 All they shall be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall be saved in the Lord, with an euertlasting saluation: yee shall not bee ashamed nor confounded world without ende.

18 For thus saith the Lord (that created heauen: God himselfe that formed the earth,

at your commandement. Some reade it with an interrogation, and make it the application of the similitude.

o That is, the starres.

p To wit, Cyrus, that I may shew by him the faithfulnessse of my promise in deliuering my people.

q Meaning, freely, and without ranfome, or any grieuous condition.

r These people were tributaries to the Persians, and so king Artahastre gaue this money toward the building of the Temple, Ezra. 7. 21.

s Whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ.

t Hereby he exhorteth the Iewes to patience, though their deliverance bee deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

I haue giuen thee strength, power, and authoritie.

h I sent peace and war, prosperitie and aqueritie, as Amos 3. 6.

i He comforteth the Iewes, as if he would say,

Though when ye looke to the heauens & earth

for succour, ye see nothing now

but signes of Gods wrath, yet

I will cause them to bring forth

most certaine tokens of your de-

liverance, and of the performance

of my promise, which is meant

by righteousness.

k I haue appointed Cyrus to this

use and purpose.

l Hereby he biddeth their impa-

ciencie, which in aduersity & trou-

ble murmure against God, and

will not tary his pleasure: willing

that man should match with his

like, and not contend against

God.

m That is, it is not perfectly

made.

n In stead of murmuring

humble your selves and aske

what ye will for the consolation

of your children

and you shall bee

sure of it, as ye are of these

things which are

u To wit, of man, but chiefly of his Church.
x As do the false gods which give vacertaine answers.

y Al ye idolaters winch though you seeme to haue neuer so much worldly dignitie, ye in Gods sight you are vile & abject.

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

a That is, that the thing which I haue promised shalbe faithfully performed.

b The knowledge of God & the true worshipping shalbe through all the world, Rom. 14. 11. Phil. 2. 10.

whereby he signifies that we must not onely serue God in heart, but declare the same also by outward profession.

c Meaning, the faithfull shall feele and confesse this.

d All the contemners of God.

and made it: hee that prepared it, hee created it not in vaine: hee formed it to bee inhabited. I am the Lord, and there is none other.

19 I haue not spoken in secret, neither in a place of darkness in the earth: I said not in vaine vnto the seede of Iacob, Seeke you me: I the Lord do speake right coulesse, and declare righteous things.

20 Assemble your selues, and come: draw neere together, ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the Lord? & there is none other God beside me, a iust God, and a Saviour: there is none beside me.

22 Look vnto me, and ye shall be saued: all the ends of the earth shall be saued: for I am God, and there is none other.

23 I haue sworn by my selfe: the word is gone out of my mouth in right coulesse, and shall not returne: That every knee shall bow vnto mee, and every tongue shall sweare by me.

24 Surely hee shall say, In the Lord haue I right coulesse and strength: hee shall come vnto him, and all that prouoke him, shall be ashamed.

25 The whole seede of Israel shall be iustified, and glory in the Lord.

Meaning, the faithfull shall feele and confesse this.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles, 3 He calleth the lawes to the consideration of his workes.

Behold is bowed downe: Nebo is fallen: their idoles were vpon the beastes, and vpon the cattell: they which did beare you, were laden with a weary burden.

2 They are bowed downe, and fallen together: for they could not ridde them of the burden, and their soule is gone into captiuitie.

3 Heare ye me, O house of Iacob, and all that remaine of the house of Israel, which are borne of mee, from the wombe, and brought vp of me from the birth.

4 Therefore vnto old age, I the same enen I will beare you: vntil the hoare haire: I haue made you, I will also beare you, and I will cary you, and I will deliuer you.

5 To whom will ye make me like, or make me equal, or compare mee, that I should be like him?

a These were the chiefe idoles of Babylon.

b Because they were of gold and silver, the Medes and Persians caried them away.

c The beasts that caried the idoles feldowne vnder their burden.

d He derideth the idoles, which had neither soule nor sense.

e He sheweth the difference betweene the idoles and the true God, for they must be caried of others, but God himselfe carieth his, as Deut. 32. 11. f Seeing I haue begotten you, I will nourish and preserve you for euer. g The people of God, seeing their own calamitie, and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of the enemies: therefore he describeth the original of all the idoles, to make them to be abhorred of all men, shewing that the most that can be spoken in their commendation, is but to proue them vile, Baruch. 6. 35.

6 They draw gold out of the bagge, and weigh siluer in the ballance, and here a goldsmith to make a god of it, and they bow downe and worship it.

7 They beare it vpon the shoulders: they cary him and set him in his place: so doeth he stand, and cannot remooue from his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be a hamed: bring it againe to mind, O you transgressors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me.

10 Which declare the last thing from the beginning: and from of old, the things that were not done, saying, My counsell shall stand, and I will doe whatsoeuer I will.

11 I call a bird from the East, and the man of my counsell from farre, as I haue spoken so will I bring it to passe: I haue purposed it, and I will do it.

12 Heare mee, ye stubborne hearted, that are farre from iustice.

13 I bring neere my iustice: it shall not be farre off, and my saluation shall not tarre: for I will giue saluation in Zion, and my glory vnto Israel.

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

Come downe and sit in the dust, O virgin, daughter Babel, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grinde meale: loose their locks, make bare the feet: vncouer the legges, and passe through the floods.

3 Thy fitchinnesse shall be discovered, and thy shame shall be seene: I will take vengeance, and I will not meet thee as a man.

4 Our Redeemer the Lord of hostes is his name, the holy one of Israel.

5 Sit still, and get thee into darknesse: O daughter of the Chaldeans, for thou shalt no more be called, The lady of kingdoms.

6 I was wrath with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest shew them no mercy, but thou diddest lay thy very heauy yoke vpon the ancient.

7 And thou saidst, I shall be a Lady for euer, so that thou diddest not let thy minde to these things, neither didst thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, shee saith in her heart, I am and none else: I shall not sit as a widow, neither shall know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children, and widowhood, they shall come vpon thee.

h They abused Gods iudgements, thinking that hee punished the Israelites, because he would utterly cast them off, and therefore in stead of pining their miserie, thou diddest increase it.

h Become wife, meaning, that all idolaters are without wit or sense, like mad men.

i That is Cyrus, which shall come as swift as a bird, and fight against Babylon, which I haue appointed to execute that, which I haue determined.

l Which by your incredulitie would let the performance of my promise.

m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.

a Which hath liued in wealth and wantonnes and hast not yet bene ouercome by any enemy.

b Thy government shall be taken from thee.

c Thou shalt be brought to most vile seruitude:

for to turne the mill was the office of slaues.

d The things wherein she leeteth her greatest pride, shall be made vile, euen from the head to the foote.

e I will vse no humanitie nor pitie toward thee.

f The Israelites shall confesse, that the Lord doeth this for his Churches sake.

g For very shame, and hide thy selfe.

h They abused Gods iudgements, thinking that hee punished the Israelites, because he would utterly cast them off, and therefore in stead of pining their miserie, thou diddest increase it.

i So that thy punishment shall be so great as is possible to be imagined.
 k Thou diddest thinke that thine own wisdom, & policie would haue saved thee.
 l Hee derideth their vaine confidence, that put their trust in any thing but in God, condemning also such vaine sciences, which serue to no vse, but to delude y people, & to bring them from depending onely on God.
 m They shall vtterly perish, and no part of them remaine.
 n They shall flee euery one to that place which hee thought by his speculations to be most sure: but what shall deceive them,

thee in their perfection, for the multitude of thy inuinations, & for the great abundance of thine enchanters.

10 For thou hast trusted in thy wickednesse: thou hast said, None seeth mee. Thy wisdom & thy knowledge, they haue caused thee to rebel, and thou hast said in thine heart, I am, and none else.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, yet thou be aware.

12 Stand now among thine enchanters, and in the multitude of thy soothsayers (with whome thou hast wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starr-gazers, and Prognosticators stand by, and saue thee from these things, that shall come vpon thee.

14 Behold, they shall bee as stubble: the fire shall burne them: they shall not deliuer their own liues from the power of the flame: there shall bee no coales to warme at, nor light to sit by.

15 Thus shal they serue thee with whom thou hast wearied thee, even thy merchants from thy youth: euery one shall wander to his owne quarter: none shall saue thee.

CHAP. XLVIII.

1 The hypocrite of the Iewes is reprooued. 11 The Lord alone will bee worshipped. 20 Of their deliuerance out of Babylon.

a Hee detesteth their hy, orisies which vaunted themelues to be Israelites, and were not so indeed.
 b Meaning, the fountaine and stocke.
 c They make a shew, as though they would haue none other God.
 d Hee sheweth that they could not accuse him in any thing forasmuch as he had performed whatsoever hee had promised.
 e I haue done for thee more then I promised, that thy stubburnnes and impudencie might haue bene ouercome.
 f How thou shouldest be deliuered out of Babylon.
 g Will yee not acknowledge this my benefite, and declare it vnto others?

Hear ye this, O house of Iacob, which are called by the name of Israel, and are come out of the waters of Iudah: which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they are called of the holy citie, and say themselves vpon the God of Israel, whose name is the Lord of hosts.

3 I haue declared the former things of old, and they went out of my mouth, and I shewed them: I did them suddenly, and they came to passe.

4 Because I knew, that thou art obstinate, and thy necke is an yron sinew, and thy brow braile.

5 Therefore I haue declared to thee of old: before it came to passe, I shewed it thee, lest thou shouldest say, Mine idle hath done them, and my earnest image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yet declare it? I haue shewed thee new things, euery now, & hid things, which thou knewest not.

7 They are created now, and not of old, and euery before this thou heardest them not,

8 How thou shouldest be deliuered out of Babylon. g Will yee not acknowledge this my benefite, and declare it vnto others?

lest thou shouldest say, Behold, I knewe them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde, for I knew that thou wouldest grievously transgresse: therefore haue I called thee a transgressor from the wombe.

9 For my Names sake will I deferre my wrath, and for my praise will I reframe it from thee, that I cut thee not off.

10 Behold, I haue sined thee, but not as a flatterer: I haue chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name bee polluted? surely I will not giue my glory vnto another.

12 Heare mee, O Iacob, and Israel my called, I am, I am the first, and I am the last.

13 Surely mine hand hath layd the foundation of the earth, and my right hand hath spanned the heauens, when I call them, they stand vp together.

14 All you, assemble your selues, & heare: which among them hath declared these things? The Lord hath loued him: he will doe his will in Babel, and his arme shall be against the Caldeans.

15 I, euen I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come neere vnto mee: heare ye this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath sent me.

17 Thus saith the Lord thy Redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee to profit, and leade thee by the way, that thou shouldest goe.

18 Oh that thou hadst hearkened to my commandments: then had thy prosperitie bene as the flood, and thy righteousness as the waves of the Sea.

19 Thy seed also had bene as the sand, and the fruit of thy body like the grauel thereof: his name should not haue bene cut off, nor destroyed before me.

20 Goe ye out of Babel: flee ye from the Caldeans, with a voyce of ioy: till and declare this: shew it fourth to the end of the earth: say yee, The Lord hath redeemed his servant Iacob.

21 And they were not thirstrie: hee led them through the wilderness: he caused the waters to flowe out of the rocke for them: for hee claue the rocke, and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

himselfe, and to assure them of these things, u What things shall doe thee good. x That is, the prosperous estate of Israel. y After that hee hath forewarned them of their capitiuitie, and of the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance. z He sheweth that it shall be as easie to deliuer them as he did their fathers out of Egypt. a Thus he speaketh, that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

h Shewing that mans arrogancy is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisdom.
 i From the time that I brought thee out of Egypt, for that deliuerance was as the birth of the Church.
 k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.
 l For I had respect to thy weaknes & infirmities, for in sinfulness, there is some purenesse, but in vs there is nothing but dross.
 m Iooke thee out of the furnace where thou shouldest haue bene consumed.
 n God toyneth the saluation of his with his own honour: so that they cannot perish, but his glory should be diminished, as Deut. 32. 17.
 o Reade Chap. 42. 8.
 p Reade Chap. 41. 4.
 q To obey me and to do what-soeuer I command them.
 r Meaning Cyrus, whom hee had chosen to destroy Babylon.
 s Since the time that I declared myselfe to your fathers.
 t Thus the Prophet speaketh for himselfe, and to assure them of these things.
 u What things shall doe thee good.
 x That is, the prosperous estate of Israel.
 y After that hee hath forewarned them of their capitiuitie, and of the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance.
 z He sheweth that it shall be as easie to deliuer them as he did their fathers out of Egypt.
 a Thus he speaketh, that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleue his promises. 6 Christ is the saluation of all that beleue, and will deliuer them from the tyrannie of their enemies.

a This is spoken in the person of Christ, to assure the faithful that these promises should come to passe: for they were all made in him, and in him should bee performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 2. 7.

c By the sword and shaft, he signifieth the vertue and efficacy of Christes doctrine.

d God hath taken me to his protection and defence: This chiefly is meant of Christ, and may also be applied to the ministers of his word.

e By Israel, is meant Christ, and all the bodie of the faithful, as the members and their head.

f Thus Christ, in his members complaineth that his labour and preaching tooke none effect: & yet he is contented that his doings are approved of God.

g Though the Iewes refuse my doctrine, yet God

will approue my ministry. h To declare my Gospel to the Gentiles, Chap. 43. 6. actes 13. 47. luke 2. 32 i Meaning the Iewes, whom tyrants kept in bondage. k The benefite of their deliuerance shall bee so great, that great and small shall acknowledge it, and reuerence God for it. l Thus hee speaketh of his Church, when he would shew his mercy toward it, 2. Cor. 6. 2. m Meaning Christ alone. n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder. o To them that are in the prison of sinne and death. p Being in Christs protection, they shall be safe against all dangers, and free from the feare of the enemies. q Meaning, that there should bee nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

Hear ye me, O ples, and hearken ye people from farre. The Lord hath called mee from the womb, and made mention of my name from my mothers belly.

2 And hee hath made my mouth like a sharpe sword: vnder the shadow of his hand hath he hid me, and made me a cholen shaft, and hid me in his quiter,

3 And said vnto me, Thou art my seruant Israel, for I will be glorious in thee.

4 And I said, I haue laboured in vaine: I haue spent my strength in vaine, and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now saith the Lord that formed mee from the wombe to bee his seruant, that I may bring Iakob againe to him (though Israel bee not gathered, yet shall I be glorious in the eyes of the Lord: and my God shall be my strength.)

6 And hee said, It is a small thing that thou shouldest bee my seruant, to raise vp the tribes of Iakob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest bee my saluation vnto the end of the world.

7 Thus saith the Lord the Redeemer of Israel, and his Holy One to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, and arise, and Princes shall worship, because of the Lord, that is faithful: and the Holy one of Israel, which hath cholen thee.

8 Thus saith the Lord, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserve thee, and will giue thee for a covenant of the people, that thou mayest raise vp the earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the persons, See forth: and to them that are in darknesse, Shew your selues: they shall feed in the wayes, and their pastures shall bee in all the tops of the hills.

10 They shall not be hungry, neither shall they be thirste, neither shall the heate smite them, nor the sunne, for he that hath compassion on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my pathes shall be exalted.

12 Behold, these shall come from farre: and loe, these from the North, and from the West, and these from the land of Sinim.

13 Reioyce, O heavens: and bee full of earth: brast forth into praise, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, & not haue compassion on the sonne of her wombe: though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme of mine hands: thy walles are erie in my sight.

17 Thy builders make haste: thy destroyers and they that made thee walke, are departed from thee.

18 Lift vp thine eyes round about, and behold: all these gather themselves together and come to thee: As I liue, saith the Lord, thou shalt surely put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that did denoure thee, shall be farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is strait for mee, giue place to mee that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captiue and a wanderer: to and fro: and who hath nourished them: behold, I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I will lift vp mine hand to the Gentiles, and set up my stander to the people, and they shall bring thy sonnes in their armes, and thy daughters shall bee carried vpon their shoulders.

23 And Kings shall bee thy nursing fathers, and Queenes shall bee thy nurles: they shall worship thee with their faces toward the earth, and licke by the dust of thy feet: and thou shalt knowe that I am the Lord: for they shall not bee ashamed that wait for mee.

24 Shall the pray bee taken from the mighty: or the iust captiue deliuered?

25 But thus saith the Lord, Euen the captiue of the mighty shall bee taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And will feede them that spoile thee, with their owne flesh, and they shall bee drunken with their owne blood, as with

him all honour. d Hee maketh this as an obiection, as though the Caldeans were strong and had them in iust possession. e This is the answer to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them. f I will cause them to destroy one another, as Iudg. 7. 23. 2. Chron. 30. 22. Chap. 19. 2.

r Meaning, the South country, so that Christ shall deliuer his from all the parts of the world.

s Reade Chap. 44. 23.

t He obiection what the faithful might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude and full of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie and discipline.

y I haue a continuall care to build thee vp againe, and to destroy thine enemies.

z Hee sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, and governed by his Spirit.

a He sheweth that Christ will not onely gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that Kings shall bee conuerted to the Gospel, and bestow their power and authoritie for the preservation of the Church.

c Being ioynred with the Church, they shall humble themselves to Christ their head, and giue

Sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy redeemer, the Right one of Jacob.

CHAP. L.

1 The Lewes forsaken for a time. 2 Tet the power of God is not diminished. 3 Christs obedience and victory.

a Meaning, I he had not forsaken her but through her owne occasion, as Hof. 2. 2. b Which should declare that I haue cut her off: meaning, that they could shew none. c Signifying, that he sold them not for any debt or poverty but that they sold themselves to sinnes to buy their owne lusts and pleasures. d He came by his Prophets and Ministers, but they would not beleue their doctrine and conuersion. e Am I not as able to helpe you, as I haue holpen your fathers of old, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iordan? f As I did in Egypt in token of my displeasure, Exod. 10. 21. g The Prophet doeth represent here the person and charge of them that are iustly called to the ministry of Gods word.

h To him that is oppressed by affliction and misery. i As they that are taught and made meeke by him. k I did not shrink from God for any persecution or calamitie. Whereby he sheweth that the true ministers of God can looke for no other recompence of the wicked but after this sort, and also what is their comfort. l Shewing that it is a rare thing that any should obey aight Gods true ministers, though they labour to bring them from hell to heauen. m You haue sought consolation by your owne deuises, and haue refused the light and consolation which God hath offered: therefore ye shall remaine in sorrow and not be comforted.

Thus saith the Lord, Where is that bill of your mothers diuorcement, whom I haue cast off: or who is the creditor to whom I sold you? Behold, for your iniquities are pfect, and because of your transgressions is your mother forsaken.

2 Therefore came I, and there was no man: I called, and none answered: is mine hand so shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I dry vp the Sea: I make the floods desert: their fish rotte for want of water, and die for thirst.

3 I clothe the heauens with darknesse, and make a sacke their covering.

4 The Lord God hath giuen mee a tongue of the learned, that I should know to minister a word in time to him that is weary: hee will raise mee vp in the morning: in the morning hee will waken mine eare to heare as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious: neither turned I backe.

6 I gaue my backe vnto the smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not bee confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with mee? Let vs stand together: who is mine aduersary? let him come neere to mee.

9 Behold, the Lord God will helpe mee: who is hee that can condemne mee? loe, they shall waie old as a garment: the moth shall eat them vp.

10 Who is among you that feareth the Lord? let him heare the voyce of his seruants: hee that walketh in darkenesse, and hath no light, let him trust in the name of the Lord, and stay vpon his God.

11 Behold, all you kindle a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand: ye shall lie downe in sorrow.

CHAP. LI.

1 To trust in God alone by Abrahams example. 2 Not to feare men. 3 The great affliction of Ierusalem, 22 and her deliuerance.

Heare mee, yee that follow after righteousness, and ye that seeke the Lord: looke vnto the rocke, whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sara that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: hee shall comfort all her desolations, and hee shall make her desert like Eden, & her wilderness like the garden of the Lord: toy and gladnesse shall be found therein: ppayle, and the voyce of singing.

4 Hearken yee vnto mee, my people: and giue eare vnto mee, O my people: for a Law shall proceed from mee, and I will bring forth my iudgement for the light of the people.

5 My righteousness is neere my saluation goeth forth, and mine armes shall iudge the people: the yles shall waite for mee, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath, for the heauens shall vanitie away like smoke, and the earth shall waie olde like a garment, and they that dwell therein, shall perish in like manner: but my saluation shall be for euer, and my righteousness shall not be abolished.

7 Hearken vnto mee, ye that know righteousness, the people in whose heart is my law. Feare yee not the reproch of man, neither bee ye afraid of their rebukes.

8 For the moth shall eat them vp like a garment, and the worme shall eat them like wooll: but my righteousness shall bee for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as in the old time in the generations of the world. Art not thou the same, that hath cut Rahab, and wounded the dragon?

10 Art not thou the same which hath dried the sea, even the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall returne, and come with toy vnto Zion, and euertasting toy shall be vpon their head: they shall obtaine toy and gladnesse: and sorrow and mourning shall flee away.

12 I, euen I am he that comfort you, who art thou, that thou shouldst feare a mortall man, and the sonne of man, which shall bee made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and layde the foundations of the earth: and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue hasteneth to bee loosed, and that he should not die in the pit, nor that his head should fall.

15 And I am the Lord thy God that di-

a He comforteth the Church that they should not be discouraged for their small number.

b That is, to Abraham of whom ye were begotten, and to Sarah of whom ye were borne. c As plentifull as paradise, Gen. 2. 3.

d I will rule and gouerne my Church by my word and doctrine.

e The time that I will accomplish my promise.

f My power and strength.

g I reforward them of the horrible changes and mutations of all things, and how he will preserve his Church in the mids of all these dangers.

h He putterh them in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning, Egypt. Psal. 87. 4. k To wit, Pharaoh, Ezek. 29. 3. l From Babylon.

m He comforteth them by the short time of their banishment for in 70. yeeres they were restless.

n He comforteth the great Empire of the world destroyed.

uided.

n Meaning of
Isaiah, and of all
true ministers
who are defend-
ed by his pro-
tection.

o That all things
may be restored
in heaven and
earth, Eph. 1. 10.

p Thou hast bin
justly punished
& sufficiently, as
Chap. 40. 2. and
this punishment
in the elect is by
measure, and ac-
cording as God

giveth grace to
beare it: but in
the reprobate it
is the iust venge-

ance of God to
drive them to an
insensibleness and
madnesse, as Jer.

25. 15, 16.

q Whereof the
one is outward,
as of the things
that come to the
body, as war and
famine: & the o-

ther is inward, &
appertaineth to
the mind: that is,
to bee without

comfort: therefore
he saith, How shalt thou be comforted? r But
with trouble and feare.

nided the Sea, when his waues roared: the
Lord of hosts is his name.

16 And I have put my wordes in thy
mouth, and have defended thee in the sha-
dow of mine hand, that I may plant the
heavens, and lay the foundation of the
earth, and lay vnto Zion, Thou art my peo-
ple.

17 Awake, awake, and stand vp, O Je-
rusalem, which hast drunke at the hand of
the Lord, the cup of his wrath: thou hast
drunke the dregs of the cup of trembling,
and wring them out.

18 There is none to guide her among all
the sonnes, whom she hath brought forth:
there is none that taketh her by the hand of
all the sonnes that she hath brought vp.

19 These two things are come vnto thee:
who will lament thee? desolation and de-
struction, and famine, and the sword: by
whom shall I comfort thee?

20 Thy sons haue fainted, and lie at the
head of all the streets as a wild bull in a net,
and are full of the wrath of the Lord, and re-
buke of thy God.

21 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

22 Thus saith the Lord God, euen God
that pleadeth the cause of his people, Be-
hold, I haue taken out of thine hand the cup
of trembling, euen the dregs of the cup of my
wrath: thou shalt drinke it no more.

23 But I will put it into their hand that
spoil thee: which haue said to thy soul,
Bow downe, that we may go ouer, and thou
hast layde thy body as the ground, and as the
street to them that went ouer.

CHAP. LII.

1 A consolation to the people of God. 7 Of the
messengers thereof.

Arise, arise, put on thy strength, O Zion:
put on the garments of thy beaurie, O
Jerusalem, the holy Citie: for henceforth
there shall no more come into thee, the vn-
circumcised, and the vncleane.

2 Shake thy selfe from the dust: arise
and sit downe O Jerusalem: loose the bands
of thy necke, O thou captiue daughter
Zion.

3 For thus saith the Lord, Ye were sold
for nought: therefore shall ye be redeemed
without money.

4 For thus saith the Lord God, My pro-
ple went downe a sojourn into Egypt to
sojourn there, and Assur oppressed them
without cause.

5 Now therefore what haue I herce,
saith the Lord, that my people is taken away
for nought, and they that rule ouer them,
make them to howle, saith the Lord: and my

d When Iacob went thither in time of famine.
The Egyptians might pretend some cause to oppresse my peo-
ple, because they went thither and remained among them, but the
 Syrians haue no title to excuse their tyranny by, and therefore
 I punish them more then I did the Egyptians.

Name all the day continually is a blasphe-
my.

6 Therefore my people shall know my
Name: therefore they shall know in that day
that I am he that doe speake: behold, it is I.

7 How beautifull vpon the mountaines
are the feete of him that declareth and publi-
sheth peace: that declareth good tidings, and
publisheth saluation, saying vnto Zion, Thy
God reigneth!

8 The voyce of thy watchmen shall bee
heard: they shall lift vp their voyce and shout
together: for they shall see eye to eye, when
the Lord shall bring againe Zion.

9 O ye desolate places of Jerusalem, bee
glad and reioyce together, for the Lord hath
comforted his people: he hath redeemed Je-
rusalem.

10 The Lord hath made bare his holy
arme in the sight of all the Gentiles, and all
the ends of the earth shall see the saluation of
our God.

11 Depart, depart yee: goe out from
thence, and touch no vncleane thing: goe out
of the mids of her: be yee cleane, that beare
the vessels of the Lord.

12 For yee shall not goe out with haste,
nor depart by flying away: but the Lord will
goe before you, and the God of Israel will
gather you together.

13 Behold, my seruant shall prosper:
hee shall be exalted and extolled, and bee very
high.

14 As many were astonied at thee (his
vilage was so deformed of men, and his
forme of the sonnes of men) so shall hee
sprinkle many nations: the kings shall shut
their mouthes at him: for that which had
not bene told them, shall they see, and that
which they had not heard, shall they vnder-
stand.

at hand, that the Priests and Leuites chiefly (and so by them all the
people which shall be as Leuites in this office) shall carry home the
vessels of the Temple, which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt. n Meaning Christ, by whom
our spirituall deliuerance should be wrought, whereof this was a fi-
gure. o In the corrupt iudgement of man Christ in his person
was not esteemed. p He shall spread his word through many na-
tions. q In signe of reuerence, and as beeing astonied at his
excellencie. r By the preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdome, whose word few will
believe. 6 All men are sinners. 11 Christ is our righ-
teousnesse, 12 and is dead for our finnes.

Who will beleue our report? and to
whom is the arme of the Lord re-
vealed?

2 But hee shall grow by before him as a
branch, and as a root out of a dry ground:
he hath neither forme nor beaurie: when wee
shall see him, there shall be no forme that wee
should desire him.

10. 16. b Meaning, that none can beleue, but whose hearts
God toucheth with the vertue of his holy Spirit. c The begin-
ning of Christs kingdome shall be small, and contin-
ue in the sight of man, but it shall grow wonderfully, and flourish before
God. d Reade Chap. 11. 1.

f To wit, by the
wicked, which
thinke that I
haue no power
to deliuer them.

g Signifying,
that the ioy and
good tidings of
their deliuerance

should make
their affliction in
the meantime
more easie: but

this is chiefly
meant of the spi-
rituall ioy, as
Nahum 1. 15.

rom. 10. 15.

h The Prophets
which are thy
watchmen, shall
publish this thy

deliuerance: this
was begun vnder
Zerubbabel, Ez-
ra, and Nehemi-

ah, but was ac-
complished vnder
Christ.

i As ready to
smite his enemies
and to deliuer
his people.

k He warneth
the faithfull not
to pollute them-
selves with the
superstitions of

the Babylonians,
as Chap. 48. 20.
2 cor. 6. 17.

l For the time is
at hand, that the Priests and Leuites chiefly (and so by them all the
people which shall be as Leuites in this office) shall carry home the
vessels of the Temple, which Nebuchad-nezzar had taken away.

m As your fathers did out of Egypt. n Meaning Christ, by whom
our spirituall deliuerance should be wrought, whereof this was a fi-
gure. o In the corrupt iudgement of man Christ in his person
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CHAP. LIII.

1 Of Christ and his kingdome, whose word few will
believe. 6 All men are sinners. 11 Christ is our righ-
teousnesse, 12 and is dead for our finnes.

a The Prophet
sheweth that
very few shall

receiue this their
preaching of
Christ and of
their deliuerance

by him, Iohn
12. 38. rom.

10. 16. b Meaning, that none can beleue, but whose hearts
God toucheth with the vertue of his holy Spirit. c The begin-
ning of Christs kingdome shall be small, and contin-
ue in the sight of man, but it shall grow wonderfully, and flourish before
God. d Reade Chap. 11. 1.

e Which was by Gods singular providence for the comfort of sinners, heb. 4. 15
 f That is the punishment due to our sins: for the which he hath both suffered and made satisfaction, Mat. 8. 17.
 1. Pet. 2. 24.
 g We iudged euill, thinking y he was punished for his owne sins and not for ours.
 h He was chastised for our reconciliation, 1. Cor. 15. 3.
 i Meaning the punishment of our iniquitie, and not the fault it selfe.
 k But willingly and patiently obeyed his fathers appointment, Mat. 26. 63.
 l Actes 8. 32.
 m From the crosse and graue after that he was condemned.
 n Though he died for sin, yet after his resurrection hee shall liue for euer: and this his death is to restore life to his members, Rom. 6. 9.
 o God the Father deliuered him into the hands of the wicked, and to the powers of the world to doe with him what they would.
 p Christ by offering vp himselfe shall giue life to his Church, and so cause them to liue with him for euer.
 q That is, the fruit and effect of his labour, which is the saluation of his Church.
 r Christ shall iustifie by faith thorow his word, whereas Moses could not iustifie by the Law.
 s Because he humbled himselfe, therefore hee shall bee exalted to glory, Phil. 2. 7, 8.
 t That is, of all that beleue in him.

CHAP. LIIII.

1 Moe of the Gentiles shall beleue the Gospel then of the Iewes. 7 God leaueh his for a time, to whom afterward he sheweth mercie.

a After that he hath declared the death of Christ, he speaketh to y Church because it should feelee the fruit of the same, and calleth her barren, because that in the captiuitie she was as a widow without hope to haue any children. b The Church in this her affliction & captiuitie shall bring forth moe children then when she was at liberty: or this may be spoken by admiration considering y great number that should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished when she came to her age, which was vnder the Gospel,

3 He is despised and reiected of men: hee is a man full of sorowes, and hath experience of infirmities, wee hid as it were our faces from him: hee was despised, and wee esteemed him not.

4 Surely he hath borne our infirmities, and carried our sorowes: yet wee did iudge him as a plagued: and smitten of God, and humbled.

5 But hee was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray, we haue turned euery one to his owne way, and the Lord hath lats upon him the iniquity of vs all.

7 He was oppressed, and he was afflicted yet did he not open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumbe, so he openeth not his mouth.

8 Hee was taken out from prison, and from iudgement: and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord woulde breake him, and make him subiect to infirmities: when he shall make his soule an offering for sin, he shall see his seed, and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

11 He shall see of the trouble of his soule, and shall be satisfied: by his knowledge shall my righteous seruants iustifie many: for hee shall biare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoile with the strong, because he hath powred out his soule vnto death, & hee was counted with the transgressours, and he bare the sinne of many, and prayed for the trespassers.

wife, sayeth the Lord.

2 Enlarge the place of thy tents, and let them spread out the curtaynes of thine habitation: spare not, stretch out thy coards, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles, and dwell in the vniuersal cities.

4 Feare not: for thou shalt not bee ashamed, neither shalt thou bee confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproch of thy widowhood any more.

5 For hee that made thee, is thine husband, (whose name is the Lord of hostes) and thy Redeemer the Holy one of Israel: shall bee called the God of the whole world.

6 For the Lord hath called thee being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith the Lord.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger I hid my face from thee for a little season, but with everlasting mercy haue I had compassion on thee, saith the Lord thy Redeemer.

9 For this is vnto mee as the waters of Noah: for as I haue swoyne that the waters of Noah should no more goe ouer the earth, so haue I swoyne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remoue, and the hills shall fall downe: but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest that hast no comfort, behold, I will lay thy stones with the carbuncle, and lay thy foundation with sapphires.

12 And I will make thy windowes of emeralds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and much peace shall be to thy children.

14 In rightcoulnesse shalt thou be established, and be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Behold, the enemy shall gather himselfe, but without mee: whosoever shall gather himselfe in thee, against thee, shall fall.

16 Behold, I haue created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruantes, can doe nothing but to faare as God giueth power: for seeing that all are his creatures, hee needes gouerne and guide them.

and

and their righteouſneſſe is of me, ſayeth the Lord.

CHAP. LV.

1 An exhortation to come to Chriſt. 8 Gods counſels are not as mans. 12 The ioy of the faithfull.

a Chriſt by propoſing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the Epicures which are full with their worldly luſtes, and ſo thiſt not after theſe waters. b Signifying, that Gods benefits cannot be bought for money. c By waters, wine, milke and bread he meaneth all things neceſſary to the ſpiritual life, as theſe are neceſſary to this corporall life. d Here prooueth their ingratitude which reſuſe thoſe things that God offereth willingly, and in the meanetime ſpare neither coſt nor labour to obtaine thoſe which are nothing profitable. e You ſhal be fed abundantly. f The ſame covenant which through my mercie I ratified and confirmed to Dauid, that ſhould be eternal. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

H D, every one that thiſteth, come ye to the waters, and ye that haue no ſiluer, come, buy, and eate: come, I ſay, buy wine and milke without ſiluer and without money.

2 Wherefore doe ye lay out ſiluer and not for bread? and your labour without being ſatiſfied: hearken diligently vnto mee, and eate that which is good, and let your ſoule delight in ſatneſſe.

3 Encloſe your eares, & come vnto mee: heare, and your ſoule ſhall liue, and I will make an euerlaſting Covenant with you, euen the ſure mercies of Dauid.

4 Beholde, I gaue him for a witneſſe to the people, for a prince and a maſter vnto the people.

5 Beholde, thou ſhalt call a nation that thou knoweſt not, and a nation that knew not thee, ſhall runne vnto thee, becauſe of the Lord thy God, and the Holy one of Iſrael: for he hath glorified thee.

6 Seeke ye the Lord while hee may be found, call vpon him while he is neere.

7 Let the wicked forſake his wayes, and the vnrigheteous his own imaginations, and returne vnto the Lord, and he will haue mercie vpon him: and to our God, for he is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, ſaith the Lord.

9 For as the heauens are higher then the earth, ſo are my wayes higher then your wayes, and my thoughts about your thoughts.

10 Surely as the raine commeth downe and the ſnow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue ſeed to the ſower, and bread vnto him that eateth,

11 So ſhall my word be, that goeth out of my mouth: It ſhall not returne vnto mee voyde, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſent it.

12 Therefore ye ſhall goe out with ioy, and be led forth with peace: the mountaines and the hills ſhall breake forth before you into ioy, and all the trees of the ficlde ſhall clap their hands.

13 For thornes, there ſhall grow ſirre

trees: for nettles ſhall grow the myrtle tree, and it ſhall be to the Lord for a name, and for an euerlaſting ſigne that ſhall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iuſtice. 10 Agaiſt ſhepherds that deuoure their flocke.

I Thus ſaith the Lord, Keepe iudgement and doe iuſtice: for my ſaluation is at hand to come, and my righteouſneſſe to be revealed.

2 Blessed is the man that doeth this, and the ſonne of man which layeth holde on it: he that keepeth the Sabbath, and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the ſonne of the ſtranger, which is ioyned to the Lord, ſpeake and ſay, The Lord hath ſurely ſeparate mee from his people: neither let the Eunuch ſay, Behold, I am dry tree.

4 For thus ſaith the Lord vnto the Eunuchs that keepe my Sabbaths, and chuſe the thing that pleaſeth mee, and take hold of my covenant,

5 Euen vnto them will I giue in mine Houſe and within my walles, a place and a name, better then of the ſonnes and of the daughters: I will giue them an euerlaſting name, that ſhall not be put out.

6 Alſo the ſtrangers that cleaue vnto the Lord, to ſerue him, & to loue the Name of the Lord, and to be his ſeruants: every one that keepeth the Sabbath, and polluteth it not, and embraceth my covenant,

7 Them will I bring alſo to mine holy mountaine, and make them ioyfull in mine Houſe of prayer: their burnt offerings and their ſacrifices ſhall bee accepted vpon mine altar: for mine houſe ſhall be called an houſe of prayer for all people.

8 The Lord God ſaith, which gathereth the ſcattered of Iſrael, Yet will I gather to them, thoſe that are to be gathered to them.

9 All ye beaſts of the field come to deuoure, euen all ye beaſts of the foreſt.

10 Their watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they cannot barke: they lie and ſleepe and delight in ſleeping.

11 And theſe greedy dogs can neuer haue enough: and theſe ſhepherds cannot underſtand: for they all looke to their owne way, every one for his aduantage, and for his owne purpoſe.

12 Come, I will bring wine, and we will fill our ſelues with ſtrong drinke, and to morrow ſhall be as this day, and much more abundant.

liely and acceptable ſacrifice h Not onely for the Iewes, but for all others, Math. 21. 13. i Meaning the enemies of the Church, as the Babylonians, Affyrians, &c. j hus he ſpeaketh to ſeare the hypocrites, and to aſſure the faithfull, that when this commeth, they may know it was told them before. k Hee ſheweth that this affliction ſhal come through the fault of the gouernors, prophets, and paſtors, whoſe ignorance, negligence, auarice, and obſtinacie prouoked Gods wrath againſt them. l We are well yet, and to morrow ſhall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name of God.

CHAP.

To ſet forth his glory. p Of Gods deliuerance, and that he wil neuer forſake his Church.

a God ſheweth what he requireth of them after that hee hath deliuered them, to wit, the works of charity, whereby true faith is declared.

b Which I will declare toward you, and powre into your hearts by my Spirit.

c Vnder the Sabbath he comprehendeth the whole ſeruite of God and true religion.

d Let none think himſelfe vnmeet to receiue the graces of the Lord: for y Lord will take away all impediments, &c.

e Meaning, in his Church.

f They ſhall be called after my people, and be of the ſame religion: yea, vnder Chriſt the dignitie of the ſackfall ſhal be greater then the Iewes were at that time.

g Hereby hee meaneth the ſpiritual ſeruite of God, to whom the faithfull offer continual thanksgiuings, yea, theſelues and all that they haue, as a

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shall be in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people, derided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of forerers, which forsooke God and fled to wicked meanes for succour.

d Reade Levit. 18. 21. 2. king. 23. 10.

e Meaning, every place was polluted with their idolatry, or every faire stone that they found, they made an idole of it.

f In the sacrifices which you offering before these idoles, thought you did serue God. g To wit, thine altars in an open place like an impudent harlot, that careth not for the sight of her husband. h In stead of setting vp the word of God in the open places on the posts and doores to haue it in remembrance, Deut. 6. 9. and 27. 1. thou hast set vp signes and markes of thine idolatry in every place. i That is, didst increase thine idolatry more and more. k Thou diddest seeke the fauour of the Assyrians by gifts & presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more didst torment thy selfe. l Although thou sawest all thy labours to bee in vaine, yet wouldest thou neuer acknowledge thy fault, and leaue off. m Hee derideth their vnpromisable diligence which thought to haue made all sure, and yet were deceived. n Broken promise with mee. o Meaning that the wicked abuse Gods lenity, and grow to further wickednesse. p That is, thy naughtinesse, idolatry, and impieties, which the wicked call Gods seruice, thus he derideth their obstinacie.

1 The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the world to come.

2 Peace shall come: they that rest in their beds, every one that walketh before him.

3 But you^e witches children, come hither, the seede of the adulterer, and of the whore.

4 On whom haue ye tested? vpon whom haue ye gaped and thrust out your tongue? are not ye rebellious children, & a false seede,

5 Inflamed with idols vnder every green tree: and sacrificing the children in the valleys vnder the tops of the rocks?

6 Thy portion is in the smooth stones of the river: they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in these?

7 Thou hast made thy bed vpon a very high mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behinde the doores also and postes hast thou set by thy remembrance: for thou hast discomered thy selfe to another then mee, and wentest by, and diddest enlarge thy bed, and make a couenant betwene thee and them, and loudest their bed in every place where thou sawest it.

9 Thou wentest to the kings with oyle, and didst increase thine oynments, and send thy messengers farre off, and didst humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifold iournies, yet saydest thou not, There is no hope: thou hast found life by thine hand, therefore thou wast not grieved.

11 And whom diddest thou reuerence or feare, seeing thou hast lyed vnto mee, & hast not remembered mee, neither set thy minde thereon: is it not because I holde my peace, and that of long time: therefore thou fearest not mee.

12 I wil declare thy righteounesse and thy workes, and they shall not profit thee.

13 When thou cryest, let them that thou

hast gathered together, deliuer thee: but the wind shall take them all way: vanity shall pull them away: but he that trusteth in me, shall inherite the land, and shall possesse mine holy mountaine.

14 And he shall say, Cast vp, cast vp: prepare the way: take out the stumbling blocks out of the way of my people.

15 For thus saith he, that is high and excellent, hee that inhabiteth the eternitie, whose name is the holy One, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, for the spirit should faile before me: and I haue made the breath.

17 For his wicked conetousnesse I am angry with him, and haue smitten him: I hid mee and was angry, yet hee went away, & turned after the way of his owne heart.

18 I haue seene his wayes, & will^e heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the fruite of the lippes to be peace: peace vnto them that are farre off, and to them that are neere, sayth the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can not rest, whose waters call by mire and dirt.

21 There is no peace, sayth my God, to the wicked.

science doth euer torment them, and therefore they can neuer haue rest, reade Chap. 48. 23.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

Cry aloud, spare not: lift vp thy voyce like a trumpet, and shew my people their transgression, & to the house of Iacob their finnes.

2 Yet they^e seeke mee dayly, and will know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying,

3 Therefore haue wee fasted, and thou seest it not: we haue punished our selues, and thou regardest it not. Behold in the day of your fast you wil seeke your wil, and require all your debts.

4 Behold, ye fast to strife and debate, and to limite with the fist of wickednesse: ye shal not fast as ye doe to day, to make your voyce to be heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head as a bulrush, and to lie downe in sackcloth and ashes: wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I haue chosen, that ye shal not fight, nor contend, nor oppress, your fasting and prayer shall not be heard, chosen,

q Meaning the Assyrians and other, whose helpe they looked for.

r God shall say to Darius and Cyrus,

f I will not vie my power against fraileman, whose life is but a blast.

t That is, for the vices and faults of the people, which is meant hereby courteousnesse.

u Though they were oblitinate, yet did I not withdraw my mercy from them.

x That is, I frame the speech and wordes of my messengers which shall bring peace.

y As well to him that is in captiuitie, as to him that remaineth at home.

z Their euil conscience

a The Lord thus speaketh to the Prophet, willing him to vie all diligence and serueritie to rebuke the hypocrites.

b They wil seeme to worship me, and haue outward holinesse.

c Hee seeth forth the malice and disdain of the hypocrites, which grudge against God if

their workes bee not accepted,

d Thus he conuinceth the hypocrites by the second table, and by their duetie toward their neighbour, that they haue nei-

f That you leaue off all your extortions,

g For in him thou feelt thy selfe as in a glasse.
h That is, the prosperous estate wherewith God will bleste thee.

i The testimony of thy goodnesse shall appeare before God & man,
k Whereby is meant all manner of iniurie.

l That is, haue compassion on their miseries,
m Thine aduersity shalbe turned into prosperity.

n Signifying, that of the Iewes should come such as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were the Apostles.
o If thou refrainest thy selfe from thy wicked workes.

cholen, to looke the hands of wickednesse, to take off the heauy burdens, and to let the oppressed goe free, and that ye breake euery yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou cover him, and hide not thy selfe from a thine owne sick,

8 Then shall thy light breake forth as the morning, and thine health shall growe speedily: thy righteousness shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou poure out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darkenesse, and thy darkenesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall bee of thee, that shall build the olde waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repayer of the breach, and the restorer of the paths to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it, as glorious to the Lord, & shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feede thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

2 The wicked perish through their owne iniquities.
13 The confession of finnes. 16 God alone will preserve his Church, though all men faile.

Behold, the Lords hand is not shortened, that it cannot saue: neither is his eare heavy, that it cannot heare.

2 But your iniquities haue separated between you and your God, and your finnes haue hid his face from you, that hee will not heare.

3 For your hands are defiled with blood, and your fingers with iniquity: your lippes haue spoken lies, and your tongue hath murmured iniquity.

4 No man calleth for iustice: no man contendeth for truely: they trust in vanity, and speake vaine things: they conceiue unchaste, and bring forth iniquity.

5 They hatch cockatrice egges, and weane the spiders webbe: he that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shall bee no garment,

neither shall they cover themselves with their labours: for their workes are workes of iniquitie, and the worke of cruelty is in their hands.

7 Their feete run to euil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation & destruction is in their paths.

8 The way of peace they know not, and there is none equiry in their goings: they haue made them crooked paths: whosoever goeth therein, shall not know peace.

9 Therefore is iudgement farre from vs, neither doeth iustice come neere vnto vs: we wait for light, but loe, it is darknesse: for brightnesse, but we walke in darknesse.

10 We grope for the wall like the blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitary places, as dead men.

11 Wee roare all like i beares, and mourne like doves: wee looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our finnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of cruelty and rebellion, conceiuing and uttering out of the heart false matters.

14 Therefore iudgement is turned backward, and iustice standeth afarre off: for truely is fallen in the streete, and equiry cannot enter.

15 Peace, truth, faith, and he that refrained from euil, maketh himselfe a praye: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when hee saw that there was no man, hee wondered that none would offer himselfe. Therefore his arme did plane it, and his righteousness hee did sustaine it.

17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke:

18 As to make recompense, as to requite the fury of the aduersaries with a recompense of his enemies: he will fully repay the Islands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the sunne: for the enemy that come like a flood: but the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto them that turne from iniquity in Iacob, saith the Lord.

21 And I will make this my Couenant with them, saith the Lord, My Spirit shall be vpon thee, and my wordes, which I haue put in thy mouth, shall not de-

from sinne and Satan belongeth to none but to the children of God whom he iustificieth. u Because the doctrine is made profitable by the vertue of the Spirit. he ioyneth the one with the other, and promisseth to giue them both to his Church for ever.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell, and can finde no end of our miseries.

i We expresse our sorrowes by outward signes, some more, some lesse.

k This confession is general to the Church to obtaine remission of finnes, and the Prophets did not exempt themselves from the same.

l To wit, against our neighbours.

m There is neither iustice nor vprightnesse among men.

n The wicked will destroy him.

o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

p That is, his Church, or his arme did helpe it selfe, and did not seeke ayde of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies which dwell in diuers places, and beyond the sea.

s He sheweth that there shalbe great affliction in the Church, but God will euer deliuer his, Wherby he declareth that the true deliurance

Numb. 11. 23. chap. 50. 2.

Iere. 5. 25.

a Read cha. 1. 15

b All men winke at the iniuries & oppressions, and none goe about to remedy them.

c According to their wicked deuises they hurt their neighbors.

d Whatsoeuer cometh from them, is poison, & bringeth death.

e They are profitable to no purpose.

part out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for ever.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall have abundance, though they suffer for a time.

A Rise, O Ierusalem, bee bright, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For behold, darknesse shall couer the earth, and grosse darknesse the people, but the Lord shall arise vpon thee, and his glory shall be seene vpon thee.

3 And the Gentiles shall walke in thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall be nourished at thy side.

5 Then thou shalt see and shine: thine heart shall be astonished and enlarged, because the multitude of the sea shall bee conuerred vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall conuer the multitude of the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring gold and incense, and shew forth the praises of the Lord.

7 All the sheepe of Redar shall be gathered vnto thee: the rammes of Macbatoth shall serue thee: they shall come vp to bee accepted vpon mine altar: and I will beautifie the house of my glory.

8 Who are these that sit like a cloude, and as the doves to their windowes?

9 Surely theples shall wait for me, and the ships of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their silver and their golde with them, vnto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

a The time of thy prosperity and felicity: whereas speaking of Babylon, he commanded her to goe downe, Chap. 47. 1.

b Signifying, that all men are in darknesse, till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.

c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.

d An infinite number from all countreyes, as Chap. 49. 18.

e For ioy: as the heart is drawn in for sorrow.

f Meaning, that every one shall honour the Lord with that where-with he is able: Signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue.

g That is, the Arabians, that haue great abundance of cattel. h Because the altar was a figure of Christ, Heb. 13. 10. hee sheweth that nothing can be acceptable to him which is not offered to him by this altar, who was both the offering and the altar it selfe. i Shewing what great number shall come to the Church, and with what great diligence and zeale. k The Gentiles that are now enemies, shall become friends and setters forth of the Church. l Meaning, Cyrus and his succelors, but chiefly this is accomplished in them that serue Christ, being conuered by his Gospel.

12 For the nation and the kingdom, that will not serue thee, shall perish, and those nations shall be utterly destroyed.

13 The glory of Lebanon shall come vnto thee, the firre tree, the cisme and the bore tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my feete.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall downe at the soles of thy feete: and they shall cal thee, The city of the Lord, Zion the holy one of Israel.

15 Whereas thou hast bin forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a toy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the Mighty one of Iacob.

17 For grass shall I bring golde, and for yron will I bring silver, and for wood brasie, and for stones yron. I will also make thy goernement peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction, within thy borders: but thou shalt call saluation thy walles, and praise thy gates.

19 Thou shalt haue no more Sunne to shine by day, neither shall the brightnesse of the Moone shine vnto thee: for the Lord shall be thine euertlasting light, and thy God, thy glory.

20 Thy sunne shall neuer goe downe, neither shall thy moone be hid: for the Lord shall be thine euertlasting light, and the dayes of thy sorrow shall be ended.

21 Thy people also shall be all righteous, they shall possesse the land for ever, the graffe of my planting, shall bee the worke of mine hands, that I may be glorified.

22 A little one shall become as a strong nation: a little one shall become as a strong nation: I the Lord will hasten it in due time.

cease, and that Christ shall be all in all, as Reuel. 2. 1, 21. 22. and 23. 5 u The children of the Church. x Meaning, that the Church should be miraculously multiplied.

CHAP. LXI.

1 He prophesieth that Christ shall be anointed, and sent to preach. 10 The ioy of the faithfull.

The Spirit of the Lord God is vpon me, therefore hath the Lord anointed me: he hath sent me to preach good tidings vnto the poore, to bind up the broken hearted, to preach liberty to the captiues, and to them that are bound, the opening of the prison.

2 To preach the acceptable yere of the Lord, and the day of vengeance of our God, to comfort all that mourne,

as it pleaseth him to distribute. b To them that are heuely touched with the feeling of their sinnes. c Which are in the bondage of sinne. d The time when it pleased God to shew his good fauor to man, which S. Paul calleth the fulnesse of time, Gal. 4. e For when God deliuereth his Church, he punisheth his enemies.

f Which was the signe of mourning.
 g Trees that bring forth good fruits, as Mat. 3. 8.
 h That is, for a long time.
 i They shall be ready to serue you in all your necessities.
 k This is accomplished in the time of Christ, by whom all the faithful are made Priests & Kings, 1. Pet. 2. 9. reuel. 1. 6. and 5. 10.
 l Reade Chap. 60. 11, 16.
 m Abundant recompence, as this word is vsed, Chap. 40. 2.
 n That is, the Iewes.
 o To wit, of the Gentiles.
 p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shall haue double authoritie ouer them, and possesse twice so much.
 q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory.
 r That is, of the Church.
 s He sheweth what shall be the affection, when they feele this their deliuerance.

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautie for aches, the oile of ioy for mourning, the garment of gladnesse for the spirit of heauines, that they might bee called trees of righteousness, the planting of the Lord, that hee might be glorified.

4 And they shall builde the olde waste places, and raise vp the former desolations, and they shall repaire the Cities that were desolate and waste thorow many generations.

5 And the strangers shall stand and feed your sheepe, and the sonnes of the strangers shall be your plowmen and dressers of your vines.

6 But pee shall be named the Priests of the Lord, and men shall say vnto you, The ministers of our God: pee shall eat the riches of the Gentiles, and shall bee exalted with their glory.

7 For your shame you shall receiue double, and for confusion they shall reioyce in their portion: for in their land they shall possesse the double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement, and hate robbery: for burnt offering, and I will direct their worke in trueth, and will make an euerlasting couenant with them.

9 And their seed shall be knowne among the Gentiles, and their buddeas among the people. All that see them shall know them, that they are the seed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my soule shall bee ioyfull in my God: for hee hath clothed mee with the garments of saluation, and covered mee with the robe of righteousness: hee hath decked mee like a bridegrome, and as a bride tyeth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow, and praise before all the brethren.

That is, of the Church. f He sheweth what shall be the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes coming. 6 The diligence of the Pastours to preach.

For Zions sake I will not holde my tongue, and for Ierusalens sake I will not rest, vntill the righteousness thereof breake forth as the light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt bee called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

ob Gods mercies toward his Church. c Thou shalt haue a more excellent fame then thou hast had hitherto. d Hee shall esteeme thee as deare and precious, as a King doeth his Crowne.

4 It shall no more be said vnto thee, Forlaken, neither shall it bee said any more vnto thy land, Desolate, but thou shalt bee called // Ephraim, and thy land // Beniamin: for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a yong man marrieth a Virgin, so shall thy sonnes marrie thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walls, O Ierusalem, which all the day and all the night continually shall not cease: pee that are mindefull of the Lord, keepe not silence.

7 And giue him no rest, till hee repaire, and vntill hee set vp Ierusalem, the praise of the world.

8 The Lord hath sworne by his right hand, and by his strong arme, Surely I will no more giue thee come to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the Courts of my Sanctuarie.

10 Goe thorow, goe thorow the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a Standard for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world: tell the daughter Zion, Behold, thy Saviour cometh: behold, his wages is with him, and his worke is before him.

12 And they shall call them, The holy people, The redeemed of the Lord, and thou shalt be named, A Citie sought out, and not forlaken.

ration whereof all the world shall praise him. 1 Signifying the great number that should come to the Church, and what meanes hee would prepare for the restitution of the same, as Chap. 57. 14. m Ye Prophets and Ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9. 9. Mat. 21. 5. n Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10. o That is, one, ouer whom God hath had a singular care to recouer her, when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

Who is this that cometh from Bozrah: he is glorious in his apparell, and walketh in his great strength. I speake in righteousness, and am mightie to saue.

2 Therefore is thine apparell red, and thy garments like him that treadeth in the winepresse?

3 I haue troden the winepresse alone, and of all people there was none with mee: for

hath destroyed them in Bozrah, the chiefe City of the Idumeans: for these were their greatest enemies, and vnder the title of Circumcision, and the kinred of Abraham, claimed to themselves the chiefe religion, and hated the true worshippers, Psal. 137. 7. b God answereth them that asked this question, Who is this? &c. and saith, Yee see now performed in deed the vengeance which my Prophets threatned, c Another question to the which the Lord answereth.

e Thou shalt no more be condemned as a woman forlaken of her husband, // Or, my delight in her.

// Or, married. f That it may be replenished with children.

g Forasmuch as they confesse on faith and Religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, in as much as Christ maketh her plentiful to bring forth children vnto him.

h Prophets, pastours and ministers.

i He exhorteth the ministers neuer to cease to call vpon God by prayer, for the deliuerance of his Church, and to teach others to doe the same.

k For the reflu-

1 Signifying the great number that should come to the Church, and what meanes hee would prepare for the restitution of the same, as Chap. 57. 14. m Ye Prophets and Ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9. 9. Mat. 21. 5. n Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10. o That is, one, ouer whom God hath had a singular care to recouer her, when she was lost.

a This prophesie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that hee

I will!

d Shewing that when God punisheth his enemies, it is for the profit and deliuerance of his Church.

e God sheweth that he hath no need of mans helpe for the deliuerance of his, and though men refuse to doe their dutie through negligence and ingratitude, yet hee himselfe wil deliuer his Church, and punish the enemies, reade Chap. 59. 16. f I will so assist them, and make them so giddy, that they shall not know which way to goe.

g The Prophet speaketh this to moue the people to remember Gods benefits in times past, that they may be confirmed in their troubles, h For I did chuse them to be mine, that they should be holy, and not deceive mine expectation.

i He bare their afflictions and griefes as though they had bene his owne. k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.

l That is, the people of Israel being afflicted called to remembrance Gods benefits, which he had bestowed vpon their fathers in times past. m Meaning, Moses. n Meaning, in Moses, that he might well gouerne the people: some referre this giuing of the spirit to the people. o Peaceably and gently, as an horse is led to his pasture. p Having declared Gods benefits shewed to their forefathers, hee turneth himselfe to God by prayer, desiring him to continue the same graces toward them. q Thy great affection which thou barest toward vs. r Meaning, from the whole body of the Church. s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father.

I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the yeere of my redemption is come.

5 And I looked, and there was none to helpe, & I wondered that there was none to uphold: therefore mine owne arme helped me, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For hee saith, Surely they are my people, children that will not lie: so he was their Saviour.

9 In all their troubles he was troubled, and the Angel of his presence saued them: in his loue and in his mercy hee redeemed them, and hee bare them and caried them alwayes continually.

10 But they rebelled, and hee rebeld his holy Spirit: therefore was hee turned to be their enemy, and he fought against them.

11 Then hee remembered the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the shepherde of his sheepe? where is hee that put his holy Spirit within him?

12 He led them by the right hand of Moses with his owne glorious arme, & guiding the water before them, to make himselfe an everlasting Name.

13 He led them throughe the deepe as an horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord ganeth them rest: so didst thou leade thy people, to make thy selfe a glorious Name.

15 I Looked downe from heauen, and beheld, from the dwelling place of thine holynesse, and of thy glory. Where is thy zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from mee.

16 Doubtes thou art our father: though Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our Redeemer: thy Name is for euer.

17 O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy lawes? Returne for thy spirit from vs by thy mercies sake, and for thy lawes of thine integrity.

18 The people of thine holynesse haue possessed it but a little while: for our aduersaries haue troden downe thy Sanctuary.

19 We haue bin as they, our whom thou neuer barest rule, and vpon whom thy name was not called.

u Meaning, for the Covenants sake made to Abraham, Isaac and Iacob his seruants. x That is, in respect of the promise which is perpetuall: albeit they had now possessed the land of Canaan a thousand and foure hundred yeeres: and thus they lament to moue God rather to remember his Covenant, then to punish their sinnes.

CHAP. LXIII.

1 The Prophet prayeth for the sinnes of the people.

6 Mans righteousness is like a filthy cloth.

O that thou wouldest breake the brauens, and come downe, & that the mountaynes might melt at thy presence!

2 As the melting fire burned, as the fire caused the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaynes melted at thy presence.

4 For since the beginning of the world they haue not heard nor vnderstood with the eare, neither hath the eye seene another God beside thee, which doeth so to him: that waiteth for him.

5 Thou diddest meet him, that reioyced in thee, and didst slay: they remen had thee in thy wates: be hold, thou art angry, for we haue sinned: yet in them is continuance, and we shall be saued.

6 But we haue all bene as an uncleane thing, and all our righteousness is as filthy clouts, and we all doe fade like a leaf, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, above measure, neither remember iniquity for euer: for, we beseech thee, be hold, we are all thy people.

g Thou wilt haue pitie vpon vs. h Wee are iustly punished a brought into captivity, because wee haue prouoked thee to anger, and though wee would excuse our selues, yet our righteousness is as filthy clouts, or, (as some reade) like the menstruous clothes of a woman. i Albeit, O Lord, by thy iudgement thou mayest vterly destroy vs, as the potter may his p yet we appeale to thy mercies, whereby it hath pleased thee to adve to be thy children. k For so the flesh iudgeth, when God do not immediately send succour.

f Which was the signe of mourning.
 g Trees that bring forth good fruits, as **marth** 3.8.
 h That is, for a long time.
 i They shall be ready to serue you in all your necessities.
 k This is accomplished in the time of Christ, by whom all the faithful are made Priests & Kings, **1. Pet. 2. 9. reuel. 1. 6. and 5. 10.**
 l Reade Chap. 60. 11, 16.
 m Abundant recompence, as this word is vsed, Chap. 40. 3.
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 s He sheweth what shall be the affection, when they feele this their deliuerance.

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautie for aches, the oile of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might bee called trees of righteousness, the planting of the Lord, that hee might be glorified.

4 And they shall builde the olde waste places, and raise vp the former desolations, and they shall repaire the Cities that were desolate and waste thorow many generations.

5 And the strangers shall stand and feed your sheepe, and the sonnes of the strangers shall be your plowmen and dressers of your vines.

6 But pee shall be named the Priests of the Lord, and men shall say vnto you, The ministers of our God: ye shall eat the riches of the Gentiles, and shall bee exalted with their glory.

7 For your shame you shall receiue double, and for confusion they shall reioyce in their portion: for in their land they shall possesse the double: euermlasting ioy shall be vnto them.

8 For I the Lord loue iudgement, and hate robbery: for burnt offering, and I wil direct their worke in trueth, and will make an euermlasting couenant with them.

9 And their seed shall be knowen among the Gentiles, and their buddes among the people. All that see them shall know them, that they are the seed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my soule shall bee ioyfull in my God: for hee hath clothed mee with the garments of saluation, and couered mee with the robe of righteousness: hee hath decked mee like a bridegrome, and as a bride tyeth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow, and praise before all the brethren.

r That is, of the Church. s He sheweth what shall be the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christs coming. 6 The diligence of the Pastours to preach.

For Zions sake I will not holde my tongue, and for Ierusalem's sake I will not rest, vntill the righteousness thereof breake forth as the light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt bee called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

c Thou shalt haue a more excellencfame then thou hast had hitherto. d Hee shall esteeme thee as deare and precious, as a King doeth his Crowne.

4 It shall no more be said vnto thee, Forlaken, neither shall it bee said any more vnto thy land, Desolate, but thou shalt bee called happy: bab, and thy land shall be called happy: for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a yong man marrieth a Virgin, so shall thy sonnes marrie thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walls, O Ierusalem, which all the day and all the night continually shall not cease: pee that are mindfull of the Lord, keepe not silence.

7 And giue him no rest, till hee repaire, and vntill hee be vp Ierusalem, the praise of the world.

8 The Lord hath sworn by his right hand, and by his strong arme, Surely I wil no more giue thy come to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the Courts of my Sanctuary.

10 Goe thorow, goe thorow the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a Standard for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world: tell the daughter Zion, Behold, thy Saviour cometh: behold, his wages is with him, and his worke is before him.

12 And they shall call them, The holy people, The redeemed of the Lord, and thou shalt be named, A City fought out, and not forlaken.

ration whereof all the world shall praise him. 1 Signifying the great number that should come to the Church, and what meane hee would prepare for the restitution of the same, as Chap. 57. 14. m Ye Prophets and Ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, **zech. 9. 9. math. 21. 5.** n Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10 o That is, one, ouer whom God hath had a singular care to recouer her, when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

Who is this that cometh from Bozrah, with red garments from Bozrah: he is glorious in his apparell, and walketh in his great strength. I speake in righteousness, and am mightie to saue.

2 Therefore is thine apparell red, and thy garments like him that treadeth in the winepresse?

3 I haue troden the winepresse alone, and of all people there was none with mee: for

hath destroyed them in Bozrah, the chiefe City of the Idumeans: for these were their greatest enemies, and vnder the title of Circumcision, and the kinred of Abraham, claimed to themselves the chiefe religion, and hated the true worshippers, **Plal. 137. 7.** b God answereth them that asked this question, Who is this? &c. and saith, Yee see now performed in deed the vengeance which my Prophets threatned, c Another question to the which the Lord answereth.

e Thou shalt no more be con-temned as a woman forlaken of her husband, **Or, my delight in her.**

Or, married. f That it may be replenished with children.

g Forasmuch as they confesse on faith and Religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, in as much as Christ maketh her plentiful to bring forth children vnto him.

h Prophets, pastours and ministers.

i He exhorteth the ministers neuer to cease to call vpon God by prayer, for the deliuerance of his Church, and to teach others to doe the same.

k For the restau-

l Signifying the great number that should come to the Church, and what meane hee would prepare for the restitution of the same, as Chap. 57. 14. m Ye Prophets and Ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, **zech. 9. 9. math. 21. 5.** n Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10 o That is, one, ouer whom God hath had a singular care to recouer her, when she was lost.

a This prophesie is against the Idumeans, and enemies which persecuted the Church, on whom God wil take vengeance, and is here set forth all bloody after that hee hath destroyed them in Bozrah, the chiefe City of the Idumeans: for these were their greatest enemies, and vnder the title of Circumcision, and the kinred of Abraham, claimed to themselves the chiefe religion, and hated the true worshippers, **Plal. 137. 7.** b God answereth them that asked this question, Who is this? &c. and saith, Yee see now performed in deed the vengeance which my Prophets threatned, c Another question to the which the Lord answereth.

I will

d Shewing that when God punisheth his enemies it is for the profit and deliverance of his Church.

e God sheweth that he hath no need of mans helpe for the deliverance of his, and though men refuse to doe their dutie through negligence and ingratitude, yet hee himselfe will deliver his Church, and punish the enemies, read Chap. 59. 16. f I will so astonish them, and make them so giddy, that they shall not know which way to goe.

g The Prophet speaketh this to moue the people to remember Gods benefits in times past, that they may be confirmed in their troubles.

h For I did chuse them to be mine, that they should be holy, and not deceive mine expectation.

i He bare their afflictions and griefes as though they had bene his owne.

k Which was a witness of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.

l That is, the people of Israel being afflicted

called to remembrance Gods benefits, which he had bestowed vpon their fathers in times past. m Meaning, Moses. n Meaning, in Moses, that he might well gouerne the people: some referre this giuing of the spirit to the people. o Peaceably and gently, as an horse is led to his pasture. p Having declared Gods benefits shewed to their forefathers, hee turneth himselfe to God by prayer, desiring him to continue the same graces toward them. q Thy great affection which thou barest toward vs. r Meaning, from the whole body of the Church. s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father.

I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the yeere of my redemption is come.

5 And I looked, and there was none to helpe, & I wondered that there was none to uphold: therefore mine owne arme helped me, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodwil toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For hee saith, Surely they are my people, children that will not lie: so he was their Saviour.

9 In all these troubles he was troubled, and the Angel of his presence saued them: in his loue and in his mercy hee redeemed them, and hee bare them and caried them alwayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was hee turned to be their enemy, and he fought against them.

11 Then hee remembered the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the shepheard of his sheepe? where is he that put his holy Spirit within him?

12 He led them by the right hand of Moses with his owne glorious arme, & guiding the water before them, to make himselfe an everlasting Name.

13 He led them throughe the deepe as an horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord ganeth them rest: so didst thou leade thy people, to make thy selfe a glorious Name.

15 Looke downe from heauen, and behold, from the dwelling place of thine holynesse, and of thy glory. Where is thy zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are reuained from mee.

16 Doubtes thou art our father: though Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our Redeemer: thy Name is for euer.

17 O Lord, why hast thou made vs to erre from thy wayes? and hardened our way thy holy heart from thy lawes? Returne for thy spirit from vobys wauers sake, and for the tribes of thine inheritance, whom we were gouerned, and for our ingratitude diddest deliuer vs vp to our owne concupiscence, and dust punishe sinne by sinne according to thy iust iudgement.

18 The people of thine holynesse haue possessed it but a litle while: for our aduersaries haue troden downe thy Sanctuaries vs vp to our owne concupiscence, and dust punishe sinne by sinne according to thy iust iudgement.

19 We haue bin as they, our whom thou neuer barest rule, and vpon whom thy name was not called.

Meaning, for the Couenants sake made to Abraham, Isaac and Iacob his seruants. x That is, in respect of the promise which is perpetuall: albeit they had now possessed the land of Canaan a thousand and foure hundred yeeres: and thus they lament to moue God rather to remember his Couenant, then to punish their sinnes.

CHAP. LXIII.

1 The Prophet prayeth for the sinnes of the people.

6 Mans righteousness is like a filthy cloth.

O that thou wouldest breake the heauens, and come downe, & that the mountains might melt at thy presence!

2 As the melting fire burneth, as the fire caused the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world they haue not heard nor vnderstood with the eare, neither hath the eye seene another God beside thee, which doeth so to him: that waiteth for him.

5 Thou diddest meet him, that reioyced in thee, and did iustly: they remen bared thee in thy waies: be hold, thou art angry, for we haue sinned: yet in them is continuance, and we shall be saued.

6 But we haue all bene as an vncleane thing, and all our righteousness is as filthy clouts, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stireth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, above measure, neither remember iniquity for euer: for we beseech thee, be hold, we are all thy people.

Thou wilt haue pitie vpon vs. h Wee are iustly punished & brought into captivity, because wee haue prouoked thee to anger, and though wee would excuse our selues, yet our righteousness is as filthy clouts, as before thee as vile clouts, or, (as some read) like the mensurous clothes of a woman. i Albeit, O Lord, by thy iudgement thou mayest viterly destroy vs, as the potter may his pott, yet we appeale to thy mercies, whereby it hath pleased thee to adve to be thy children. k For so the flesh iudgeth, when God do not immediately send succour.

Which were dedicated to thy service, and to call upon thy Name.

m Wherein we reioyced and worshipped thee.

n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

10 ¹ Thine holy cities he wasteth: Zion is a wilderness, and Ierusalem a desert.

11 The house of our Sanctuary and of our glory, ^m where our fathers praised thee, is burnt up with fire, and all our pleasant things are wasted.

12 Wilt thou hold thy selfe still ^a at these things, O Lord? wilt thou holde thy peace and afflict vs aboute measure?

CHAP. LXV.

¹ The vocation of the Gentiles, and the reiection of the Iewes. ¹³ The ioy of the elect, and the punishment of the wicked.

I haue bene sought of them that asked not: I was found of them that sought mee not: I sayd, Beholde mee, beholde mee, vnto a nation that called not vpon my Name.

2 I haue ^b spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne ^c imaginations:

3 A people that prouoked mee euer vnto my face: that sacrificeth in ^d gardens, and burneth incense vpon ^e bricks.

4 Which remaine among the ^f graues, and lodge in the deserts, which eat ^g swines flesh, and the brach of things polluted are in their vessels.

5 Which say, ^h Stand apart, come not nere to me: for I am holier then thou: thele are a smoke in my wrath, and a fire that burneth all the day.

6 Behold, it is ⁱ written before me: I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities, and the iniquities of your fathers shall bee ¹ together (sayeth the Lord) which haue burnt incense vpon the mountaines, and blasphemed mee vpon the hills: therefore will I measure their olde worke into their bosome.

8 Thus sayeth the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a ^m blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seed out of Iacob, and out of Iudah, that shall inherite my mountaine: and mine elect shall inherite it, and my seruants shall dwell there.

10 And ^a Sharon shall bee a sheepefold, and the valley of Achor shall bee a resting place for the cattell of my people that haue sought mee.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the ^o multitude, and furnish the drinke offerings vnto the number.

12 Therefore will I ^p number you to the sword, and all you shall bow downe to the slaughter, because I called, and ye did not answer: I spake and ye heard not, but did euill in my sight, and did count that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shall ^r eate, and ye shall bee hungry: behold, my seruants shall drinke, and ye shall be thristie: behold, my seruants shall reioyce, and ye shall be ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shall crye for sorrow of heart, and shall howle for vexation of minde.

15 And ye shall leaue your name as a curse vnto my ^s chosen: for the Lord God shall slay you, and call his seruants by ^t another name.

16 Ye that shall blesse in the ^u earth, shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former ^v troubles are for rotten, and shall surely hide themselves from mine eyes.

17 For loe, I will create ^w new heauens and a new earth: and the former shall not bee remembred nor come into mind.

18 But bee you glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem as a reioycing, and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall bee no more heard in her, nor the voyce of crying.

20 There shall be no more there a childe of yeeres, nor an old man that hath ^x not filled his dayes: for hee that shall be an hundred yeeres old, shall die as a yong man: but the sinner being ^y an hundred yeeres old, shall be accursed.

21 And they shall ^z build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the dayes of the tree are the dayes of my people, and mine elect shall enioy in old age the worke of their hands.

23 They shall not labour in vaine, nor bring forth in feare, for they are the seede of the blessed of the Lord, and their buds

^o By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue enough.

^p Seeing you cannot number your gods, I will number you with the sword.

^q By my Prophets whom ye would not obey.

^r By these words, Eat and drinke, hee meaneth the blessed life of the faithfull, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things.

^s Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.

^t Then by the name of the Iewes.

^u By blessing, and by swearing is meant the praising of God for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but throughout all the world.

^x I will no more suffer my Church to bee desolate as in times past.

^y I will so alter and change the state of my Church, that it shall seeme to dwell in a new world.

^z Meaning, in this wonderful restoration of the Church there should be no weaknesse of youth, nor infirmities of age, but all should bee fresh and flourishing: and this is accomplished in the heavenly Ierusalem, when all sinners shall cease, and the teares shall be wiped away.

^a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.

^b Hee proposeth to the faithfull the blessings which are contained in the Law, and so vnder temporall things comprehendeth the spirituall promises.

with

^a Meaning, the Gentiles, which knew not God, should seeke after him when he had moued their hearts with his holy Spirit, Rom. 10. 20.

^b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets, by whom he called them continually, & stretched out his hand to draw them.

^c He sheweth, that to delight in our owne fantasies, is the declining from God, and the beginning of all superstition and dolary.

^d Which were dedicate to idoles.

^e Meaning, their altars, which he thus nameth by contempt.

^f To consult with spirits, and to coniure devils, which was forbidden, Deut. 18. 11.

^g Which was contrary to Gods commandment, Leuit. 11. 7. deut. 14. 8.

^h Hee sheweth that hypocrisie is ierioyned with pride & contempt of others.

ⁱ Their punishment shall neuer haue end.

^k So that the remembrance thereof cannot be forgotten.

^l Shall be both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are found in them.

^m That is, it is profitable: meaning, that God will not destroy the faithful branches of his vineyard, when hee destroyeth the rotten stocks, that is, the hypocrites.

ⁿ Which was a plentiful place in Iudea to feede sheep, Achor was for cattell.

c Reade Chap.
21. 6.

with them.

24 *Pea*, before they call, I will answer, and whiles they speake, I will heare.

25 *The* wolfe and the lambe shall feede together, and the lyon shall eat straw like the bullocke: and to the serpent, dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine, saith the Lord.

CHAP. LXXI.

1 God dwelleth not in Temples made with hands, 3 Hee despiseth sacrifices done without mercy and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is everlasting.

Mat. 7. 48, 49.

a My maiestie is so great, that it filleth both heauen and earth, and therefore cannot be included in a Temple like an idol: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

b Seeing that both the Temple and the things therein with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal. 50. 10.

c To him that is humble and pure in heart, which receiveth my doctrine with reuerence and feare.

d Because the Iewes thought themselves holy by offering of their sacrifices,

and in the meane season had neither faith nor repentance, God sheweth that he doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogs and swine to their idoles, which things were expressly forbidden in the Lawe. e I will discover their wickednes and hypocrisie, wherewith they thinke to blind mine eyes, o all the world. f He encourageth the faithfull by promising to destroy their enemies which pretended to be as brethren, but were hypocrites, & hated them that feared God. g The enemies shall shortly heare a more terrible voyce even fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance. h Meaning, that the restauration of the Church should be so sudden and contrary to all mens opinion, as when a woman is deliuered before shee looke for it, and that without paine in trauell,

Thus saith the Lord, *The ^aheauen is my throne, and the earth is my footstool: where is that house that yee will build unto me? and where is that place of my rest?

2 For all these things hath mine hand made, and all these things have bene, saith the Lord: and to him will I looke, euen to him that is poore, and of ^c a contrite spirit, and trembleth at my words.

3 *Hee* that killeth a bullocke, as if hee slew a man: he that sacrificeth a heepe, as if he cut off a dogs neck: he that offereth an oblation, as if he offered swines blood: hee that remembereth incense, as if hee blessed an idole: yea, they haue chosen their owne wayes: and their soules delighted in their abominations.

4 Therefore will I ^echuse out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things, which I would not.

5 *Weare* the word of the Lord, all ye that tremble at the ^fword, Pour brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but hee shall appeare to your ioy, and they shall be ashamed.

6 *A* voice soundeth from the citie, euen a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully.

7 Before ^hshee was traualled, shee brought forth: and before her paine came, shee was deliuered of a man child.

8 *Who* hath heard such a thing? who

hath seene such a thing? Shall the earth bee brought forth in one ⁱday? or shall a nation be borne at once? for as soone as Zion was traualled, shee brought forth her children.

9 Shall I ^kcause to trauell, & not bring forth? shall I cause to bring forth and shall be barren, saith the Lord.

10 Reioyce yee with Jerusalem, and bee glad with her, all ye that loue her: reioyce for her, all ye that mourne for her.

11 That ye may sucke ^land bee satisfied with the breasts of her consolation: that yee may milke out, and bee delighted with the brightness of her glory.

12 For thus saith the Lord, Beholde, I will extend ^mpeace ouer her like a flood, and the glory of the ⁿGentiles like a flowing streame: then shall ye sucke, ye shall be borne vpon her sides, and bee ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall reioyce, and your ^pbones shall flourish like an herbe: and the hand of the Lord shall bee known among his seruants, and his indignation against his enemies.

15 And behold, the Lord will come with fire, and his chariots like a whirlewinde, that hee may ^qrecompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie ^rthemselves, and purifie themselves in the gardens behinde one tree in the middes eating ^sswines flesh, and such abomination, euen the mouse shall be consumed together, saith the Lord.

18 For I will visit their workes, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my ^tglory.

19 And I will set a ^usigne among them, and will send those that ^vescape of them, vnto the nations of ^wTarshish, ^xBul, and

^yLub, and to them that sit by the ^zbowe, to ^aEnbal, and ^bTauan, Isles as farre off, that haue not heard my fame, neither haue seene my glory, and ^cthey shall declare my glory among the Gentiles.

20 And they shall bring all your ^dbrethren for an offering vnto the Lord out of all

i This shall passe the capacite of man to see such a multitude, that shall come vp at once, meaning, vnder the preaching of the Gospel, wherof, they that came vp out of Babylon, were a figure, k Declaring hereby, that as by his power and providence woman traueileth, and is deliuered: so hath hee power to bring forth his Church at his time appointed.

l That ye may reioyce for all, the benefices that God bestoweth vpon his Church, m I will giue her felicitie and prosperitie in great abundance.

n Read Chap. 60. 1. 6.

o Ye shall be cherished as hee dearly beloved children,

p Ye shall have new strength and new beauty.

q This vengeance God began to execute at the destruction of Babylon, and

hath euer continued it against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof.

r Meaning, the hypocrites, s Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidden, euen to the mouse which nature abhorreth. t The Gentiles shall bee partakers of that glorie which before I shewed to the Iewes, u I will make these that I chuse, that they perish not with the rest of the infidels, wherby see all vnto the marking of the postes of his people whom hee preferred, Exodus. 12. 7 x I will scatter the rest of the Iewes which escape destruction, into diuers nations, y That is, Cilicia, z Meaning, Affrica, a To wit, Lydia, or Asia minor, b Signifying the Parthians, c Italy, d Grecia, e Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles, f That is, the Gentiles which by faith shall bee made the children of Abraham as you are,

g Whereby hee nations, vpon s hoxes and in charetes, and meaneth that no in hoxe letters, and vpon mules, and neceffary meanes swift beastes to Ierusalem in mine holy moun- shall want when taine, saith the Lord, as the children of Is- God shall call rael offer in a cleane vessel in the house of the the Gentiles to the knowledge of the Gospel. Lord. h To wit, of the 21 And I will take of them for Priests, and for Leuites, saith the Lord. Gentiles, as he 22 For as the new beaumes, and the new did Luke, Ti- earth which I will make, shall remaine be- mothie and Ti- fore me, saith the Lord, so shall your seed and fons shall be mee- tus first. and others after, to preach his word. i Hereby hee signifieth the kingdome of Christ, wherein his Church shall be renewed: a d whereas before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and sea- sons shall be mee- t.

your name continue.

23 And from moneth, to moneth, & from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth and looke vpon the carcasses of the men that haue transgressed against me: for their worme shall not eue, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

godly, so doeth he shew what horrible calamities shall come to the wicked that are out of the Church. I Meaning, a continuall torment of conscience, which shall euer gnaw them, and neuer suffer them to bee at rest, Marke 9. 44. m This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iudgement abhorred of all his creatures.

Jeremiah.

THE ARGUMENT.

THe Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Lawe, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelation of Prophecie, so that by the commandement of the Lord he began very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eigheteene yeeres vnder the said King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were carryed away into Babylon. So that this time amounteth to aboute forty yeeres, besides the time that hee prophesied after the captiuitie. In this booke he declareth with teares and lamentation, the destruction of Ierusalem, and the captiuitie of the people for their idolatry, couetousnesse, subtiltie, crueltie, excesses, rebellion and contempt of Gods word: and for the consolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubborn and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next, how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods aule. And thirdly though God shew his iust iudgement against the wicked, yet will hee euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to bee abolished, then will hee declare himselfe victorious in preferring his,

CHAP. I.

1 In what time Jeremiah prophesied. 6 His acknowledgement his imprisonment, and strengthening of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 Hee commaundeth him to preach his word without feare.

a That is, the sermons and prophecies. b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2. kings 22. 8.

c This was a citie about three miles distant from Ierusalem,

and belonged to the Priests the sonnes of Aaron, Iothua, 21. 18. d This is spoken to confirme his vocation and office: for as much as he did not presume of himselfe to preach and prophesie, but was called thereunto by God. e Meaning, the nephewe of Iosiah: for Iehoahaz was his father, who reigned but three moneths, & therefore is not mentioned, no more is Iachin that reigned no longer,

the sonne of Iosiah king of Iudah, euen vnto the carrying away of Ierusalem captiue in the fifth moneth.

4 Then the word of the Lord came vnto me, saying,

Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordered thee to bee a Prophet vnto the nations.

6 Then said I, Oh Lord God, behold, I cannot speake, for I am a childe.

7 But the Lord saide vnto me, Say not I am a childe: for thou shalt goe to all that I shall send thee, and what soeuer I command thee, shall thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand

as Isa. 49. 1. Galat. 1. 15. h For Jeremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. i Considering the great iudgements of God, which according to his threatnings should come vpon the world, hee was moued with a certaine compassion on the one side to pittie them that should thus perish, and on the other side by the infirmities of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6. 11, Exod. 3. 21 and 4. 1.

and

f Of the eleventh yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were carryed away into Babylon by Nebuchad-nezzar.

g The Scripture vseth this manner of speech to declare that God hath appointed his ministers to their offices before they were borne,

k Which declar-
eth, that God
maketh them
meet & assureth
them, whom hee
calleth to see
foorth his glory,
giuing them all
things necessary
for the same,
Exod. 4. 12.

ila. 6. 7.

l Heweth
what is the au-
thoritie of Gods
true ministers,
which by his
word haue power
to beat downe
whatsoeuer lif-
teth it selfe vp
against God: and
to plant, and as-
sure the humble,
and such as giue
themselues to the
obedience of
Gods word,

2. cor. 10. 4. heb.
4. 12. & these are
the keys which
Christ hath leide
to loofe & binde,
Matth. 18. 18.

m Heioryeth
the signe with
the word for a
more ample con-
firmation, signi-
fying by the rod
of the almond
tree, which first
buddeth, the ha-
stie comming of
the B. bylonians
against the Iewes.

n Signifying,
that the Calde-
ans and Assyri-
ans should be as a

pot to seeth the Iewes which boyled in their plea-
sures and lusts. o Syria and Assiria were Northward in respect of
Ierusalem, which were the Caldeans dominion. p I will giue
them charge and power to execute my vengeance against the ido-
laters, which haue forsaken me for their idoles. q Which declar-
eth, that Gods vengeance is prepared against them which dare not
execute their duetie faithfully, either for feare of man, or for any o-
ther cause, 1. Cor. 9. 16. r Signifying on the one part, that the
more that Satan & the world rage against Gods ministers, the more
present will he be to helpe them, Iosh 1. 15. heb. 12. 5. and on the
other part, that they are vtterly vnmeet to serue God & his Church
which are afraide, and doe not resist wickednesse, whatsoeuer dan-
ger depend thereon, 1. sa. 50. 7. ezek. 3. 8.

CHAP. II.

2 God reherceth his benefits done vnto the Iewes,
8 Against the Priests and false prophets. 12 The
Iewes are d. & froyd, because they forsake God.

Moreouer, the word of the Lord come
vnto me, saying,

and ^k touched my mouth, and the Lord said
vnto me, Behold, I haue put my words in
thy mouth.

10 Behold, this day haue I set thee ouer
the nations and ouer the kingdomes, to
plucke vp, and to roote out, and to destroy
and throw downe, to build and to plant.

11 After this the word of the Lord came
vnto me, saying, Jeremia, what seest thou?
And I sayde, I see a ^m rod of an almond
tree.

12 Then sayd the Lord vnto me, Thou
hast seene aright: for I will hasten my word
to performe it.

13 Againe the word of the Lord came vnto
me the second time, saying, What seest
thou? and I said, I see a seething ^a pot look-
ing out of the North.

14 Then said the Lord vnto mee, Out of
the North shall a plague be spread vpon all
the inhabitants of the land.

15 For loe, I will call all the fami-
lies of the kingdomes of the North, sayeth
the Lord, and they shall come, and euery
one shall set his throne in the entering of the
gates of Ierusalem, and on all the walles
thereof round about, and in all the cities of
Iudab.

16 And I will declare vnto them my
iudgements touching all the wicked-
nesse of them that haue forsaken mee, and
haue burnt incense vnto other gods, and
worshipped the woodkes of their owne
hands.

17 Thou therefore trusse vp thy loynes,
and arise, and speake vnto them all that I
command thee: be not afraide of their faces,
lest I destroy thee before them.

18 For I, behold, I this day haue made
thee a fenced city, and an ^o yron pillar, and
walles of brasse against the whole land, a-
gainst the kings of Iudab, and against the
princes thereof, against the Priests thereof,
and against the people of the land.

19 For they shall fight against thee: but
they shall not preuaile against thee: for I
am with thee to deliuer thee, sayeth the
Lord.

2 ^q For, and cry in in the eares of Ierusa-
lem, saying, Thus saith the Lord, I remem-
ber thee, with the ^k kindnesse of thy youth,
and the loue of thy marriage, when thou
wentest after mee in the wilderness ^b in a
land that was not sowne.

3 Israel was as a thing ^c hallowed vnto
the Lord, and his first fruits: all they ^d that
eate, shall offend: euill shall come vpon
them, saith the Lord.

4 Heare yee the word of the Lord, O
house of Iacob, and all the families of the
house of Israel.

5 Thus saith the Lord, What iniquitie
haue your fathers found in me, that they are
gone ^e farre from me, and haue walked after
vanitie, and are become ^f vaine?

6 For they said not, Where is the Lord
that brought vs up out of the land of Egypt?
that led vs thorow the wilderness, thorow a
desert and waste land, thorow a drie land,
and ^g by the shadow of death, by a land that
no man passed thorow, and where no man
dwelt?

7 And I brought you into a plentiful
countrie, to eate the fruit thereof, and the
commodities of the same: but when yee en-
tered, yee ^h defiled my land, and made mine
heritage an abomination.

8 The Priests said not, Where is the
Lord: and they that should minister the
Law knew mee not: the ⁱ pastours also of-
fended against mee, and the Prophets pre-
sophied in ^m Baal, and went after things that
did not profit.

9 Wherefore I will yet ⁿ plead with you
sayeth the Lord, and I will plead with your
childrens children.

10 For go yee to the yles of ^o Chittim,
and behold, and send vnto ^p Kedar and take
diligent heed, and see whether there bee such
things.

11 Hath any nation changed their gods,
which yet are no gods? but my people haue
changed their ^q glory, for that which doeth
not ^r profit.

12 O ye sheauens, be astonished at this: be
afraide, and vtterly confounded saith the
Lord.

13 For my people haue committed two
culis: they haue forsaken me ^s the fountaine

^k As the Scribes which should haue expounded the Law to the
people. l Meaning the princes and ministers: signifying, that all
estates were corrupt. m That is, spake vaine things, & brought the
people from the true worship of God to serue idoles: for by Baal,
which was the chiefe idole of the Moabites, are meant all idoles.

n Signifying that hee would not as hee might, straightway con-
demne them, but sheweth them by euident examples their great
ingratitude, that they might be ashamed and repent. o Meaning,
the Grecians and Italians. p Vnto Arabia q That is, God
which is their glory, and who maketh them glorious aboue all o-
ther people: reprooung the Iewes, that they were lesse diligent to
serue the true God, then were the idolaters to honour their vani-
ties. r Meaning, the idoles, which were their destruction, Psal.
106. 36. s Heweth that the sensible creatures abhorre this
vile ingratitude & as it were, tremble for feare of Gods great iudge-
ments against the same. t Signifying, that when men forsake
Gods word which is the fountaine of life, they reiect God himselfe,
and so fall to their owne deuotions and vaine confidence, and pro-
cure to themselves destruction, Ionah 2. 8. zech. 10. 2.

u Have I ordered them like servants, and not like dearly beloved children? Exod. 4. 22, therefore it is their fault: onely, if the enemy spoyle them.

x The Babylonians, Caldeans, and Assyrians, y Not one shall be left to dwell there.

z That is, the Egyptians: for there were two great cities in Egypt.

a Have grievously vexed thee at sundry times.

b Shewing that God would have still led them aright, if they would have followed him.

c To seeke helpe of man, as though God were not able enough to defend thee, which is to

drinke of the puddles, and to leaue the fountaine, reade Isa. 31. 1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sin waken them, as verif. 26. Isa. 3. 9.

f When I deliuered thee out of Egypt, Exod. 19. 8. Deu. 5. 17 Iosh. 24. 16. Ezra. 10. 12. Neh. 8. 6.

g Though thou vse all the purifications & ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith and repentance.

h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice.

i He compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hills are full of their idolatry.

k Hee compareth the idolaters to a wilde asse: for the can neuer be tamed, nor yet warrid: for as she runneth, she can take her winde at euery occasion.

l That is, when she is with foale, and therefore the hunters wait their time: so though thou canst not bee turned backe now from thine idolatry, yet when thine iniquitie shall be at the full, God will meet with thee.

m Hereby hee warneth them that they should not goe into strange countreys to seeke helpe: for they should but spend their labour and hurt themselves, which is here meant by the barefoote and thirst, Isa. 57. 10.

of living waters, to dig them pits, euen broken pits, that can hold no water.

14 Is Israel a ^aseruant, or is he borne in the house? why then is he spoiled?

15 The ^x Lyons roared vpon him and pelted, and they haue made his land waste: his cities are burnt without ^y an inhabitant.

16 Also the children of ^z Joseph and Ephraim haue broken thine head.

17 Hast not thou provoked this vnto thy selfe, because thou hast forsaken the Lord thy God, when hee ^b ledde thee by the way?

18 And what hast thou now to doe in the way of ^c Egypt: to drinke the water of Pilus? or what makest thou in the way of Asshur: to drinke the water of the ^d River?

19 Thine owne wickednesse shall ^e correct thee, and thy turnings backe shall reprooue thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hosts.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, I will no more transgresse, but like an harlot thou runnest about vpon all hie hills, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose ^f plants were all naturall: how then art thou turned vnto mee into the plants of a strange vine?

22 Though thou wash thee with ^g sifter, and take thee much sope, yet thine iniquity is marked before mee, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I ^h followed Baalim: behold thy wayes in the balley, & know what thou hast done: thou art like a swift ⁱ promedarte, that runnest by his wayes:

24 And as a wilde ^k asse, vnto the wilderness, that smuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not weary themselves: but will find her in her ^l moorh.

25 Keepe thou thy feet from ^m barenesse, and thy throat from thirst: but thou saydest

desperately, No, for I haue loued strangers, and them will I follow.

26 As the ⁿ chiefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets.

27 Saying to a tree, Thou art my ^o father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? Let them arise if they can helpe thee in the time of thy trouble: for according ^p to the number of thy cities, are thy gods, ^q O Judah.

29 Therefore will ^r ye pleade with mee: yee all haue rebelled against mee, saith the Lord.

30 I haue smitten your children in baine, they receiued no correction: your ^s owne sword hath deuoured your Prophets like a destroying Lyon.

31 O generation, take heede to the word of the Lord: haue I beene as a ^t wilderness vnto Israel? or a land of darkenesse? Wherefore sayeth my people then, Wee are lords, wee will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why dost thou prepare thy way, to ^u seeke amitie: euen therefore will I teach thee that thy wayes are wickednesse.

34 Also in thy ^v wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am grieved, surely his wrath shall turne from mee: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes: for thou shalt bee confounded of Egypt ^w as thou art confounded of Asshur.

37 For thou shalt goe forth from thence, and thine hands vpon ^x thine head, because the Lord hath relected thy confidence, and thou shalt not prosper thereby.

n As a thiefe will not acknowledge his fault, till he be taken with the deed, and ready to be punished: so they will not confesse their idolatrie till the plagues due to the same light vpon them.

o Meaning, that idolaters spoile God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blockes and stones could haue holpen thee because they were many in number, and present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plague, Chap. 11. 13.

q As though I did you iniurie in punishing you, seeing that your faults are so euident.

r That is, you haue killed your Prophets that exhorted you to repentance, s Zechariah, Isaiah, &c.

t But will trust in our owne power and policy.

u With strangers.

x The Prophets & the faithfull are slaine in euery corner of your country.

y For the Assyrians had taken away the remmetribes out of Israel, and destroyed Iudah, euen vnto Ierusalem, and the Egyptians slew Ioshah, and vexed the Iewes in sundry sorts.

z In signe of lamentation, as 2 Sam. 13. 19.

f Haue I not given them abundance of all things? t But will trust in our owne power and policy. u With strangers. x The Prophets & the faithfull are slaine in euery corner of your country. y For the Assyrians had taken away the remmetribes out of Israel, and destroyed Iudah, euen vnto Ierusalem, and the Egyptians slew Ioshah, and vexed the Iewes in sundry sorts. z In signe of lamentation, as 2 Sam. 13. 19.

CHAP. III.

God calleth his people to repentance. 14 He promisseth the restitution of his Church. 20 Hee reprooueth Iudah and Israel, comparing them to a woman disobedient to her husband.

Thou ^a say, If a man put away his wife, and she goe from him, and become another mans, shall hee returne a-
gaine

b If he take such one to wife a-gaine.
c That is, with idoles, and with them whom thou hast put thy confidence in.
d And wilt not cast thee off, but receive thee according to my mercy.
e Which dwelleth in tents, and waiteth for them that passe by, to spoyle them.
f As God threatened by his Law, Deut. 28. 24.
g Thou wouldest neuer be ashamed of thine acts and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will cry vnto God, & vnto ward prayer, as the godly doe, but because they turne not from their euill, they are not heard, Isa. 58. 3, 4.
i Meaning, the tentribes.
k And gaue her vnto the hands of the Assyrians.
l The Hebrew word may either signifie lightnes and wantonnes, or noise & bruit.
m Iudah sained for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truly touched or wholly reformed, as appeared when occasion was offered by any wicked prince.
n Israel hath not declared herselfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.
o Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom he promiseth mercie, if they will repent.
p There was no way, which thou diddest not haue to seeke after the idoles, and to trot a pilgrimage.

gaine vnto her? shall not this land be polluted? but thou hast played the harlot with many ^c lores: yet ^e turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the hie places, and beholde, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the ^a Arabian in the wilderness: and thou hast polluted the land with thy whores domes, and with thy malice.

3 Therefore the showres haue bene restrained, and the ^e latter raine came not, and thou hadst as whores forehead: thou wouldest not be ashamed.

4 Didst thou not stil cry vnto me, Thou art my Father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reuerse it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto mee, in the dayes of Iosiah the King, Hast thou seene what this rebellⁱ Israel hath done? for shee hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayed, when shee had done all this, Turne thou vnto mee: but shee returned not, as her rebellious sister Iudah saue.

8 When I saue, how that by all occasions rebellious Israel had played the harlot, I east ^a her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also, and played the harlot.

9 So that for the lightnes of her whores dome shee hath euen defiled the land: for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto me with ^m her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto mee, The rebellious Israel hath ⁱ iustified her selfe more then the rebellious Iudah.

12 Soe and cry these words toward ^o the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am merciful, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and hast ^p scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voyce, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord: for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

15 And I will giue you pastors according to mine heart, which shall feede you with knowledge and understanding.

16 Moreover, when ye be increased, and multiplied in the land, in those dayes, sayth the Lord, they shall say no more, The ^q Arke of the couenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shall call Jerusalem, The throne of the Lord, and all the nations shall be gathered vnto it, euen to the name of the Lord in Jerusalem: and thenceforth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the landes of the North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I sayde, How did I take thee for children, and giue thee a pleasant lande, euen the glorious heritage of the armies of the heathen, and sayde, Thou shalt call mee, saying, My father, and shalt not turne from mee?

20 But as a woman rebelled against her husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerterd their way, and forgotten the Lord their God.

22 O yee disobedient children, returne and I will heale your rebellions. Beholde, we come vnto thee, for thou art the Lord our God.

23 Truly, the hope of the hills is but vaine, nor the multitude of the mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame couereth vs: for wee haue sinned against the Lord our God, wee and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

not themselves, or say that they would follow their fathers, but condemne their wicked doings, and desire forgiveness of the same, as Ezra 9. 7. Psal. 106. 6. Isa. 64. 6.

CHAP. IIII.

1 True repentance. 4 Hee exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophesied for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, ^a returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remooue.

2 And thou shalt ^b sweare, The Lord lieth, in truth, in iudgement, and in righte-

serue him by halves, as Hose. 7. 16. b Thou shalt deest the name of idoles, Psal. 16. 4. and shalt with reuerence sweare by the liuing God, when thine oath may aduance Gods glory, and profit others: and here by swearing, he meaneth the true religion of God,

q This is to be vnderstood of the coming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.

r Meaning, the Church, where the Lord will be present to the worlds end, Mat. 28. 20.

s Where they are now in captiuitie.

t The Hebrew word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hose.

3. 1.

u Signifying, that God whom they had forsaken, would bring their enemies vpon them, who should leade the captiue, and make them to cry and lament.

x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.

y For their idolatry, Gods vengeance hath light vpon them and theirs.

z They iustifie

c He willett
them to plucke
vp the impietie
and wicked affe-
ction & worldly
refpects out of
their heart, that
the true ſeede of
Gods word may
be ſown therein,
Hoſ. 10. 12. and
this is the true
circumciſion of
the heart. Deut.
10. 16. Rom. 2.
29. Col. 2. 11.
d He warneth
them of the great
dangers that ſhal
come vpon them
by the Caldeans,
except they re-
pent and turne
to the Lord.
e He ſpeaketh
this to admoniſh
them of the great
danger, when e-
uery man ſhall
prepare to ſaue
himſelfe, but it
ſhall be too late,
2. King. 25. 4.
f Meaning, Ne-
buchad-nezzar
king of Babylon,
2. King. 24. 1.
g That is, the
faſe prophets
which ſhall pro-
phesied peace
and ſecuritie,
h By the faſe
prophets, which
promiſed peace
and tranquillity:
and thou, thou
haſt puniſhed
their rebellious
ſtubbornneſſe, by
cauſing them to
hearken vnto lies
which would
not beleue thy
truth, .1. King.
22. 23. Ezek. 14.
9. 2. theſſ. 2. 11.
i The North
winde, whereby
he meaneth Nebuchad-nezzar.
k But to cary away both corne
and chaſſe, l Meaning, that Nebuchad-nezzar ſhould come as
ſuddenly as a cloud that is caried with the wind, m This is ſpoken
in the perſon of all the people, who in their affliction ſhould crie
thus, n Which was a city in the vtmoſt border of Iruſal Northward
toward Babylon, o Which was in the midway betwixt Dan and
Jeruſalem, p Which keepe the fruſts ſo ſtraitly, that nothing can
come in nor out, ſo ſhould the Babylonians conqueſſe Iudah.

trouneſſe, and the nations ſhall be bleſſed in
him, and ſhall glory in him.

3 For thus ſaith the Lord to the men of
Iudah, and to Ieruſalem,

4 Breake vp your fallow ground, and
low not among the thornes: be circumciſed
to the Lord, and take away the foreskinnes
of your hearts, yee men of Iudah, and inha-
bitants of Ieruſalem, leſt my wrath come
foorth like fire, and burne, that none can
quench it, becauſe of the wickedneſſe of your
inventions.

5 Declare in Iudah, and ſhew forth in
Ieruſalem, and ſay, Blow the trumpet in
the land: crie, and gather together and ſay,
Aſſemble your ſelues, and let vs goe into
ſtrong cities.

6 Set vp the ſtandard in Zion: prepare
to flee, and ſay not: for I will bring a
plague from the North, and a great deſtruc-
tion.

7 The lion is come vp from his denne,
and the deſtroyer of the Gentiles is depar-
ted, and gone forth of his place to lay the
land waſte, and thy cities ſhall be deſtroyed
without an inhabitant.

8 Wherefore gird you with ſackcloth:
lament and howle: for the ſierce wrath of
the Lord is not turned backe from vs.

9 And in that day, ſaith the Lord, the
heart of the king ſhall periſh, and the heart
of the Princes, and the Priests ſhall be aſto-
niſhed, and the Prophets ſhall wonder.

10 Then ſayd I, Ah Lord God, ſurely
thou haſt deceiued this people, and Ieruſa-
lem, ſaying, Vee ſhall haue peace, and the
ſword ſhall not come vnto the heart.

11 At that time ſhall it be ſaid to this peo-
ple, and to Ieruſalem, A drie wind in the
high places of the wildeſſe commeth to-
ward the daughter of my people, but neither
to ſaue, nor to cleanſe.

12 A mighty winde ſhall come vnto mee
from thoſe places, and now will I alſo giue
ſentence vpon them.

13 Behold, hee ſhall come vp as the
cloudes, and his chariots ſhall be as a tem-
peſt: his hoſtes are lighter then eagles, who
vnto vs, for we are deſtroyed.

14 O Ieruſalem, waſh thine heart from
wickedneſſe, that thou mayeſt be ſaued: how
long ſhall thy wicked thoughts remaine
within thee?

15 For a voyce declarerth from Dan,
and publiſherth affliction from mount Ephraim.

16 Make ye mention of the heathen, and
publiſh in Ieruſalem, Behold, the ſcoutes
come from a farre country, and cry out a-
gainſt the cities of Iudah.

17 They haue compaſſed her about as
the watchman of the field, becauſe it hath

prouoked me to wrath, ſaith the Lord.

18 Thy wayes and thine inventions haue
procured thee theſe things, ſuch is thy wic-
kedneſſe: therefore it ſhall be bitter, therefore
it ſhall pearce vnto thine heart.

19 My belly, my belly, I am pained,
euen at the very heart: my heart is troubled
within mee: I cannot bee ſtill: for my ſoule
hath heard the ſound of the trumpet, and the
alarme of the battell.

20 Deſtruction vpon deſtruction is cry-
ed, for the whole land is waſted: ſuddenly
are my tents deſtroyed, and my curtaines
in a moment.

21 How long ſhall I ſee the ſtandard, and
heare the ſound of the trumpet?

22 For my people is fooliſh: they haue
not knowne me: they are fooliſh children,
and haue none vnderſtanding: they are
wiſe to doe euill, but to doe well they haue no
knowledge.

23 I haue looked vpon the earth, and loe,
it was without forme and void: and to the
heauens, and they had no light.

24 I beheld the mountaines, and loe, they
trembled, and all the hills ſhook.

25 I beheld, and loe, there was no man,
and all the birds of the heauen were depar-
ted.

26 I beheld, and loe, the fruitfull place
was a wildeſſe, and all the cities thereof
were broken downe at the preſence of the
Lord, and by his ſierce wrath.

27 For thus hath the Lord ſaid, The
whole land ſhall be deſolate: yet will I not
make a full end.

28 Therefore ſhall the earth mourne, and
the heauens aboue ſhall be darkened, becauſe
I haue pronounced it: I haue thought it,
and will not repent, neither will I turne
backe from it.

29 The whole cite ſhall flee, for the noiſe
of the hoſemen and bowmen: they ſhall goe
into thickets, and climb vp vpon the rocks:
euery cite ſhall be forſaken, and not a man
dwelt therein.

30 And when thou ſhalt be deſtroyed,
what wilt thou doe? Though thou clotheſt
thy ſelfe with ſcarlet, though thou deckeſt
thee with ornament of gold, though thou
painteſt thy face with colours: yet ſhalt thou
trimme thy ſelfe in vaine: for thy ſoules will
abhorre thee, and ſeek thee life.

31 For I haue heard a noyſe as of a wo-
man tranſſing, or as one labouring of her
firſt child, euen the voyces of the daughter
of Zion that ſigheth and crotcheth out her
hands: woe is me now: for my ſoule ſain-
teth becauſe of the murderers.

rich gifts ſhall deliuer thee. y As the Prophet ſaith, e moued to
pittie the deſtruction of their people, ſo they declared it to the peo-
ple to moue them to repentance, Iſa. 22. 4. chap 9. 1.

C H A P. V.

1 In Iudah no righteous man found, neither an-
mong the people nor the rulers, 15 Wherefore Iu-
dah is deſtroyed of the Caldeans.

R Anne to and fro by the ſtreets of Je-
ruſalem, and behold now, and know
and enquire in the open places thereof, if
yee

q He ſheweth
that the true mi-
niſters are truly
touched with the
calamities of the
Church, ſo that
all the parts of
their body feele
the griefe of
their heart, albe-
it with zeale to
Gods glory they
pronounce his
iudgements a-
gainſt y people.
r Meaning, the
cities which were
as eaſily caſt
downe as a tent.
f Their wiſedom
and policie tend
to their owne de-
ſtruction, and
pulleth them
from God.

t. By theſe maner
of ſpeeches hee
ſheweth the hor-
rible deſtruction
that ſhould come
vpon the land, &
alſo condemneſh
the obſtinacie of
the people, who
repent not at the
feare of theſe ter-
rible tidings, ſee-
ing that the in-
ſenſible creatures
are moued ther-
with, as if the or-
der of nature
ſhould be chan-
ged, Iſa. 1. 3. 10.
and 29. 23. Ezek.
32. 7. Iſa. 2. 31.
and 3. 15.

u But for his
mercies ſake he
will reſerue him-
ſelfe a reſidue to
be his Church,
and to praiſe him
in earth, Iſa. 2. 9.
x Neither thy
ceremonies nor

a That is, the citie.
b Though they pre-nd religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is conteined the true religion.
c Doelt not thou loue vprightnes and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9. 13.
e He speaketh this to the reproch of them which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.
g He sheweth, that to sweare by any thing then by God, is to forsake him, Ezek. 12. 11.
h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap. 4. 47.
k Because they gaue no credit to the words of his Prophets, as Isa. 28. 15.
l Their words shall be of none effect but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs. shall come vpon them.
n Meaning, Jeremiah.
o To wit, the Babylonians and Caldeans.
p Who shall kill many with their arrows,

ye can find a man, or if there be any that ex-
ecuteth iudgement, and seeketh the truth,
and I will spare it.
2 For though they say, The Lord liueth,
yet doe they sweare falsely.
3 O Lord, are not thine eyes vpon the
earth? thou hast stricken them, but they
haue not sorrowed: thou hast consumed them,
but they haue refused to receiue correction:
they haue made their faces harder then a
stone, and haue refused to returne.
4 Therefore I sayd, Surely they are
poore, they are foolish, for they know not the
way of the Lord, nor the iudgement of their
God.
5 I will get me vnto the great men, and
will speake vnto them: for they haue knowen
the way of the Lord, and the iudgement of
their God, but these haue altogether broken
the yoke, and burst the bonds.
6 Therefore a Lion out of the forest
shall slay them, and a Wolfe of the wilderness
shall destroy them: a Leopard shall watch
ouer their cities: every one that goeth out
thence shall be in pieces, because their
trespasses are many, and their rebellions are
increased.
7 How should I spare thee for this? thy
children haue forsaken mee, and s'worne by
them that are no gods: though I fed them
to the full, yet they committed adultery, and
assembled themselves by companies in the
haunts of houses.
8 They rose vp in the morning like fed
horses: for euery man neyed after his neigh-
bours wife.
9 Shall I not visit for these things, saith
the Lord? Shall not my soule be auenged on
such a nation as this?
10 Climb vp vpon their wals, and de-
stroy them, but make not a full end, take a-
way their battlements, for they are not the
Lords.
11 For the house of Israel, and the house
of Iudah hath grievously trespassed against
me, saith the Lord.
12 They haue denied the Lord, and
said, It is not he, neither shall the plague
come vpon vs, neither shall we see sword nor
famine.
13 And the Prophets shall be as winde,
and the word is not in them: thus shall it
come vnto them.
14 Therefore thus saith the Lord God of
hosts, Because ye speake such words, behold,
I will put my words into thy mouth, like a
fire, and this people shall bee as wood, and it
shall deuoure them.
15 Lo, I will bring a nation vpon you
from farre, O house of Israel, saith the
Lord, which is a mighty nation, and an an-
cient nation, a nation whose language thou
knowest not, neither understandest what
they say.
16 Whose quiner is as an open sepul-
chre: they are all very strong.
17 And they shall eate thine harvest and
thy bread: they shall deuoure thy sonnes and
thy daughters: they shall eate vp thy sheepe
and thy bullockes: they shall eate thy vines
and thy fig trees: they shall destroy with the

sword thy fenced cities, wherein thou didst
trust.

18 Nevertheless at those dayes, saith the
Lord, I will not make a full end of you.

19 And when ye shall say, Wherefore doth
the Lord our God doe these things vnto vs?
then shalt thou answer them, Like as ye
haue forsaken me, and serued strange gods in
your land, so shall ye serue strangers in a land
that is not yours.

20 Declare this in the house of Iacob,
and publish it in Iudah, saying,

21 Heare now this, O foolish people, and
without vnderstanding, which haue eyes
and see not, which haue eares and heare not.

22 Feare ye not me, saith the Lord: or wil
pe not be afraid at my presence, which haue
placed the land for the bounds of the sea by
the perpetuall decree, that it cannot passe it,
and though the waues thereof rage, yet can
they not p'uenale, though they roare, yet can
they not passe ouer it.

23 But this people hath an vnfaithfull
and rebellious heart: they are departed and
gone.

24 For they say not in their heart, Let vs
now feare the Lord our God, that giueth
raine both early and late in due season: he re-
sisteth vnto vs the appointed weekes of the
haruest.

25 For your iniquities haue turned away
these things, and your sinnes haue hindered
good things from you.

26 For among my people are found wic-
ked persons, that say waite as hee that set-
teth snares: they haue made a pit to catch
men.

27 As a cage is full of birds, so are their
houses full of deceit: therefore they are become
great, and ware rich.

28 They are waxen fat and shining: they
doe ouerpasse the deeds of the wicked: they
execute no iudgement, no not the iudge-
ment of the fatherlesse, yet they prosper,
though they execute no iudgement for the
poore.

29 Shall I not visit for these things, saith
the Lord? or shall not my soule bee auenged
on such a nation as this?

30 An horrible and filthy thing is com-
mitted in the land.

31 The prophets prophesie lies, and the
priests rectifie gifts in their hands, and my
people delight therein. What will ye then
doe in the end thereof?

CHAP. VI.

1 The coming of the Assyrians and Caldeans.
2 He reborteth the Lewes to repentance,

O Ye children of Benjamin, prepare to a
flee out of the middes of Ierusalem, them chiefly be-
cause they shoul
stande vpon Beth-haccerim: for a plague
appeareth out of the North, and great de-
struction.

their tribe, which were now caried away prisoners. b Which
was a citie in Iudah sixe miles from Beth-lehem, 2. Chron. 1. 1.
c Reade Nehem. 3. 14.

2. I haue.

q Here the Lord
declareth his vn-
speakeable fauour
toward his
Church, as Chap.
4. 37.
r Meaning the
Prophet Iere-
miah.
s Ebr. without
heari.
t Isa. 9. 9. mat. 13.
u 4. 48. 23. 17.
rom. 11. 8.
v Job 29. 10.

1 If there be any
stay, that we re-
celue not Gods
blessings in a-
bundance, we
must consider
that it is for our
own iniquities.
Isa. 59. 1, 2.

Isa. 1. 13.
zech. 7. 9.
c They feele not
the plague of
God for it.

u Meaning, that
there could be
nothing but dis-
order, where the
ministers were
wicked persons,
and corrupt.
|| Or, heate ale.

d I haue increa-
sed her gently,
and giuen her a
bundance of all
things.

e She shall be lo-
destroyed, that
the sheepe may
be fed in her.

f He speaketh
this in the person
of the Babyloni-
ans, which com-
plaine that the
time faileth them
before they haue
brought their
enterprises to
passe.

g He sheweth
the cause why it
should be de-
stroyed, and how
it commeth of
themselues.

h He warneth
them to amend
by his correcti-
ons, and to turne
to him by repe-
ntance.

i He exhorteth
the Babyloni-
ans to be diligen-
t to search out all
and to leaue none.

k They delight
to heare vaine
things, and to
shut vp their
eares to true do-
ctrine.

l As the Lord
had giuen him
his word to be
as a fire of his
indignation to
burne the wic-
ked, Chap. 5. 14.

so he kindleth it
now when hee
seeth that all re-
medies are past.

m None shall be
pared.

n When the peo-
ple began to
fear Gods iudg-
ments, the false
prophets com-
forted them by
flattering, shew-
ing that God
would send peace
and not warre.

o Wherein the Patriarchs and Prophets walked, directed by
the word of God: signifying that there is no true way, but that
which God preferibeth. p Prophets which should warne you of
the dangers which were at hand.

2 I haue compared the daughter of Zion
to a beautiful and dainty woman.

3 The pastors with their flocks, shall
come vnto her: they shall pitch their tents
round about by her, and euery one shall feede
in his place.

4 Prepare warre against her: arise and
let vs goe vp toward the South: woe vnto
vs: for the day declineth, and the shadowes
of the evening are stretched out.

5 Arise, and let vs goe vp by night, and
destroy her palaces.

6 For thus hath the Lord of hosts said,
Hew downe wood, and cast a mount against
Jerusalem: this cite must be vnticed: all op-
pression is in the midst of it.

7 As the fountaine casteth out her wa-
ters, so she casteth out her malice, & crueltie
and ipople is continually heard in her before
me with sorrow and strokes.

8 Be thou instructed, O Jerusalem, lest
my soule depart from thee, lest I make thee
desolate as a land that none inhabiteth.

9 Thus saith the Lord of hosts, They
shall gather as a vine the residue of Israel:
turne backe thine hand as the grape gather-
er into the baskets.

10 Vnto whom shall I speake, and ad-
monish, that they may heare? Behold, their
eares are vncircumcised, and they cannot
hearken, behold, the word of the Lord is vn-
to them as a reproch: they haue no delight
in it.

11 Therefore I am full of the wrath of the
Lord: I am weary with holding it: I will
pouere it out vpon the children in the street,
and likewise vpon the assembly of the young
men: for the husband shall euen bee taken
with the wife, and the aged with him that is
full of dayes.

12 And their houses with their lands, and
wines also shall bee turned vnto stran-
gers: for I will stretch out mine hand vpon
the inhabitants of the land, saith the
Lord.

13 For from the least of them euen vnto
the greatest of them, euery one is giuen vnto
couetousnes, and from the prophet euen vn-
to the priest, they all deale falsely.

14 They haue healed all the hurt of the
daughter of my people with sweete words,
saying, Peace, peace, when there is no
peace.

15 Were they ashamed when they had
committed abomination? nay, they were
not ashamed, no, neither could they haue any
shame: therefore they shall fall among the
flaine: when I all visit them they shall be
cast downe saith the Lord.

16 Thus saith the Lord, Stand in the
wayes, and behold, and aske for the old way
which is the good way, and walke therein,
and ye shall find rest for your soules: but they
said, We will not walke therein.

17 Alas I see watchmen ouer you, which
said, Take heed to the sound of the trumpet:

but they sayd, We will not take heed.

18 Heare therefore, ye Gentiles, and
thou congregation know, what is among
them.

19 Heare, O earth, behold, I will cause
a plague to come vpon this people, euen the
fruit of their owne imaginations: because
they haue not taken heed vnto my words, nor
to my Law, but cast it off.

20 To what purpose bringest thou mee
incense from Sheba, and sweete calamus
from a farre country? your burnt offerings
are not pleasant, nor your sacrifices sweete
vnto me.

21 Therefore thus saith the Lord, Be-
hold, I will lay stumbling blocks before this
people, and the fathers and the sonnes toge-
ther shall fall vpon them: the neighbour and
his friend shall perish.

22 Thus saith the Lord, Behold, a peo-
ple commeth from the North country, and
a great nation shall arise from the sides of
the earth.

23 With bowe and shield shall they bee
waponed: they are cruell, and will haue no
compassion: their voice roareth like the sea,
and they ride vpon horses well appointed,
like men of warre against thee, O daughter
Zion.

24 Alas haue heard their fame, and our
hands are feeble: sorow is come vpon vs
as the sorow of a woman in trauell.

25 Goe not forth into the field, nor walke
by the way: for the sword of the enemy, and
feare is on euery side.

26 O daughter of my people, gird thee
with sackcloth, and wallow thy selfe in the
ashes: make lamentation and bitter moun-
ning as for thine only sonne: for the destroy-
er shall suddenly come vpon vs.

27 I haue set thee for a defence and for-
tresse among my people, that thou mayest
know and trie their wayes.

28 They are all rebellious traitors, wal-
king craftily: they are haille, and yron: they
all are destroyers.

29 The bellows are burnt: the lead is
consumed in the fire: the founder melteth in
vaine: for the wicked are not taken away.

30 They shall call them reprobate siluer,
because the Lord hath reiected them.

q God taketh
all the world to
witness, and the
inseparable crea-
tures, of the in-
gratitude of the
Iewes,

r Reade Isa. 7.
1. and Amos
5. 2.

s From Babylon
by Dan, which
was North from
Jerusalem,

t For feare of the
enemy: he spea-
keth this in the
person of the
Iewes,

u Meaning Je-
remiah, whom
God had appoin-
ted to trie out
the godly from
the wicked, as a
founder doeth
the pure metall
from the dross.
x All the paine
and labour that
hath been taken
with them, is
lost.

CHAP. VII.

2 Jeremiah is commanded to shew vnto the peo-
ple the word of God, which trusteth in the outward
service of the temple. 13 The evils that shall come
to the Iewes for the despising of their Prophets. 21
sacrifices doeth not the Lord chiefly require of the
Iewes, but that they should obey his word.

The words that came to Jeremiah from
the Lord, saying,

2 Stand in the gate of the Lords house
and crye this word there, and say, Heare the
word of the Lord, all ye of Iudah, that enter
in at these gates to worship the Lord,

3 Thus saith the Lord of hosts the God
of Israel, Amend your wayes and your
workes, and I will let you dwell in this
place.

Chap. 26. 13.

a Beloeue not the talke of prophets, which say that for the Temple sake and the sacrifices there, the Lord wil preserue you, and so nourish you in your sinne, and vaine confidence.

b God sheweth on what condition he made his promise to this Temple: that they should be as holy people vnto him, as he would be a faithful God to them. c As theues hid in holes and donnes, thinke themselves safe: so when you are in my Temple, you thinke so be covered with the holines thereof, & that I cannot see your wickednesse, Matth. 23. 13.

d Because they depended so much on the Temple which was for his promise, that hee would be present, and defend them where the Arke was: he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Priests slaine, and the people miserably discomfired, 1. Sam. 4. 11. chap. 26. 6.

e That is, I neuer ceased to warne you, as Isa. 65. 2. Prou. 1. 23. f He sheweth what is the onely remedy to redresse our faults: to suffer God to leade vs into the way, and to obey his calling, Isa. 66. 4. g I will lend you into captiuitie as I haue done Ephraim, that is, the ten tribes. h To assure them that God had determined with himselfe to punish their wickednesse, he shewe h that the prayer of the godly can nothing auaille them, while they remaine in their obstinacy against God, and will not vse the meanes that he vseth to call them to repentance, Chap. 11. 14. and 14. 11. i That is, they sacrifice to the sun, Moone, and starres, which they called the Queene of heauen, Chap. 44. 17. 2. king. 23. 5.

4 Trust not in lying words, saying, The Temple of the Lord, the Temple of Lord: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your workes: if you execute iudgement betwene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murder, and commit adulterie, and sweare falsely, and burne incense vnto Baal, and walk after other gods whom ye know not,

10 And come and stand before me in this house, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations:

11 Is this house become a denne of theues, whereupon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But got yee now vnto my place which was in Shilo, where I set my Name at the beginning, and beholue what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lord (and I rose vp early and spake vnto you: but when I spake, ye would not heare me, neither when I called, would ye answere)

14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I haue cast out all your brethren, euen the whole seed of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp cry or prayer for them, neither intreate mee: for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streets of Ierusalem?

18 The children gather wood, and the fathers kinde the fire, and the women knead the dough to make cakes to the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke mee to anger, saith

the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, & it shall burne and not be quenched.

21 Thus saith the Lord of hosts the God of Israel, But your burnt offerings vnto your sacrifices, and eate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor encline their eare, but went after the counsels and the stubburnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophets, rising vp early euerie day, and sending them.

26 Per would they not heare me, nor encline their eare, but hardened their neck, and did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyces of the Lord their God, nor receiveth discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the high places: for the Lord hath relected and forsaken the generation of his wrath.

30 For the children of Iudah haue done euill in my sight, saith the Lord: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue bulle the high place of Topheth, which is in the valley of Ben-hinnom to burne their sonnes, and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come saith the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth, and there be no place.

33 And the carkeises of this people shall be meate for the fowles of the heauen, and for the beasts of the earth, and none shall fray them away.

34 Then I will cause to cease from the cities of Iudah and from the streets of Ierusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the bride

k Showing that it was not his chiefe purpose and intent that they should offer sacrifices, but that they should regard, wherefore they were ordained: to wit, to beioyned to the word, as scales & confirmations of remission of sins in Christ: for without f word they were vaine and vnprofitable, l Which was about foueteene hundred yeeres, m Reade vers. 13 n Whereby hee sheweth that the Pastours ought not to leane their flocks in their obstinacie: for the Lord will vse the meanes of his seruants to make the wicked more faultie, and to proue his. o In signe of mourning, as Job 1. 20. Micah 1. 16. p Against whom he had iust occasion to powre out his wrath. q Of Topheth reade 2. King. 23. 10. r But commanded the contrary, as Leuit. 18. 21. and 20. 3. Deut. 18. 10. Ezek. 26. 13. s Some

groom and the voice of the bride: for the land shall be desolate.

CHAP. VIII.

1 The destruction of the Jews. 4 The Lord moveth the people to amendment. 10 He reprehendeth the lying doctrine, and the coucroutnesse of the Prophets and Priests.

AT that time sayth the Lord, they shall bring out the bones of the kings of Judah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their graves.

2 And they shall spread them before the Sunne and the Moone, and all the hoste of heauen, whom they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue taught, and whom they haue worshipped: they shall not be gathered nor be buried, but shall be as dung upon the earth.

3 And death shall be desired rather than life, of all the residue that remaineth of this wicked family, which remaine in all the places where I haue scattered them, sayth the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they fall and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Jerusalem turned backe by a perpetuall rebellion: they gaue themselves to deceit, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery one turned to their race, as the horse rusheth in to the battell.

7 Euen the stork in the aire knoweth her appointed times, and the Turtle, and the crane, and the swallow obserue the time of their coming: but my people knoweth not the iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Law of the Lord is with vs: Lo, certainly in vaine made he it, the pen of the Scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisdom is in them?

10 Therefore will I giue their wines vnto others, and their fields to them that shall possesse them: for euery one from the least euen to the greatest is giuen to coucroutnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsly.

11 For they haue healed the hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace.

12 Are they ashamed when they had committed abomination? nay they were not ashamed, neither could they haue any shame: therefore shall they fall among the stine, when I shall visite them, they shall bee cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leafe shall fade,

and the things that I haue giuen them shall depart from them.

14 Why doe wee stay? assemble you selues, and let vs enter into the strong cities, and let vs bee quiet there: for the Lord our God hath put vs to silence, and giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 Wee looked for peace, but no good came, and for a time of health, and beholde troubles.

16 The neyng of his horses was heard from Dan, the whole land trembled at the noyse of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie and those that dwell therein.

17 For behold, I will send serpents, and cockatrices among you, which will not be charmed: and they shall sting you, saith the Lord.

18 I would haue comforted my selfe against sorrow, but mine heart is heauy in me.

19 Beholde, the voice of the cry of the daughter of my people for feare of them of a farre countrey, Is not the Lord in Zion? is not her King in her? Why haue they provoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The harvest is past, the summer is ended, and we are not holpen.

21 I am sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balm? at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

in vaine q The Prophet speaketh this. r Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balm, Chap. 46 11. or els diuiding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hose. 6. 8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we only to reioyce. 26 The vncircumcision of the heart.

O that mine head were full of water, and mine eyes a fontaine of teares, that I might weepe day and night for the shame of the daughter of my people.

2 Why that I had in the wilderness a cottage of wayfaring men, that I might leaue my people and goe from them: for they be all adulterers and an assembly of rebels,

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truth upon the earth: for they proceed from euill to worse, and they haue not knownen me, saith the Lord,

4 Let euery one take heed of his neighbour, and trust you not in any brother: for euery brother will vse deceit, and euery friend will deale deceitfully.

that this were more quietnesse, and greater safetie for him to dwell among the wilde beasts, then among this wicked people saue that God hath enioyned him this charge c Vterly turned from God. d To belie and slander their neighbours. e Meaning, that all were corrupt, and none could find an honest man.

i He speaketh in the person of the people, who when the enemy cometh, will runne about to hide themselves, and acknowledge that it is Gods hand, k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9. 15 and 23. 15.

Chap. 14. 19. l Read cha. 4. 15. m God threatneth to send the Babylonians among them, who shall utterly destroy them in such sort as by no meanes they shall escape. n Read cha. 4. 19 o Thus the Lord speaketh, p The people wonder that they haue so long time looked for succour

Meaning, that no confidence of the people, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hose. 6. 8.

a The Prophet sheweth the great compassion that he had toward the people, seeing that hee could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discern the true pastors from the hirelings: Reade Chap. 4. 19. b He sheweth

c Vterly turned from God. d To belie and slander their neighbours. e Meaning, that all were corrupt, and none could find an honest man.

b He sheweth

5 And

a The enemy for greedinesse of gaine shall risse your graves, and lay you before those idoles, which in your life you worshipped, to see, if they can helpe you. b Because of the afflictions that they shall feele Through Gods iudgements. c Is there no hope that they will returne?

d They are full of hypocrisie, and euery one followeth his own fantasie without any consideration. e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons, to discern the colde and heate, as Isa.

1. 3. f The Law doth not profite you, neither needed it to haue bin written for ought that you haue learned by it. g They that seeme wise may be ashamed of their ignorance: for all wisdom consisteth in Gods word. Isa. 56. 1. chap. 5. 31. & 6. 13. h Reade Chap. 6. 14.

f They haue so practised deceit, that they cannot forsake it.

g They had rather forsake God then leaue their wicked trade.

h With the fire of affliction.

Psal. 18. 3. and 120. 4.

i Signifying, that all the places about Ierusalem should be destroyed.

k Meaning that they are all without sense and vnderstanding, and that God hath taken his Spirit from them.

l He sheweth that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish.

m Reade Chap. 8. 14.

n Seeing you can not lament your own sins, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.

o As though they were weary of vs because of our iniquities, *Leuit. 18. 28. & 20. 21.*

p He derideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.

q Signifying, that there is no meanes to deliuer the wicked from Gods iudgments: but when they thinke to be most sure, and most farre off, then are they soonest taken,

5 And euery one will deceiue his friend, and wil not speake the truth: for they haue taught their tongues to speake lies, and take great paines to doe trickely.

6 Their habitation is in the mids of dectures: because of their deceit they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hosts, Behold, I will melt them, and trie them: for what should I else doe for the daughter of my people?

8 Their tongue is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he saith he waiteth for him.

9 Shall I not visite them for these things? saith the Lord: shall not my soule be augmented on such a nation as this?

10 Upon the mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wilderness a mourning, because they are burnt vp, so that none can passe through them: neither can men heare the voice of the flocke: both the founte of the aile, and beate are fled away, and gone.

11 And I will make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doeth the land perish, and to be burnt vp like a wilderness, that none passe through it?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voice, neither walked thereafter,

14 But haue walked after the stubbornnesse of their own heart, and after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will seeke his people with wonne wood, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hosts, Take heede, and call for the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make baste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eyelids gush out of water.

19 For a lamentable noyse is heard out of Zion, now are we destroyed, and utterly confounded, for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, and preach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our windows, and is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carcases of men shall lie euen as the dung

vpou the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the wise man glorie in his wisdom, nor the strong man glorie in his strength: neither the rich man glorie in his riches.

24 But let him that glorieth glorie in this, that he vnderstandeth and knoweth me: for I am the Lord which shew mercy, iudgement, and righteousness in the earth: for in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visite all them which are circumsised, with the vncircumsised:

26 Egypt, and Iudah, and Edom, & the children of Ammon, and Moab, and all the veriest corners of them that dwell in the wilderness: for all these nations are vncircumsised, and all the house of Israel are vncircumsised in the heart.

He sheweth our saluation: his iudgment, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull. e Meaning both Iewes and Gentiles, as in the next verse he sheweth the cause, reade Chap. 4. 4.

CHAP. X.

1 The confusions of the starres are not to be feared. 5 The weaknesse of idoles. 6 Of the power of God. 21 Their pastours are become brutish.

He reuealeth the word of the Lord that hee speaketh vnto you O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the signes of heauen, though the heathen be afraid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the car-penter) with the axe.

4 And another decketh it with silver, and with gold: they fasten it with naitles and hammers, that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertaieth the dominion: for among all the wise men of the Gentiles, and in all their kingdoms there is none like thee.

8 But altogether they doze, and are sleepe: for the flocke is a doctrine of vanity.

den, *Deut. 12. 30.* c The Prophets vse thus plainly and limply to set forth the vile absurdity of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reade *Isa. 44. 12.* d Hee teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein hee sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, *Reuel. 15. 4.* e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: therefore hee calleth them the doctrine of vanitie, the worke of errors, *Verse 15. and Hab. 2. 18.* calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people.

f Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioice in him, who onely can deliuer vs, *1. Cor. 1. 3. 1. 2. cor. 10. 17.* f These three points are necessary to know a right: his mercie, wherein consisteth our saluation: his iudgment, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull. e Meaning both Iewes and Gentiles, as in the next verse he sheweth the cause, reade Chap. 4. 4.

a God forbid, that he should deeth his people to giue credit or feare the confusions and conjunctions of stars & planets, which haue no power of themselves, but are governed by him, and their secret motion and influences are not known to man, & therefore there can be no certaine iudgement thereof, *Deut. 18. 9.* b Meaning, not onely in the observation of the starres, but their lawes and ceremonies, whereby they confirme their idolatry, which is forbidden, *Deut. 12. 30.* c The Prophets vse thus plainly and limply to set forth the vile absurdity of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reade *Isa. 44. 12.* d Hee teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein hee sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, *Reuel. 15. 4.* e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: therefore hee calleth them the doctrine of vanitie, the worke of errors, *Verse 15. and Hab. 2. 18.* calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people.

f Whereas they found the best gold, hewing that they thought nothing too deare for their idols: some reade Oplur, as 1. King. 9. 28.

g This declareth that all that hath bin in this chapter spoken of idols, was to arme the Iewes when they should be in Caldea among the idolaters, & now with one sentence he instructeth them both how to protest their own religion against idolaters, and how to answer them to their shame which should exhort them to idolatry, and therefore he writeth this sentence in the Caldeans tongue for a memoriall,

whereas all the rest of his writing is Hebrew. h The more that man thinketh to do anything well by his own wisdom, and not as God instructeth him, the more doth he proue himselfe to be a vile beast.

i By these words portion & rod, he signifieth their inheritance: meaning, that God should be all sufficient for them, and that their felicity consisted in him alone, & therefore they

ought to renounce all other helpes and succours, as of idols, &c. Deut. 32. 9. Psal. 116. 5. k The Prophet willett the Iewes to prepare themselves to this captivity, shewing that it was now at hand, that they should feele the things wherof he had told them. l It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to behaue themselves toward God. m Hee sheweth how Ierusalem shall lament, n The governours and ministers. o Reade Chap. 4. 15. p He speaketh this, because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem, Ezek. 21. 21, therefore the Prophet saith, that this was the Lords direction,

9 Silver plates are brought from Tarshish, and gold from Cyprus, for the worke of the workeman, and the hands of the founder: the blue like, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the living God, and an everlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say unto them, The gods that have not made the heavens and the earth shall perish from the earth, and from under their heavens.)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heaven by his discretion.

13 He giueth by his voyce the multitude of waters in the heaven, and hee causeth the clouds to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

14 Every man is a beast by his owne knowledge: every founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

15 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

16 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name.

17 Gather up thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Behold, at this time will I throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so.

19 Woe is me for my destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will beare it.

20 My tabernacle is destroyed, and all my coards are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set up my curtains.

21 For the Pastours are become beasts and haue not sought the Lord: therefore haue they none understanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the North country to make the cities of Iudah desolate, and a den of dragons.

23 O Lord, I know, that the way of

man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord correct me, but with iudgement, nor in thine anger, lest thou bring me to nothing.

25 Pour out thy wrath upon the heathen that know thee not, and upon the families that call not on thy Name: for they haue eaten up Iacob, and deuoured him and consumed him, and haue made his habitacle on desolate.

Isaiah calleth in measure, Chap. 27. 8. measuring his rods by their infirmities, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. Forasmuch as God cannot onely be knownen and glorified by his mercy, that hee vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79. 6.

CHAP. XI.

3 A curse of them that obey not the word of Gods covenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

The word that came to Ieremiah from the Lord, saying,

2 Heare ye the words of this covenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

2 And say thou vnto them, Thus saith the Lord God of Israel, Cursed bee the man that obeyeth not the words of this covenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voyce, and doe according to all the things, which I command you: so shall ye be my people, and I will be your God.

5 That I may confirme the oath that I haue sworne vnto your fathers, to giue them a land which floweth with milke and hony, as appeareth this day. Then answered I, and said, So be it, O Lord.

6 Then the Lord said vnto me, Cry all these words in the cities of Iudah, and in the streets of Ierusalem, saying, Heare ye the words of this covenant and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, rising early and protesting, saying, Obey my voyce.

8 Nevertheless they would not obey, nor encline their eare: but every one walked in the stubbornnes of his wicked heart: therefore I will bring vpon them all the words of this covenant, which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my covenant which I made with their fathers.

q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7. 16. he onely prayeth, that he would punish them with mercy, which

his rods by their infirmities, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. Forasmuch as God cannot onely be knownen and glorified by his mercy, that hee vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79. 6.

a He calleth the Iews to the consideration of Gods mercies, who freely chose them, made a covenant of eternal felicitie with them, & how hee neuer performed it on his behalfe, & how they neuer shewed themselves rebellious & ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law. Deu. 27. 16.

b Thus he speaketh in the person of the people which agreed to the covenant.

c Reade Chap. 7. 13.

d According to his own fantasie, and not as my word appointed him.

e Meaning, the menaces & curses contained in the law, Leu. 26.

f That is, a general consent to rebel against me.

g Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, Prou.

h. 28.

h Reade Chap. 2. 28.

i Reade Chap. 7.

16 and 14. 11.

k My people of

Israel, whom I

haue hitherto so

greatly loued.

l Meaning, that

they offer not in

the Temple to

God, but vpon

the altars of Baal

and the idoles, &

so reioyced in

their wickednes.

m Of the Baby-

lonians and Cal-

deans.

n Which went

about priuily to

conspire my

death.

o Let vs destroy

the Prophet and

his doctrine.

Some reade, Let

vs corrupt his

meat with wood,

meaning poi-

son.

p Thus he spake

not for hatred,

but being moued

with the spirit of

God, he desireth

the aduancement

of Gods glory &

the verifying of

his word which

is by the destru-

ction of his ene-

mies.

q To wit, both

the Priests & the

rest of the peo-

ple for this town

was the Priests,

& they dwelt in

it, reade Cha. 1. 1.

r Not that they

could not abide

to heare God na-

med: (for herein

they would shew

themselves most

holy) but because

they could not

abide to be shar-
pely reprov'd, and therefore desired to be flattered,

Isa. 30. 10. and to be maintained in their pleasures, Micha. 2. 11. and

not to heare vice condemned, Amos 7. 12.

11 Therefore thus sayeth the Lord, Beholde, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem goe, and cry vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, & according to the number of the streets of Ierusalem, haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray for this people, neither lift vp a crye of prayer for them: for when they cry vnto mee in their trouble, I will not heare them.

15 What should my beloved cary in mine house, seeing they haue committed abomination with many? and the holy flesh goeth away from thee: yet when thou doest euill, thou reforesist.

16 The Lord called thy name, A greene olive tree, faire and of goodly fruite: but with noyle and great tumult hee hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselves to provoke mee to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I know it, euen then thou shewdest mee their practices.

19 But I was like a lambe, or bullocke, that is brought to the slaughter, and I knew not that they had deuised thus against mee, saying, Let vs destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But, O Lord of hostes, that iudgeth righteously, and triest the reins & the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of Anathoth, (that seeke thy life, and say, Prophecie not in the name of the Lord, that thou die not by our hands.)

22 Thus therefore saith the Lord of hostes, Behold, I will visit them: the yong men shall die by the sword: their sonnes & their daughters shall die by famine.

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitation.

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although hee confesse God to be righteous,
7 The Lewes are forsaken of the Lord, 10 He spea-

keth against pastors and preachers that seduce the people. 14 The Lord threatneth destruction vnto the nations that troubled Iudah.

O Lord, if I dispute with thee, thou art righteous: yet let me talke with thee of thy iudgements: wherefore doth the way of the wicked prosper? why are all they in wealth that rebellion fly transgresse?

2 Thou hast planted them, and they haue taken root: they grow, and bring forth fruite: thou art neere in their mouth, and far from their retires.

3 But thou, Lord, knowest me: thou hast seene mee, and cried my heart toward thee: pull them out like sheepe for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbs of euery field wither, for the wickednes of them that dwell therein? the beasts are consumed & the birds, because they sayd, We will not see our last end.

5 If thou hast run with the footemen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee, but beleue thee not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearly beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me as a fish in the forefront: cried out against me, therefore haue I hated it.

9 Shall mine heritage be vnto me as a bird of diuers colours? are not the birds about her, saying, Come, assemble all the beasts of the field, come to eat her?

10 Many pastors haue destroyed my vineyard, and troden my position vnder foote: of my pleasant position they haue made a desolate wilderness.

11 They haue layd it waste, and it being waste, mourneth vnto mee: and the whole land lyeth waste, because no man setteth

flattered themselves as though God would euer be mercifull, and not vterly destroy them: therefore they hardened themselves in sin, till at length the beasts and insensible creatures felt the punishment of their stubburne rebellion against God. f Some thinke that God reprooued Ieremiah, in that hee would reason with him, saying, that if he were not able to match with men, that he were far vnable to dispute with God. Others by the footmen name them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countrey men did. g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence. h Euer ramping and raging against me and my Prophets. i In stead of bearing my liuely and wearing only my colours, they haue change and diuersity of colours of their idols and superstitions: therefore their enemies, as thick as the fowles of the ayre, shall come about them to destroy them. k He prophesieth of the destruction of Ierusalem by the captaines of Nebuchad nezzar, whom he calleth pastors.

The Prophet confesseth God to be iust in all his doings, although man bee not able to giue a reason of all his acts.

b This question hath bene alway a great tentation to the godly, to see the wicked & enemies of God in prosperitie, & his deare children in aduersitie, as Iob 21. 7. psal. 37. 1. and 73. 3. Hab. 1. 3.

c They professe God in mouth, but deny him in heart, which is here meant by the reines, Isa. 29. 13. mat. 23. 8.

d The Ebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperity, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercy.

e Abusing Gods lenity and his promises, they

¹ Because no man regardeth my word, or the plagues that I haue sent vpon the land.
^m To wit, the Prophets.
ⁿ They lamented the finnes of the people.
^o For in stead of a amendment, you grew worse and worse as Gods plagues testified.
^p Meaning, the wicked enemies of his Church, which blasphemmed his Name, and whom hee would punish after that he hath deliuered his people.
^q After that I haue punished the Gentiles, I will haue mercie vpon them.
^r The true doctrine and manner to serue God.
^s Reade Chap 4. 2.
^t They shalbe of the number of the faithful, and haue a place in my Church.

his minde on ¹ it.

¹² The destroyers are come vpon all the high places in the wilderness: for the word of the Lord shal deuoure from the one end of the land, to the other end of the land, no flesh shall haue peace.

¹³ They haue sown wheat, and reaped thornes: they were sicke, and had no profit: and they were ashamed of your fruits, because of the fierce wrath of the Lord.

¹⁴ Thus saith the Lord against all mine enemies & neighbors, that touch the inheritance, which I haue caused my people Israel to inherit. Behold, I will plucke them out of their land, and pluck out the house of Iudah from among them.

¹⁵ And after that I haue plucked them out, I will reuene, and haue compassion on them, and will bring againe every man to his heritage, and every man to his land.

¹⁶ And if they will learne the wayes of my people, to sweare by my Name (The Lord lieth), as they taught my people to sweare by Baal, then shall they be built in the mids of my people.

¹⁷ But if they will not obey, then will I utterly plucke up, and destroy that nation, saith the Lord.

CHAP. XIII.

¹ The destruction of the Iewes is prefigured. ¹¹ Why Israel was reuenced to see the people of God, and why they were forsaken. ¹⁵ Hee exhorteth them to repentance.

Thus saith the Lord vnto mee, See, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

² So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

³ And the word of the Lord came vnto me the second time, saying,

⁴ Take the girdle that thou hast bought which is vpon thy loynes, and arise, goe toward Perath, and hide it there in the cleft of the rocke.

⁵ So I went, and hid it by Perath, as the Lord had commanded me.

⁶ And after many dayes the Lord sayde vnto me, Arise, goe toward Perath and take the girdle from thence, which I commanded thee to hide there.

⁷ Then went I to Perath and digged, and tooke the girdle from the place where I had hid it, & behold, the girdle was corrupt, and was profitable for nothing.

⁸ Then the word of the Lord came vnto me, saying,

⁹ Thus saith the Lord, After this manner will I destroy the pride of Iudah, and the great pride of Ierusalem.

¹⁰ This wicked people haue refused to heare my word, & walke after the stubbornnesse of their owne heart, and walke after other gods to serue them, & to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

¹¹ For as the girdle cleaueth to the loynes of a man, so haue I tied to mee the whole house of Israel, and the whole house of Iudah, sayeth the Lord, that they might be my people: that they might haue a name and praise, and glory, but they would not heare.

¹² Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Every bottle shalbe filled with wine, and they shall say vnto thee, Doe we not know, that every bottle shalbe filled with wine?

¹³ Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the Kings that sit vpon the throne of David, & the Iudites and the Prophets, and all the inhabitants of Ierusalem with drunkennesse.

¹⁴ And I will dash them one against another, euen the fathers and the sonnes together, saith the Lord. I will not spare, I will not pitty nor haue compassion, but destroy them.

¹⁵ Heare and giue eare, be not proud: for the Lord hath spoken it.

¹⁶ Give glory to the Lord your God, before he bring darkness, and ouer your feete stumble in the darke mountaines, and while ye looke for light, hee turne it into the shadow of death, and make it as darkness.

¹⁷ But if ye will not heare this, my soule shal weep in secret for your pride, and mine rie shall weep and droppe downe teares, because the Lords flocke is caried away captiue.

¹⁸ Say vnto the King & to the Queene, Humble your selues, sit downe: for the crowne of your glory shal come downe from your heads.

¹⁹ The cities of the South shalbe shut vp, and no man shall open them: all Iudah shalbe caried away captiue: it shalbe wholly caried away captiue.

²⁰ Lift vp your eyes, and behold them that come from the North: where is the flocke that was giuen thee, euen thy beautiful flocke?

²¹ What wilt thou say, when he shall visite thee? (for thou hast taught them to bee captaiues and as chiefe ouer thee) shall not sorrow take thee as a woman in trauaile?

²² And if thou say in thine heart, Therefore come these things vpon me: for the multitude of thine iniquities are thy skirts, discovered, and thine heeles made bare.

²³ Can the blacke More change his skin, or the leopard his spots? then may ye also do good, that are accustomed to doe euill.

²⁴ Therefore will I scatter them, as the stubble that is taken away with the South wind.

²⁵ This is thy portion, and the part of thy measures from mee, saith the Lord, because thou hast forgotten me, and trusted in lies.

²⁶ Therefore haue I also discovered thy skirts vpon thy face, that thy shame may appeare.

²⁷ I haue seene thine adulteries and thy sayings

^b Every one of you shalbe filled with spirituall drunkennes, and be without all knowledge to seeke how to helpe your selues.

^c It shalbe as easie for me to destroy the greatest & the strongest, as it is for a man to breake earthen bottles.

^d That is, affliction and misery by the Babilonians.

^e Meaning, for helpe and support of the Egyptians.

^f You shal surely be led away captiue, and I according to mine affection toward you, shal weep and lament for your stubbornnesse.

^g For Iehoiachin and his mother rendred themselves by Ieremiashs counsell to the king of Babilon.

^h That is, of Iudah, which lieth Southward from Babilon.

ⁱ He asketh the king where his people is become.

^k By seeking to strangers for helpe thou hast made them skillfull to fight against thee.

^l Thy cloke of hypocrisie shalbe pulled off and thy shame seene.

^m As thine iniquities haue bin manifest to all the world, so shal thy shame and punishment,

^a Because this river Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babilon, and there for length of time should seeme to be forgotten, although they were ioyned to the Lord before as a girdle about a man.

n He compareth idolaters to horses inflamed after mares.
o There is no place so hie nor low, whereas the markes and signes of thine idolatry appeare not.

CHAP. XIII.

2 Of the dearth that should come. 7 The prayer of the people asking mercy of the Lord. 10 The unfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

The word of the Lord that came unto Jeremiah, concerning the dearth.

2 Judah hath mourned, and the gates thereof are desolate, they have bin brought to beautie vnto the ground, and the cry of Jerusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the wells, and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

5 Pea, the hind also calued in the field, forsooke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drewe in their winde like dragons: their eyes did faile, because there was no grasse.

7 O Lord, though our iniquities testify against vs, deale with vs according to thy name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarry for a night?

9 Why art thou as a man astounded, and as a strong man that cannot helpe? yet thou O Lord, art in the midst of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not restrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

11 Then said the Lord vnto me, Thou shalt not pray to doe this people good.

12 When they shall say, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the prophets say vnto them, Pe shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophetic lies in my name: I haue not sent them, neither did I commaund

a Which came for lack of raine, as verse 4.

b Or, restrain.

c The word signifieth to bee made black, and so is here taken for extreme sorrow.

d To wit, with ashes in token of sorrow.

e Meaning, that the bruite beasts for drougth were compelled to forsake their yong contrary to nature, and to goe seeke water which they could not find.

f Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

g Hee sheweth the onely way to remedy Gods plagues, which is by vnfeigned confession of our sinnes, and returning to him by repentance.

h That taketh no care for vs.

i As one that hath strength to helpe, and yet is afraid to put to his hand.

j Reade Chap. 7. 6. & 11. 14.

k He pitieth the people, and accuseth the false prophets, which deceived them, but the Lord answered that both the Prophets which deceived, and the people which suffered themselves to be seduced, shall perish, Chap. 23. 15, and 27. 8, 9 and 29. 8. Chap. 23. 21, and 27. 10, 15, and 29. 9.

them, neither spake I vnto them, but they prophetic vnto you a false vision, and diuination and vanitie, and deceitfulness of their owne heart.

15 Therefore thus sayth the Lord, Concerning the Prophets that prophetic in my name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those Prophets bee consumed.

16 And the people to whome these Prophets doe prophetic, shall bee cast out in the streets of Jerusalem, because of the famine, and the sword, and there shall be none to bury them, both they, and their wives, and their sonnes, & their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe teares night and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, and with a sore grievous plague.

18 For if I goe into the field, behold the slaine with the sword: and if I enter into the citie, behold them that are sicke for hunger also: moreover, the Prophet also and the Priest goe a wandering into a land that they know not.

19 Hast thou utterly reiected Judah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We acknowledge, O Lord, our wickednesse, and the iniquitie of our Fathers, for we haue sinned against thee.

21 Doe not abhorre vs: for thy names sake cast not downe the rhyone of thy glory: remember and breake not thy covenant with vs.

22 Are there any among the banities of the Gentiles, that can giue raine? or can the heauens giue thowes? is it not thou, O Lord our God: therefore we will wait vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, but threatneth to destroy them with foure plagues.

Then said the Lord vnto mee, I haue holies and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus sayth the Lord, Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kinds, saith the Lord, the sword to slay, and the dogs to teare in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will scatter them also in all kingdoms slaine. c The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

1 The false Prophets promised peace and assistance, but Ieremias calleth to teares and repentance for their affliction which is at hand, as Chap. 9. 1, Lam. 1. 16, and 2. 18.

m Both hie and low shall be led captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude which were hypocrites, and bastard children, yet he was assured that for his promise sake, he would haue still a Church, for the which hee prayeth.

o He teacheth the Church a forme of prayer, to humble themselves to God by true repentance, which is the onely meane to auoid this famine, which was the beginning of Gods plagues.

p Meaning, their idoles, reade Chap. 10. 15.

q Meaning, that if there were any man liuing moued with so great zeale toward the people, as were these two, yet that he would not grant this request, forasmuch as he had determined the contrary, Ezek. 14. 14.

r As, 11. 9.

s The dogges, birds and beasts should deuoure them that were

t The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

u The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

v The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

w The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

x The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

y The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

z The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

aa The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

ab The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

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ae The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

af The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

ag The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

d Not that the people was punished for the Kings sinne only, but for their owne sinnes also, because they consented to his wickednesse, 2. Kings 21. 9. e That is, I will not call backe my plagues, or spare thee any more. f Meaning, the cities. g Because I had slaine their husbands. h Or, mother. i Or, fearfully. n She that had many lost all her children. i She was destroyed in the middes of her prosperitie. k These are the Prophets words, complaining of the obstinacie of the people, and that he was referred to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion. l Which is an occasion of contention and hatred. m In this perplexitie the Lord comforted me, and said that my last daies should be quiet: and by the enemy he meaneth here, Nebuzaradan the captaine of Nebuchad-nezzar, who gaue Jeremiah the choise either to remaine in his country, or to go whither he would: or by the enemy, hee meaneth the Iewes, which should afterward know Ieremiahs fidelitie, & therefore fauour him. n As for the people though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues. o Or, ransom. p He speaketh not this for desire of reuengence, but wishing that God would deliuer his Church of them whom hee knew to be hardened and incorrigible. q I reuiued them with as great ioy, as he that is affamished, eateth meat. q I had nothing to doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

of the earth, because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Jerusalem. 5 Who shall then haue pittie vpon thee, O Jerusalem? or who shall be sorie for thee, or who shall go to pray for thy peace? 6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am wearie with repenting. 7 And I will scatter them with the fanne in the gates of the earth: I haue waited, and destroyed my people, yet they would not returne from their wayes. 8 Their widowes are increased by me above the land of the sea: I haue brought vpon them, and against the assemblee of the young men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and speedily. 9 She that hath borne seven, hath been made wake, her heart hath failed: the sunne hath failed her, whilst it was day: she hath been confounded and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord. 10 Alas is me, my mother, that thou hast borne me, a contentious man, & a man that striveth with the whole earth: I haue neither lent on vsury, nor men haue lent vnto me on vsury, yet euery one doth curse me. 11 The Lord said, Surely thy remnant shall haue wealth: surely I will cause thine enemies to entreate thee in the time of trouble, and in the time of affliction. 12 Shall the yron breake the yron, and the brasie that cometh from the north? 13 Thy substance and thy treasures will I giue to be spoiled without gaine, & that for all thy sinnes, euen in all thy borders. 14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you. 15 O Lord, thou knowest, remember me, and visite me, and reuenge me of my persecutors: take mee not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke. 16 Thy words were found by me, and I did eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hostes. 17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone because of thy plague: for thou hast filled me with indignation. 18 Why is mine heavinesse continuall: and my plague desperate and cannot be healed? why art thou vnto me as a yau, and as waters that faile? 19 Therefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before me, and if thou take away the precious from the vile, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them. 20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord. 21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hands of the tyrants. 22 To wit, as my mouth hath pronounced, Chap. 1. 18. and as here followeth, verse 20. x Conforme not thy selfe to their wickednesse, but let them follow thy godly example. y I will arme thee with an invincible strength and constancie, so that all the powers of the world shall not overcome thee.

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And hast not afflicted me according to the promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times afflicted, as cha. 20. 7. f If thou forget these carnal considerations, and faithfully execute thy charge, that is, seeke to win the good

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorow.

b Signifying, that the affliction should be so great, that one should not haue leisure to comfort another. c That is, should not rent their clothes in signe of mourning. d For in these great extremities all consolation and comfort shall be in vaine.

Chap. 5. 19.

e Because the wicked are alwayes rebellious and dissemble their own sinnes, and murmure against Gods iudgements, as though he had no iust cause to punish them, he sheweth him what to answer.

Chap. 7. 26.

Chap. 23. 7.

f Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escape the one, the other should take them.

h That is, their sonnes and daughters, which they offered to Molech.

i He wondereth at the great mercie of God, in this deliuerance, which shall not onely extend to the Iewes, but also the Gentiles.

k Our Fathers were most vile idolaters, therefore it cometh only of Gods mercie, that he performeth his promise, and hath not utterly cast vs off.

all these words, and they shall say vnto thee, Therefore hath the Lord pronounced all this great plague against vs: for what is our iniquitie? & what is our sinne that wee haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your Fathers haue forsaken mee, saith the Lord, and haue walked after other gods, and haue serued them and worshipped them, and haue forsaken mee, and haue not kept my Law,

12 (* And yee haue done worse then your Fathers: for behold, you walke euery one after the stubbornnes of his wicked heart, and will not heare me.)

13 Therefore will I dilue you out of this land into a land that yee know not, neither you nor your fathers, and there shall ye serue other gods day and night: for I will shewe you no grace.

14 Behold therefore, saith the Lord, the dayes come, that it shall no more bee said, The Lord liueth which brought by the children of Israel out of the land of Egypt,

15 But, The Lord liueth, that brought by the children of Israel from the land of the Assyrians, and from all the lands where he had scattered them, & I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many fishers, & they shall fish them, and after will I send out many hunters, and they shall hunt them from euery mountaine, & from euery hill, and out of the caues of the rocks.

17 For mine eyes are vpon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthie carions and their abominations.

19 O Lord, thou art my force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, and shall say, Surely our Fathers haue inherited lies, & vanity, wherein there was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Behold, therefore I will this once teach them: I will shew them mine hand and my power, and they shall know that my Name is the Lord.

l Our Fathers were most vile idolaters, therefore it cometh only of Gods mercie, that he performeth his promise, and hath not utterly cast vs off.

1 They shall once againe feele my power, and mercie for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 The forwardnes of the Iewes, 3 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the hearts. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

The sin of Iudah is written with a pen of yron, and with the point of a diamond,

and grauen vpon the table of their heart, and vpon the hornes of your altars.

2 They remember their altars as their children, with their groues by the greene trees vpon the high hills.

3 O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoiled, for the sin of thy high places throughout all thy borders.

4 And thou shalt rest, and in thee shall be a rest from thine heritage that I gaue thee, and I will cause thee to leaue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, which shall burne for euer.

5 Thus saith the Lord, Cursed be the man that trusteth in man, and maketh fleshy his arme, and with draweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, & shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree that is planted by the water, which spreadeth out her roots by the river, & shall not feele when the heate cometh, but her lease shall be greene, and shall not care for the yeere of drough, neither shall cease from beeing fruit.

9 The heart is deceitfull and wicked about all things, who can know it?

10 I the Lord search the heart, and try the reins, euen to giue euery man according to his wayes, and according to the fruit of his workes.

11 As the partrich gathereth the young, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 As a glorious throne exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall bee written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I shall bee whole: saue mee, and I shall bee saued: for thou art my praise.

15 Behold, they say vnto me, Where is the word of the Lord? let it come now.

which is immortall, Isa. 2. 22. chap. 48. 6, 7.

h Read Psalme. 1. 3. i Because the wicked haue euery some excuse to delend their doings, he sheweth, that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deeds by the malice of their hearts, 1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. and 10. 12. Reuel 2. 23.

k As the partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because hee commeth by them falsly. l Shewing, that the godly ought to glory in nothing but in God, who doeth exalt him, and hath left a signe of his fauour in his Temple. m Their names shall not be registered in the booke of life. n Hee desireth God to preserve him that he fall not into temptation, considering the great contempt of Gods word, and the multitude that fell from God.

o The wicked say that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

b Insted of the law of God, they haue written idolatry and al abominations in their heart. c Your sinnes appeare in all the altars that you haue erected to idoles. d Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.

e Zion that was my mountaine, shall now be left as a waste field. f Because thou wouldest not giue the land rest at such times, dayes, and yeeres, as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.

g The Iewes were giuen to worldly policies, and thought to make themselves strong by the friendship of the Egyptians, Isa. 3. 1. 3. and Arrangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God,

h Read Psalme. 1. 3. i Because the wicked haue euery some excuse to delend their doings, he sheweth, that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deeds by the malice of their hearts, 1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. and 10. 12. Reuel 2. 23. k As the partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because hee commeth by them falsly. l Shewing, that the godly ought to glory in nothing but in God, who doeth exalt him, and hath left a signe of his fauour in his Temple. m Their names shall not be registered in the booke of life. n Hee desireth God to preserve him that he fall not into temptation, considering the great contempt of Gods word, and the multitude that fell from God. o The wicked say that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

P I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, & that I speake not of any worldly affection.

Q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee.

R Reade Chap. 11. 20.

f Where as thy doctrine may be best vnderstood both of hie and low,

t By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, reade Exod. 20. 8. and by the breaking of this one commandment, he maketh them transgressors of the whole Law, forasmuch as the first and second Table are contained herein.

Chap. 22. 4.

16 But I have not thrust in my selfe for a pastour after thee, neither haue I desired the day of miserie, thou knowest: that which came out of my lips, was right before thee.

17 Bee not terrible vnto mee, thou art mine hope in the day of aduersitie.

18 Let them be confounded that persecute me, but let not mee bee confounded: let them be afraid, but let not mee be afraid: lying vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, yee kings of Iudah, and all Iudah and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither carie forth burdens out of your houses in the Sabbath day, neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, and would not heare, nor receive correction.

24 Nevertheless, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that yee doe no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit vpon the throne of Dauid, and shall ride vpon charrets, and vpon horses, both they and their Princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings and sacrifices, and meate offerings, and incense, & shall bring sacrifice of praise into the house of the Lord.

27 But if yee will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not bee quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. **18** The conspiracie of the Iewes against Jeremiah. **19** His prayer against his aduersaries.

The word which came to Jeremiah from the Lord, saying,

2 Arise and goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a worke on the wheel.

4 And the vessell that hee made of clay, was broken in the hand of the potter: so he returned and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdom to plucke it vp, and to roote it out, and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdom to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely, we will walke after our owne imaginations, and doe euery man after the stubburnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who haue heard such things: the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people haue forgotten me, and haue burnt incense to banitie, & their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate, and a perpetual derision, so that euery one that passeth thereby, shall be astonished and wagge his head,

17 I will scatter them with an East wind before the enemy: I will shew them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuice against Jeremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite

a As the potter hath power ouer the clay to make what pot he wil, or to breake them when he hath made them: so haue I power ouer you to doe with you as seemeth good to mee, **Na. 4. 5. 9.**

uid. 1. 5. 7.

rom. 9. 20. 21.

b When the Scripture attributeth repentance vnto God,

it is not that he doth contrary to

that which he hath ordained

in his secret counsell: but

when he threatneth, it is a calling to repentance,

and when he giueth man

grace to repent, the threatning,

(which euer containeth a

condition in it)

taketh no place: and this the

Scripture calleth repentance in

God, because it so appeareth to

mans iudgement.

c As men that had no remorse,

but were altogether bent to

rebellion and to their owne selfe

will.

d As no man that hath thirst,

refuseth fresh conduit waters

which he hath at home, to goe

and seeke waters abroad to

quench his thirst so they ought

not to seeke for

helpe and succour at strangers, and leaue God, which was present with them.

e That is, the way of truth, which God had taught by his Law, reade Chap. 6. 16.

f I will shew mine anger, and not my fauour toward them.

g This argument the wicked haue euised against the seruice of God, the church cannot erre: wee are

the Church, and therefore whosoever speaketh against vs, ought to die, **1 King. 22. 24. chapter. 7. 4.** and **20. 2 malac. 2. 4.** and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost,

h Let vs slander him, and accuse him: for we shall be beleueed,

hbu with the tongue, and let vs not giue herede to any of his words.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with mee.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore deliuer by their children to famine, and let them droppe away by the force of the sword, and let their wiues bee robbed of their children, and bee widowes: and let their husbands be put to death, and let their young men be slaine by the sword in the battell.

22 Let the cry bee heard from their houses, when thou shalt heare an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell against me: sende to death: forgive not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus said the Lord, God, and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the priests.

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the East gate: and thou shalt preach there the words, that I shall tell thee.

3 And shalt say, Heare ye the word of the Lord, O King of Iudah, and inhabitants of Ierusalem. Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring a plague vpon this place, the which whosoener heareth, his eares shall tingle.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they nor their fathers haue knowne, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my minde.)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Copheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, & by the hand of them that seeke their liues: and their carcasses will I giue to be meate for the fowles of the heauen, and to the beasts of the field.

8 And I will make this city desolate, and an hissing, so that euery one that passeth thereby, shall be astonished and hiss because of all the plagues thereof.

9 And I will feed them with the flesh of their sonnes, and with the flesh of their

daughters, and euery one shall eat the flesh of his friend in the siege and straitnes, together with their enemies, that seeke their liues shall hold them strate.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Even so will I breake this people and this city, as one breaketh a potters vessell, that cannot be made whole againe, and they shall bury them in Copheth, till there be no place to bury.

12 Thus will I doe vnto this place, saith the Lord, and the inhabitants thereof, and I will make this city like Copheth.

13 For the houses of Ierusalem, and the houses of the kings of Iudah, shall be defiled as the place of Copheth, because of all the houses vpon whose roofes they haue burnt incense vnto all the host of heauen, and haue poured out drinke offerings vnto other gods.

14 Then came Jeremian from Copheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Behold, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my words.

CHAP. XX.

Jeremian is smitten and cast into prison for preaching of the word of God. 3 He prophesieth the captiuitie of Babylon. 7 He complaineth that he is a mocking-stock for the word of God. 9 He is compelled by the Ieremians to preach the word.

When Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Jeremian prophesied these things,

2 Then Pashur smote Jeremian the Prophet, and put him in the stocks that were in the high gate of Benjamin which was by the house of the Lord.

3 And on the morning, Pashur brought Jeremian out of the stocks. Then said Jeremian vnto him, The Lord hath not called thy name Pashur, but Vagor-missabib.

4 For thus saith the Lord, Behold, I will make thee to be a terror to thy selfe, and to all they friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and he shall cary them captiue into Babel, and shall slay them with the sword.

5 Moreover, I will deliuer all the substance of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoile them, and take them away, and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy friends, to whom thou hast prophesied lies.

e This visible signe was to confirme them touching the assurance of this plague which the Lord threatened by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, inso-much as they polluted their owne houses therewith, as we see yet among the Papists. g Read Deut. 32.8.

a Thus we see that the thing which neither the king, nor the princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18. 18. || Or, seare round about.

b Which haue suffered themselves to be abused by thy false propheties.

h Or, gate of the Sunne.

a By kings here and in other places are meant counsellors, and gouernors of the people: which he called the ancients, verse 1. b Reade of this phrase, 1 Sam. 3. 11.

c Whereby is declared, that whatsoever is not commanded by Gods word touching his seruice, is against his word. d Reade Chap. 7. 31. & 2. king. 23. 10. 11. 30. 33.

Chap. 18. 16. and 49. 13. & 50. 13.

Deut. 28. 53. Lament. 4. 10.

e Herein appeareth the impaciencie which ofentimes ouercommeth the seruants of God when they see not their labours to profite, & also feeble their owne weakenesse, read Chap. 15. 18.
d Thou ddest thrust me forth to this worke against my will.
e He sheweth that hee did his office in that he reprooued the people of their vices, and threatened them with Gods iudgements: but because he was detided and persecuted for this, he was discouraged and thought to haue ceased to preach, laue that Gods spirit did force him thereunto.
f Thus the enemies conferred together to know what they had heard him say, that they might accule him thereof, read 11a. 29. 21.
g Here he sheweth how his faith did striue against temptation, and sought to the Lord for strength. 1. Sam. 26. 7. 1. Chr. 28. 9. Psal. 7. 9. chap. 11. 20. & 17. 10.
h How the children of God are overcome in this battell of the flesh and the spirit, and into what inconueniencies they fall till God raise them vp againe, read Job 3. 1. and chap. 15. 10. i Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 25.
k Meaning, that the fruit thereof might neuer come to profite.

7 O Lord, thou hast deceived me, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision daily: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed desolation: therefore the word of the Lord was made a reproch vnto me, and in derision daily.

9 Then I said, I will not make mention of him, nor speake any more in his name, But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the railing of many, and feare on euery side. Declare, said they, and wee will declare it: all my familiars watched for my halting, saying, It may bee that hee is deceived: so wee shall preuaile against him, and wee shall execute our vengeance vpon him.

11 But the Lord is with me like a mighty giant: therefore my persecuters shall bee ouerthrowen, and shall not preuaile, and shall be greatly confounded: for they haue done vnwisely, and their euellasting shame shall neuer be forgotten.

12 But, O Lord of hosts, that triest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for hee hath deliuered the soule of the poore from the hand of the wicked.

14 Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noonetide.

17 Because hee hath not shamed mee, euen from the wombe, or that my mother might haue become my graue, or her wombe a perpetual conception.

18 How is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?

CHAP. XXI.

See prophesies that Zedekiah shall be taken, and the cite burned.

The word which came vnto Jeremian from the Lord, when king Zedekiah sent vnto him Ishaiah the sonne of Balchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 Enquire, I pray thee, of the Lord for

a Not that the King was touched with repentance of his sinnes, and so sought to God as did Herekiah when hee lent to Ishaiah, 2. King. 19. 1. 11a. 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.

vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so bee that the Lord will deale with vs according to all his wondrous workes, that he may returne vpon vs.

3 Then said Jeremian, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the wals, and I will assemble them into the middes of this cite.

5 And I my selfe will fight against you with an outstretched hand, & with a mighty army, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this cite, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the King of Iudah, and his seruants, and the people, and such as are left in this city, from the pestilence, from the sword and from the famine, into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sword: he shall not spare them, neither haue pittie nor compassion.

8 And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a praye.

10 For I haue set my face against this cite, for euil, and not for good, saith the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fire.

11 And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath goe out like fire, and burne, that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, and rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 And I will visit you according to the fruit of your workes, saith the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure round about.

CHAP. XXII.

2 He exhorteth the king to iudgement and righteousness. 9 Why Ierusalem is brought into captivity. 11 The death of Shallum the sonne of Iosiah is prophesied.

Thus saith the Lord, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord,

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.
d By resisting him.
Chap. 38. 2.

e As a thing recovered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5
Chap. 22. 3.

f Be diligent to doe iustice.

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, & was compassed about with mountaines.

h That is, in the houses thereof, which stood as thick as trees in the forest.

Chap. 21. 13.

a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about forty yeeres.

Chap. 17. 25.

b Shewing that there is none greater then he is, Heb. 6. 13, and that he will most certainly performe his othe. c He compareth Ierusalem to Gilead, which was beyond Iorden, and he beaurie of Iudea to Lebanon.

d The Ebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose, such as he prepareth to execute his worke, Isa. 13. 3 chap. 6. 4, and 2. 3.

e Thy buildings made of Cedar trees.

f As they wondered at a thing which they thought would neuer haue come so to passe, Deut. 29. 24. 1. Ki. 9. 8. signifying, that they should lose their King: for Iehoiachin went forth to meete Nebuchad-nezzar, and yeelded himselfe, and was carried into Babilon, 2. King. 24. 12.

g Whom some thinke to be Iehoiachin. & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.

i By I. r. i. s. and extortion.

k Meaning Iosiah, who was not giuen to ambition, and superfluitie, but was content with mediocritie, and did onely delight in setting forth Gods glory, and to doe iustice to all.

D King of Iudah, that sitteth vpon the throne of David, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute iudgement and * righteousness, and deliuer the oppressed from the hand of the oppressor, and verie not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if ye doe this thing, then shall the Kings sitting vpon the throne of David enter in by the gates of this house, * and ride vpon charrets, and vpon hories, both hee and his seruants and his people.

5 But if ye will not heare these words, I sweare by my selfe, saith the Lord, that this house shall be waste.

6 For thus hath the Lord spoken vpon the Kings house of Iudah, Thou art * Gilead vnto mee, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited.

7 And I will prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe cedar trees, and cast them in the fire.

8 And many nations shall passe by this cite, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great cite?

9 Then shall they answeare, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 Weepe not for the dead, and bee not moued for them, but weepe for him * that goeth out: for he shall returne no more, nor see his native countrey.

11 For thus sayth the Lord, as touching * Shallum the sonne of Iosiah king of Iudah, who reigned for Iosiah his father, which went out of this place, hee shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 Go vnto him that buildeth his house by vnrightheousnes, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so he wil make himselfe large windowes, and dwelling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closeth thy selfe in cedar? did not thy father eate and drinke and prosper, when hee executed iudgement and iustice?

16 When hee indged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnes, and for to shed innocent blood, and for oppression, and for destruction, even to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iu-

dah, They shall not lament him, saying, Ah, my brother, or Ah, sister: neither shall they mourne for him, saying, Ah, lord, or Ah, his glory.

19 He shall be buried as an asse is buried, euen drawn and cast forth without the gates of Ierusalem.

20 Goe vp to * Lebanon, and cry: shout in * Bathan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saydest, I wil not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall teed all thy pastozs, and thy louers shall goe into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beaustifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauell?

24 As I liue, saith the Lord, though Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee into another countrey where ye were not borne, and there shall ye die.

27 But to the land, wherunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessel wherein is no pleasure? wherefore are they carried away, hee and his seed, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus sayth the Lord, Write this man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seed that shall prosper and sit vpon the throne of David, or beare rule any more in Iudah.

kingdome could neuer depart from him, because hee came of the stocke of David, and therefore for the promise sake could not be taken from his house: but he abused Gods promise, and therefore was iustly deprived of the kingdome. f Hee sheweth that all posteritie shall be witness of this iust plague, as though it were registred for perpetuall memorie. t Not that he had no children (for after he begate Sala-hiel in the captiuitie, Mar. 1. 12.) but that none should reigne after him as King.

CHAP. XXIIII.

i Against false pastours. 5 A prophetic of the great Pastour Iesus Christ.

W De be vnto the * pastozs that destroy and scatter the * sheepe of my pasture, saith the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastours that feed my

I haue a speciall care, and haue prepared good pasture for thee, whose charge is to feede the stocke, but they eate the truite thereof, Ezekiel 34. 3.

1 For euery one shall haue enoughto lament for himselfe,

m Not honourably among his fathers, but as carions are cast in a hole, because their stink should not infect, read

2. king. 24. 9. Ioseph. Antiq. 10. 8. writeth

that the enemy slew him in the city, and commanded him to be cast before the walles vnburied, looke chap. 36. 30.

n To call to the Assyrians for helpe.

o For this was the way out of Iudea to Assyria: wherby is meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.

p Both thy gouernors and they that should helpe thee, shall vanish away as winde.

q Thou that art built of the faire Cedar trees of Lebanon,

r Who was called Iehoiachin, or Ieconiah, whom he collecth here Coniah, in contempt, who thought his

Maning, the princes gouernours and false prophets, as Ezek. 34. 2.

b For the which

people.

d Thus the Prophets euer use to mixe the promises with threatnings, lest the godly should be too much beaten downe, & therefore he sheweth how God will gather his Church after this dispersion. e This prophecy is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Ma. 1. 1. and 45. 8. chap. 33. 15. dan. 9. 24. Dewi. 33. 28. Chap. 33. 16. f Reade Chap. 16. 14. g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap. 14. 13. † Ebr. passed ouer, or troubled. h They runne headlong to wickednes, and seeke vaine helpe. † Or, are hypocrites. i My Temple is full of their idolatry and superstitions. k They which should haue profited by my rods against Samaria, are become worse then they. l Though to the world they seeme holy fathers, yet I deest them as I did these abominable cities. m Reade chap. 8. 14. † Or, hypocrites. n Which they haue inuented of their owne braine. o Reade chap. 5. 14. and 8. 11.

people. Ye haue scattered my flocke, & thrust them out, and haue not visited them: behold, I will visite you for the wickednesse of your workes, saith the Lord.

3 And I wil gather the remnant of my sheepe out of all countreys, whither I had diuised them, and will bring them againe to their folds, and they shall grow and increase.

4 And I will set vp shepherds ouer them, which shall feede them, and they shall dread no more nor be afraid, neither shall any of them be lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous Branch, and a King shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall be saued, and Israel shall dwell safely, and this is the Name whereby they shall call him, The Lord our righteousnesse.

7 Therefore beholde, the dayes come, saith the Lord, that they shall no more say, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.

8 But, The Lord lieth, which brought vp, and led the seed of the house of Israel out of the North countrey, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the prophets, all my bones shake, I am like a drunken man (and like a man whom wine hath overcome) for the presence of the Lord, and for his holy wordes.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their course is euill, and their force is not right.

11 For both the Prophet and the Priest doe wickedly: and their wickednesse haue I found in mine house, saith the Lord.

12 Wherefore their way shall be vnto them as slippery wayes in the darknes: they shall be diuised forth and fall therein: for I will bring a plague vpon them, euen the peere of their visitation, saith the Lord.

13 And I haue seen foolishnes in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the Prophets of Ierusalem filchinesse: they commit adulterie and walke in lies; they strengthen also the handes of the wicked that none can returne from his wickednesse: they are all vnto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the Lord of hostes concerning the Prophets, Beholde, I will feede them with wormwood, and make them drinke the water of gall: for from the Prophets of Ierusalem is wickednesse gone forth into all the land.

16 Thus saith the Lord of hostes, Weare not the wordes of the prophets that prophesie vnto you and teach you vanity: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Ye shall haue peace,

and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shall come vpon you.

18 For who hath stood in the counsel of the Lord, that hee hath perceiued and heard his word: Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlewind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye shall vnderstand it plainly.

21 I haue not sent these Prophets, saith the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsell, and had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God at hand, saith the Lord, and not a God farre off?

24 Can any hide himself in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets said, that prophesie lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? † Doe the prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their fathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him tell a dreame, & hee that hath my word, let him speake my word faithfully: what is the chaffe to the wheate, saith the Lord?

29 Is not my word euen like a fire, saith the Lord, and like an hammer that breaketh the stone?

30 Therefore behold, I will come against the prophets, saith the Lord, that steale my word euery one from his neighbour.

31 Behold, I will come against the prophets, saith the Lord, which haue sweete tongues, and say, We say.

32 Behold, I wil come against them that prophesie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profit vnto this people, saith the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the burden of the Lord? thou shalt then say

p Thus they did deride Ieremiah as though the word of God were not reueiled vnto him: so also spake Zedekiah to Michaiah, 1 Kin. 22. 34. q Both that God hath sent me, and that my words shall be true. Chap. 14. 13. 14. and 27. 15. and 29. 8, 9. r He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister. s Doe not I see your falshood, howsoeuer you cloake it, and wheresoener you commit it? t I haue a prophetic reueiled vnto me, as Numb. 12. 6. † Ebr. it is in the heart of the Prophets? u He sheweth that Satan raiseth vp false prophets to bring the people from God. x Let the false prophet declare that it is his own fantasie, and not slander my word although it were a cloake to couer his lies. y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in all leading it, and that

it may appeare to be applied to the same purpose that it was spoken, Ezek. 3. 17. 1. Cor. 1. 13. and 4. 2. 2. Tim. 2. 15. 1. Pet. 4. 10, 11. z Which set forth in my Name that which I haue not commaunded. a To wit, the Lord. b The Prophets called their threatenings, Gods burden, which the sinners were not able to sustaine, therefore the wicked in deciding the word, would aske of the Prophets, What was the burden? As though they would say, You seeke nothing else but to lay burdens on our shoulders: and thus they reiected the word of God as a grieuous burden.

say

e Because this worde was brought to contempt and derision, he will teach them another maner of speech, and will cause this word, Burden to cease, and teach them to aske with reuerence, What saith the Lord?
d The thing which they mocke and contemne, shal come vpon them.

|| Or, take you away.

Chap. 30. 11.

a The good figs signified them, that were gone into captivity, & so saued their life, as cha. 21. 8. and the naughty figs them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby hee approueth the yeelding of Iehoiakim and his company, because they obeyed the Prophet, who exhorted them thereunto.
c Which declare that man of himselfe can know nothing, til God giue the heart an vnderstanding.

Chap 31. 33.

hebr. 8. 10.

Chap. 29. 17.

say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the Prophet, or the priest, or the people that shall say, The burden of the Lord, I will euen visit euery such one, and his house.

35 This shal ye say euery one to his neighbour, and euery one to his brother, What hath the Lord answered: and what hath the Lord spoken?

36 And the burden of the Lord shal ye mention no more: for euery mans worde shal be his burden: for ye haue peruerced the wordes of the liuing God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee: and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore behold, I, euen I will utterly forget you, and I will forsake you, and the cite that I gaue you and your fathers, and cast you out of my presence,

40 And will bring an everlasting reproch vpon you, and a perpetuall shame which shal neuer be forgotten.

CHAP. XXIII.

1 The vision of the basket of figges, 5 signifieth that part of the people should be brought againe from captivity, 8 and that Zedekiah and the rest of the people should be caried away.

The Lord shewed mee, and behold, two baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar king of Babel had caried away captive Iehoiakim the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workmen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figs that are first ripe: and the other basket had very naughty figges, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou Ieremiah: And I said, Figs: the good figs very good, and the naughty very naughty, which cannot be eaten, they are so euill.

4 Again, the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figs, so wil I know them, that are caried away captiue of Iudah, to be good, whom I haue sent out of this place, into the land of the Caldeans.

6 For I will see mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 And as the naughty figges which cannot be eaten, they are so euill (surely

thus saith the Lord) so wil I giue Zedekiah the king of Iudah and his princes, and the residue of Ierusalem that remaine in this land, and them that dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prouerbe, for a common talke, and for a curse in all places, where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land that I gaue vnto them and to their fathers.

CHAP. XXV.

1 He prophesieth that they shall be in captivity seventy yeeres: 12 And that after the seventy yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophesied.

The word that came to Ieremiah, concerning all the people of Iudah in the fourth yere of Iehoiakim the sonne of Josiah king of Iudah, that was in the first yere of Nebuchadnezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yere of Josiah the sonne of Amon king of Iudah, euen vnto this day (that is the three and twentieth yere) the word of the Lord hath come vnto me, and I haue spoken vnto you: rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor encline your eares to obey.

5 They said, Turne againe now euery one from his euill way, and from the wickednes of your inventions, and ye shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other Gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I will not punish you.

7 Nevertheless ye would not heare mee, saith the Lord, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send, and take to me all the families of the North, saith the Lord, and Nebuchadnezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 Forerunner I will take from them the voyce of mirth, and the voyce of glad-

e The Caldeans, and all their power. f So the wicked and Satan himselfe are Gods seruants, because hee maketh them to serue him by constraint, & turneth that which they doe of malice, to his honour and glory. g As the Philistines, Ammonites, Egyptians, and others. Chap 16. 9. || Or, destroy,

d Which shed thither for fuel.

a That is, at the third yere accomplished, & in the beginning of the fourth, for though Nebuchadnezzar began to reigne in the end of the third yere of Iehoiakims reigne, yet that yere is not here counted, because it was almost expired, Dan. 1. 8.

b Which was the fifth yere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence of labour,

Chap. 7. 13. d He sheweth that the Prophets wholly with one consent did labour to pull the people from those vices,

which then reigned to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were contained, 2. Kin

17. 13. chap. 18. 11. and 35. 15. ionah 3. 8.

ness,

h Meaning, that bread and all things that should serue vnto their feasts, should be taken away.

i This reuelation was for the confirmation of his prophetic, because hee told them of the time that they should enter & remaine in captiuitie, 2. Chron. 36. 22.

k Ezra 1. 1. chap. 29. 10. daniel 9. 2.

k For seeing the iudgement began at his owne house, the enemies must needs be punished most grievously, Ezek. 9. 6. 1. pet. 4. 17.

l That is, of the Babylonians, as Chap. 27. 7.

m Signifying the extreme afflictions that God had appointed for euery one, as Psal. 75. 8. Isa 51. 17.

n And this cup which the wicked drinke, is more bitter: then that which he giueth to his children, for he measureth the one by mercy, and the other by iustice.

n For now it be- ginneth and shal so continue til it be accomplished.

o Reade Iob. 1. 1.

p Which were cities of the Philistims.

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italy, and the rest of those countreys.

s These were people of Arabia, which came of Dedan the sonne of Abraham and Keturah.

t For there were two countreys so named, the one called plentiful, and the other barren, or desert.

|| Or, Persia. That is, of Babylon, as Chap. 5. 14.

uell, the voyce of the bridegrome, and the voyce of the bride, the noyle of the mil- lones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shall serue the king of Babel seventy peeres.

12 And when the ^{seuentie} peeres are accomplished, I will visite the ^{king} of Babel and that nation, sayeth the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring vpon that land all my words which I haue pronounced against it, euen all that is written in this booke, which Jeremiah hath prophesied against all nations.

14 For many nations and great kings shall euen serue themselves of them: thus will I recompense them according to their deedes, and according to the works of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, Take the cup of wine of this mine indignation at mine hand, and cause all the nations to whom I send thee, to drinke it.

16 And they shall drinke and be moued, and be mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord had sent me:

18 Euen Ierusalem, and the cities of Iudah, and the kings thereof, and the Princes thereof, to make them desolate, an astonishment, an hissing, and a curse as appeareth this day:

19 Pharaoh also king of Egypt, and his seruants, and his princes, and all his people:

20 And all sorts of people, & all the kings of the land of Uz: and all the kings of the lande of the Philistims, and Ashkelon, and Azah, and Ekron: and the remnant of Ashdod:

21 Edom, and Moab, and the Ammonites,

22 And all the kings of Cyprus, & all the kings of Sidon, and the kings of the Isles, that are beyond the Sea,

23 And Dedan, and Teman, and Buz, and all that dwell in the vttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdoms of the world, which are vpon the earth, and the king of Shebath shall drinke after them.

27 Therefore say thou vnto them, Thus sayeth the Lord of hostes, the God of Israel,

28 These were people of Arabia, which came of Dedan the sonne of Abraham and Keturah. For there were two countreys so named, the one called plentiful, and the other barren, or desert.

|| Or, Persia. That is, of Babylon, as Chap. 5. 14.

Drinke and be drunken, and spew, and fall and rise no more, because of the sword, which I will send among you.

28 ¶ But if they refuse to take the cup at thine hand to drinke, then tel them, Thus saith the Lord of hostes, Ye shall certainly drinke.

29 For loe, I begin to plague the ^{city} where my Name is called vpon, and should you goe free: Ye shal not goe quit: for I will call for a sword vpon all the inhabitants of the earth, saith the Lord of hostes.

30 Therefore prophesie thou against them all these words, and say vnto them, The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: he shall roare vpon his habitation, and crie aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, & he will giue them that are wicked, to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a great whirlewinde shall be raised vpon from the coasts of the earth,

33 And the flame of the Lord shall be at that day from one end of the earth euen vnto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shalbe as the dung vpon the ground.

34 Howle ye shepheards, and cry, and wallow your selues in the ashes, ye principall of the flocke: for your dayes of slaughter are accomplished, and of your dispercion, and ye shall faile like precious vessels.

35 And the flight shall faile from the shepheards, and the escaping from the principall of the flocke.

36 A voyce of the crie of the shepheards, and an howling of the principall of the flocke shall be heard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his court, as the lyon: for their land is waste, because of the wrath of the oppressor, and because of the wrath of his indignation.

CHAP. XXVI.

2 Jeremiah mooueth the people to repentance. 7 Hee taken of the false prophets and Priests, and brought to iudgement. 23 Vriah the Prophet is killed of Iehoiakim contrary to the will of God.

I In the beginning of the reigne of Iehoiakim the sonne of Josiah king of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the court of the Lords house, and speake vnto all the cities of Iudah which come to worship in the Lords house, all the words that I command thee to speake vnto them: keepe not a word backe.

3 If so bee they will hearken, and turne euer

x That is, Ierusalem, reade verse 12.

Isa 3. 16. Amos 1. 2.

Chap. 30. 23.

y They which are slaine at the Lords appointment.

z Yee that are chiefe rulers and gouernours.

a Which are most easily broken.

b It shall not helpe them to seeke to flee.

† Ebr. pleasurable.

a That is, in that place of the Temple whereunto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, as Acts 20.

27. 3

e Reade Chap.
18.8.

every man from his euill way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, If yee will not heare mee to walke in my lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vpe early, and sending them, and will not obey them,

6 Then will I make this House like Shiloh, and will make this citie a curse to all the nations of the earth.

7 So the Priests and the Prophets, and all the people heard Jeremiah speaking these words in the House of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests and the Prophets, and all the people tooke him, and sayd, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This house shall be like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the House of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the kings house into the House of the Lord, and satte downe in the entry of the new gate of the Lords House.

11 Then spake the Priests and the Prophets vnto the princes, and to all the people, saying, This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Jeremiah vnto all the princes, and to all the people, saying, The Lord hath sent me to prophesie against this House, and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that hee hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if yee put mee to death, yee shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a truneth the Lord hath sent mee vnto you to speake all these words in your eares.

16 Then said the princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 Then arose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morastite * prophesied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shall be plowed like a fildc, and Ierusalem shall bee

an heape, and the mountaine of the che house shall be as the high places of the forest.

19 Did Hezekiah King of Iudah and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that hee had pronounced against them? thus might wee procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Uriah the sonne of Shemaiah, of Kirjath-areem, who prophesied against this citie, and against this land, according to all the words of Jeremiah.

21 Now when Jehoiakim the king with all his men of power, and all the Princes heard his wordes, the King sought to slay him. But when Uriah heard it, hee was afraid, and fled, and went into Egypt.

22 Then Jehoiakim the king sent men into Egypt, even Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they set Uriah out of Egypt, and brought him vnto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam the sonne of Shaphan was with Jeremiah, that they should not giue him into the hand of the people to put him to death.

As in the first, Hezekias example is to be followed, so in this other, Jehoiakims acte is to be abhorred: for Gods plague did light on him, and his household. Which declareth that nothing could haue appeased their fury, if God had not moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Jeremiah at the commandment of the Lord sendeth bonds to the King of Iudah, and to the other Kings that were neere, whereby they are moued to be subiects to Nebuchad-nezzar. 9 Hee warneth the people, and the kings and rulers, that they beleue not false prophets.

At the beginning of the reigne of Jehoiakim the sonne of Josiah king of Iudah, came this word vnto Jeremiah from the Lord, saying,

2 Thus saith the Lord to mee, Make thee bonds and pokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyris, and to the king of Sidon, by the hand of the messengers, which come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall you say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground by my

the Prophets vsed sometimes to confirme their prophecies, which notwithstanding they could not doe of themselves, but in as much as they had a reuelation for the same, Isa. 20. 2. and therefore the false prophets to get more credit, did vse also such visible signs, but they had no reuelation, 1. King. 22. 11.

i That is, of the House of the Lord, to wit, Zion: and these examples the godly alleadged to deliuer Ieremias out of the Priests hands, whole rage else would not haue him satisfied, but by his death. So that the city was not destroyed, but by miracle was deliuered out of the hands of Saneherib. Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the ende they preuaile nothing but prouoke Gods iudgements so much the more.

much the more.

As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise: which if the reader marke well, it shall auoid many doubts, and make the reading much more easie.

b By such signes

great

d Reade Chap.
7. 12.
e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal. 132. 14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemie to speake against it. Mat. 26. 61. Acts 6. 13. not considering that this was meant of the Church, where God will remaine for euer. g So called because it was repaired by Ioatham, 2 King. 15. 35.

† Ebr. iudgement of death belongeth vnto this man. h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auail, though they should put him to death, but heape greater vengeance vpon their heads. Micah 1. 1. and 3. 12.

great power, and by my outstretched arme, and haue giuen it vnto whome it pleased mee.

6 But now I haue giuen all these lands into the hand of Nebuchad-nezzar the king of Babel my seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his sonne and his sonnes sonne, vntill the very time of his land come alow: then many nations and great Kings shall serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your sojcerers, which say vnto you thus, Vntill not serue the king of Babel.

10 For they prophesse a lie vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 I I spake also to Zedekiah King of Iudah, according to all these words, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets, that speake vnto you, saying, Pee shall not serue the king of Babel: for they prophesse a lie vnto you.

15 For I haue not sent them, saith the Lord, yet they prophesse a lie in my name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophesse vnto you.

16 Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your Prophets that prophesse vnto you, saying, Behold the vessels of the house of the Lord shall now shortly be brought againe from Babel, for they prophesse a lie vnto you.

17 Heare them not, but serue the king of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them create the Lord of hostes, that the vessels which are left in the house of the Lord, and in the house of the king of Iudah, and at Jerusalem, goe not to Babel.

19 For thus saith the Lord of hostes, con-

cerning the pillars, and concerning the sea, and concerning the bakes, and concerning the residue of the vessels that remain in this citie,

20 Which Nebuchad-nezzar king of Babel tooke not, when he caried away captiue Jeconiah the sonne of Jehoiakim king of Iudah from Jerusalem to Babel, with all the nobles of Iudah and Jerusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Jerusalem,

22 They shall be brought to Babel, and there they shall be vntill the day that I visite them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophesie of Hananiah. 2 Jeremiah reprooueth Hananiah, and prophesieth.

And that same yeere, in the beginning of the reign of Zedekiah king of Iudah, in the fourth yeere, and in the fifth moneth, Hananiah the sonne of Azur the Prophet, which was of Gibeon, spake to me in the house of the Lord, in the presence of the Priests, and of the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 Within two yeeres space I will bring into this place all the vessels of the Lords house, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Jeconiah the sonne of Jehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Jeremiah said vnto the prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the house of the Lord,

6 Euen the Prophet Jeremiah said, So be it: the Lord dooe, the Lord confirme the words which thou hast prophesied, to restore the vessels of the Lords house, and all that is caried captiue from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue been before me and before thee in time past, prophesied against many countreys, and against great kingdoms of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet bee knowne that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Jeremiahs

which the false prophet speaketh to trie the faith

2. King. 25. 13.

2. King. 24. 12. 13.

h That is, for the space of seventy yeeres, till I haue caused the Medes and Persians to ouercome the Chaldeans.

a When Jeremiah beganne to deare these bonds and yokes.

b After that this land had rested, as Levitic. 25. 2.

c This was a city in Benjamin, belonging to the sons of Aaron, Iosh. 21. 17.

† Ebr. two yeeres of dayes.

d Hee was so esteemed, though he was a false prophet.

e That is, I would wish the same for Gods honour, and wealth of my people, but he hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh some to passe

some me that of his, Deut. 13. 3.

c Reade Chap. 25. 9.

d Meaning, Evil-merodach, and his sonne Belshazar.

e They shall bring him, and his kingdome in subiection, as Chap. 25. 14.

Chap. 14. 14. and 23. 31 and 29. 9.

Chap. 28. 3. f Which were taken when Jeconiah was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gen. 20. 7. Which these could not doe because they had no expresse word for God had pronounced the contrary.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get fauour of men, & therefore cannot abide any that might discredit them, but burst forth into rages, and contrary to their owne conscience passe not what lies they report, or how wickedly they doe, so that they may maintain their estimation.

h That is, a hard and cruell seruitude.

i Signifying, that all should be his, as Dan. 2. 38.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

necke, and a brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus sayeth the Lord, Even so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came vnto Jeremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Jeremiah) saying,

13 Go, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes, the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar, King of Babel: for they shall serue him, and I haue giuen him the beasts of the fildes also.

15 Then said the Prophet Jeremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet died the same yeere in the seventh moneth.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captivity in Babylon. **10** He prophesieth their returne after seventy yeeres. **16** Hee prophesieth the destruction of the king and of the people that remaine in Ierusalem. **21** He threatneth the prophets that seduce the people. **32** The death of Sennacherib is prophesied.

¶ Or, letter.

a For some died in the way.

b Meaning, Ieconiah's mother. Chap. 24. 1.

c To entreat of some equal conditions.

d To wit, the Lord, whose worke this was.

NOW these are the wordes of the booke that Jeremiah the Prophet sent from Ierusalem vnto the residue of the Elders, which were carryed away captiues, and to the Priests and to the Prophets, and to all the people whom Nebuchad-nezzar had carryed away captiue from Ierusalem to Babel,

2 (After that Ieconiah the King, and the Queene, and the Eunuches, the Princes of Iudah, and of Ierusalem, and the workmen and cunning men were departed from Ierusalem)

3 By the hande of Elasah the sonne of Shaphan, and Gemariah the sonne of Hil-kiah (whom Zedekiah King of Iudah sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are carryed away captiues, whom I haue caused to be carryed away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, & plant you gardens, and eate the fruits of them.

6 Take you wines, and beget sonnes and daughters: and take wines for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may bee increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be carried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes, the God of Israel, Let not your prophets and your soothsayers that bee among you, decieve you, neither giue care to your dreams, which you dreame.

9 For they prophesie you a lye in my Name: I haue not sent them, sayeth the Lord.

10 But thus saith the Lord, That after seuentie yeeres be accomplished at Babel, I will visit you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts that I haue thought toward you, saith the Lord, even the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall yee crie vnto mee, and yee shall goe and pray vnto me, and I will heare you.

13 And yee shall seeke mee, and finde mee, because you shall seeke mee with all your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be carryed away captiue.

15 ¶ Because ye haue said, The Lord hath called vs by his prophets in Babel,

16 Therefore thus saith the Lord of the king, that sitteth vpon the throne of Dauid, and of all the people that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Even thus saith the Lord of hostes, Behold, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile figges, that cannot bee eaten, they are so naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terrour to all kingdomes of the earth, and a curse, and astonishment, and an hissing, and a reproach among all the nations whither I haue cast them.

19 Because they haue not heard my wordes saith the Lord, which I sent vnto them by my seruants the Prophets, rising by early, and sending them, but yee would not heare, saith the Lord:

20 ¶ Heare yet therefore the word of the Lord, all yee of the captiuitie, whom I haue sent from Ierusalem to Babel.

The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliverance which God had appointed most certaine: for hee not onely the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14. 4.

f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shall be expired, 2. Chron. 36.

g As Ahab, Zedekiah, and Sennacherib.

h Whereby he assureth them that there shall be no hope of returning before the time appointed.

i According to the comparison.

Chap. 24. 1, 2. k Reade Chap. 26. 6. l Reade Chap. 7. 13, and 25. 3. and 26. 5.

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the sonne of Kolaiab and of Zedekiah the sonne of Baaleiah, which prophesie lies vnto you in my name, Behold, I will deliuer them into the hand of Nebuchad-nezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah that are in Babel, shall take vp this curse against them, & say, The Lord make thee like Zedekiah and like Ahab, whom the King of Babel burnt ^m in the fire.

23 Because they haue committed ⁿ billesny in Israel, and haue committed adultery with their neighbours wiues, and haue spoken lying wordes in my name, which I haue not commanded them, euen I know it, and testifie it, saith the Lord.

24 Thou shalt also speake to Shemaiah the ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} 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n Heweth how the people shall with praise and thanksgiving acknowledge this benefite.

o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.

p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father, q Left the wicked hypocrites should flatter themselves with these promises, the Prophet sheweth what shall be their portion.

19 And out of them shall proceed a thanksgiving, and the voice of them that are ioyous, and I will multiply them, and they shall not be few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as aforetime, and their congregation shall be established before me: and I will visit all that were there.

21 And their noble ruler shall be of themselves, and their gouernour shall proceed from the middes of them, and I will cause him to draw neere, and approach vnto me: for who is this that directeth his heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Behold, the tempest of the Lord goeth forth with wrath: the whirlwind that bangerth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne vntill he haue done, and vntill hee haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

r When this Messiah and deliverer is sent.

CHAP. XXXI.

1 Hee rehearseth Gods benefites after their returne from Babylon, 23 and the spiritual ioy of the faithful in the Church.

AT the same time, saith the Lord, will I bee the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me of olde, say they: Pea, I haue loued thee with an eueralsting loue, therefore with mercy I haue drawn thee.

4 Again, I will build thee, and thou shalt be builded: O virgin Israel: thou shalt still be adorned with thy rimbells, and shalt go forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of Samaria, and the planters that plant them shall make them common.

6 For the dayes shall come that the watchmen vpon the mount of Ephraim shall cry, Arise, and let vs goe vnto Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iacob, and shout for ioy among the chiefe of the Gentiles: publish praise, and say, O Lord, save thy people, the remnant of Israel.

8 Behold, I will bring them from the North countrey, and gather them from the coasts of the world, with the blinde and the

lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come weeping, and with mercy will I bring them againe: I will leade them by the rivers of water in a straight way, wherewith they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

10 Heare the word of the Lord, O ye Gentiles, and declare in the yles afarre off, and say, He that scattered Israel, will gather him, and will keepe him as a shepheard doth his flocke.

11 For the Lord hath redeemed Iacob, and ransomed him from the hand of him, that was stronger then he.

12 Therefore they shall come and reioyce in the height of Zion, and shall run to the bountifullnesse of the Lord, euen for the wheate, and for the wine, and for the oyle, and for the increafe of sheepe and bullockes: and their soule shall be as a watered garden, and they shall haue no more sorrow.

13 Then shall the virgin reioyce in the daunce, and the yong men, and the old men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the deserts with fatnesse, and my people shall be satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voyce was heard on high, a mourning and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemy.

17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an vntamed calfe: conuert thou me, and I shall bee conuerted: for thou art the Lord my God.

19 Surely, after that I conuerted, I repented: and after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euery confounded, because I did beare the reproch of my youth.

20 Is Ephraim my deare sonne or pleasant child? yet since I spake vnto him, I still remembered him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp signes: make thee heaps:

that thou shouldst haue found none remaining.

n That is, the people that were led captive. x Which was wanton, and could not bee subiect to the yoke. y He sheweth how the faithfull use to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselves. z In signe of repentance, and detestation of my sinne.

a As though he would say, No: for by his iniquity he did what lay in him to cast mee off.

b To wit, in pitying him for my promise sake.

c Marke by what way thou diddest goe into captiuitie, and thou shalt turne againe by the same.

m That is, lamenting their sins, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercy.

Chap 50.4. Some take it that they should weepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is, my dearly beloued, as the first child is to the father.

p That is, from the Babylonians and other enemies.

q By these temporal benefites he meaneth the spiritual graces which are in the Church, and whereof there should be euery plenty, Isa 58.

r In the company of the faithful, which euer praise God for his benefites.

1 Meaning, the spirit of wisdom, knowledge, and zeale.

t To declare the greatnes of Gods mercy in deliuering the Iewes, he sheweth them that they were like to the Beniamites, or Israelites: that is, venterly destroyed, and caried away, insomuch that if

Rahel the mother of Benjamin could haue risen againe to seeke for her children,

u That is, the people that were led captive.

x Which was wanton, and could not bee subiect to the yoke.

y He sheweth how the faithfull use to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselves.

z In signe of repentance, and detestation of my sinne.

a As though he would say, No: for by his iniquity he did what lay in him to cast mee off.

b To wit, in pitying him for my promise sake.

c Marke by what way thou diddest goe into captiuitie, and thou shalt turne againe by the same.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus

Christ, whom a woman should conceive and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, he meant that Ierusalem which was like a barren woman in her captiuitie should be fruitful, as she that is ioynd in marriage, and whom God blesteth with children.

e Having vnderstood this vision of the Messiah to come, in who the two houses of Israel and Iudah should be ioyned, I reioiced, f I will multiply and enrich them with people and cattell. g The wicked vied this proverbe, when they did murmur against Gods iudgements pronounced by the Prophets, saying that their fathers had committed the fault, and that the children were punished, Ezek. 18. 3.

h Though the couenant of redemption made to the fathers, and this which was given after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel. i And so were the occasion of the rowne diuorcement through their infidelity, Isa. 50. 1. || Or, master. k In the time of Christ, my Law shall in stead of tables of stone, be written in their hearts by mine holy Spirit, Heb. 8. 10. l Vnder the kingdome of Christ there shall none be blinded with ignorance, but I will giue them faith and knowledge of God for remission of their sinnes, and dayly increase the same, so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, 1 Io. 5. 13. but the full accomplishment hereof is referred to the kingdome of Christ, when we shall be ioyned with our head.

let thine heart toward the path & way, that thou hast walked: turne againe, O virgine of Israel: turne againe to thy cities.

22 How long wilt thou go astray, O thou rebellious daughter: for the Lord hath created a new thing in the earth: A WOMAN shall compass a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord blesse thee, O habitation of iustice, and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue satiate the weary soule, and I haue replenished euery forrowfull soule.

26 Therefore I awaked, and beheld, and my sleepe was sweet vnto me.

27 Behold, the dayes come, saith the Lord, and I will sow the house of Israel, and the house of Iudah with the seede of man, and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp, and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they say no more. The fathers haue eaten a foule grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the foule grape, his teeth shall be set on edge.

31 Behold, the dayes come, saith the Lord, that I will make a new couenant with the house of Israel, and with the house of Iudah.

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my Couenant they brake although I was || an husband vnto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord, for they shall all know mee from the least of them vnto the greatest of them, saith the Lord: for I will

forget their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth the Sunne for a light to the day, and the courses of the Moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heavens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the citie shall be built to the Lord from the towne of Pananeel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hill Gareb, and shall compass about to Soath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

41 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

42 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

43 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

44 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

45 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

46 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

47 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

48 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

49 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

50 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

51 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

52 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

53 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

54 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

55 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

56 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

57 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

58 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

59 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

60 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

61 Thus saith the Lord, The dayes come, saith the Lord, that I will build the house of Ierusalem, and shall compass about to Soath.

62 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the hedge toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer.

m If the Sunne, Moone & starres cannot but giue light according to mine ordinance, so long as this world lasteth, to shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed, Nehem. 3. 1.

p By this description hee sheweth that the city should be as ample and beautiful as euer it was: but hee alludeth to the spirituall Ierusalem, whose beautie should be incomparable.

q The one and the other is impossible.

r As it was performed, Nehem. 3. 1.

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z The one and the other is impossible.

aa As it was performed, Nehem. 3. 1.

ab By this description hee sheweth that the city should be as ample and beautiful as euer it was: but hee alludeth to the spirituall Ierusalem, whose beautie should be incomparable.

ac The one and the other is impossible.

ad As it was performed, Nehem. 3. 1.

ae By this description hee sheweth that the city should be as ample and beautiful as euer it was: but hee alludeth to the spirituall Ierusalem, whose beautie should be incomparable.

af The one and the other is impossible.

CHAP. XXXII.

Jeremiah is cast into prison, because hee prophesied that the citie should be taken of the king of Babilonia. He sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

The word that came vnto Jeremiah from the Lord, in the tenth yeere of Zedekiah King of Iudah, when he was in the eighteenth yeere of Nebuchad-nazzar.

2 For then the king of Babels hoste besieged Ierusalem: and Jeremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Whether doe thou prophesie, and say, Thus saith the Lord, Behold, I will giue this citie into the hands of the king of Babel, and he shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall beholde his face,

5 And he shall leade Zedekiah to Babel, and there shall he be, vntill I visit him, saith the Lord: though pee fight with the Caldeans, ye shall not prosper.

6 And Jeremiah said, The word of the Lord came vnto me, saying,

7 Behold, Panameel the sonne of Shalum thine vncle shall come vnto thee, and say, Buy vnto thee my field that is in Anathoth: for the title by kindred appertaineth vnto thee to buy it.

8 So Panameel mine vncles sonne came to

a So that Ieremias had now prophesied from the thirteenth yeere of Iosiah, vnto the last yeere saue one of Zedekiahs reigne, which was almost forty yeres.

Chap. 29. 16. 7. and 34. 2.

b Till I take Zedekiah away by death: for he shall not die by the sword, as Chap. 34. 4.

c Whereby was meant, y the people should return againe out of captiuitie, and enioy their possessions and vineyards, as ver. 15. & 44.

|| Or, right to redeeme it.

d Because he was next of the kindred, as Ruth 4. 4

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2. Of the possession of the Levites, read Leviticus 25. 32. f Which mounteth to of our money about ten shillings six pence, if this shekel were the common shekel, read Gen. 23. 15. for the shekel of the Temple was of double value, and ten pieces of silver were halfe a shekel: for twentie made the shekel. g According to the custome, the instrument, or evidence was sealed up with the common seale, & a copie thereof remained, which contained the same in effect, but was not so authentically as the other, but was left open to be seen, if anything should be called into doubt. h And to hide them in the ground, that they might be preserved as a token of their deliverance. || Or, hid. Exod. 34. 7. deut. 5. 9. i Because the wicked are subiect to the curse of God, he sheweth that their posterity which by nature are vnder this malediction, shall be punished both for their owne wickednes, and that the iniquities of their Fathers, which is likewise in them shall be also revenged on their head. k Meaning, that his miracles in delivering his people, should never be forgotten.

to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth unto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine uncles sonne, that was in Anathoth, and weighed him the silver, even seven shekels, and ten pieces of silver.

10 And I writ in the booke, and signed it, and tooke witnesses, and weighed him the silver in the balances.

11 So I tooke the booke of the possession being sealed according to the Law and custome, with the booke that was open.

12 And I gave the booke of the possession unto Baruch the sonne of Neriah, the sonne of Naafeiah, in the sight of Hanameel mine uncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Jewes that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes the God of Israel, Take the writings, even this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

15 For the Lord of hostes the God of Israel saith thus, Houses and fields, and vineyards shall be possessed againe in this land.

16 ¶ Now when I had delivered the booke of the possession unto Baruch, the sonne of Neriah, I prayed unto the Lord, saying,

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing hard unto thee.

18 ¶ Thou shewest mercy unto thousands, and recompenseth the iniquity of the fathers into the bosome of their children after them, O God the great and mightie, whose name is the Lord of hostes.

19 Great in counsell, & mightie in worke, (for thine eyes are open upon all the wayes of the sonnes of men, to give to every one according to his wayes, and according to the fruit of his workes.)

20 Which hast set signes and wonders in the land of Egypt unto this day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day.

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terrour.

22 And hast given them this land, which thou diddest sweare to their Fathers to give them, even a land that floweth with milke and honey.

23 And they came in, and possessed it, but they obeyed not thy voice, neither walked in thy Law: all that thou commandedst them to doe, they have not done: therefore

thou hast caused this whole plague to come upon them.

24 Behold, the mountains, they are come into the city to take it, and the city is given into the hand of the Caldeans, that fight against it, by means of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy unto thee the field for silver, and take witnesses: for the citie shall be given into the hand of the Caldeans.

26 ¶ Then came the word of the Lord unto Jeremah, saying,

27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord, Behold, I will give this city into the hand of the Caldeans, and into the hand of Nebuchadrezzar king of Babel, & he shall take it.

29 And the Caldeans shall come and fight against this city, and set fire on this city, and burne it, with the houses, upon whose roofes they have offered incense unto Baal, & powred drinke offerings unto other gods, to prouoke me to anger.

30 For the children of Israel, and the children of Judah have surely done euill before me from their youth: for the children of Israel have surely prouoked mee to anger with the workes of their handes, sayeth the Lord.

31 Therefore this citie hath bene unto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen unto this day, that I should remooue it out of my sight.

32 Because of all the euill of the children of Israel, & of the children of Judah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priestes, and their Prophets, and the men of Judah, and the inhabitants of Ierusalem.

33 And they haue turned unto mee th backe and not the face: though I taught them rising vpearly and instructing them, yet they were not obedient to receiue doctrine.

34 But they set their abominations in the house, (whereupon my Name was called) to defile it.

35 And they built the high places of Babel, which are in the valley of Ben-hinnom, to cause their sonnes and their daughters to passe through the fire unto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination to cause Judah to sinne.

36 And now therefore, thus hath the Lord God of Israel spoken concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence.

37 ¶ Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe unto this place, and I will cause them to dwell safely.

The word signifieth any thing that is call vp, as a mount or rampart, and is also used for engines of warre, which were laid on an high place to shooote into a citie, before that gunnes were in vse.

m That is, of every creature: who as they are his worke, so doeth he gouern and guide them as pleaseth him, whereby hee sheweth that as he is the author of this their captiuitie for their finnes, so will he for his mercies be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Reade Prou. 24. 15. 2. cha. 7. 13. & 25. 3. & 26. 5. & 29. 19. & 35. 14. and 44. 4. 2 chro. 36. 5.

p That is, the Altars which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7. 31. 2 King 23. 4. 6.

r Reade 2. King 16. 3.

s Reade Chap. 30. 16.

Dant. 30. 3.

Chap. 30. 23.

One consent
and one religi-
on, as Ezek. 1.
19 and 36. 27.
u Read Chap.
31. 32, 33.

38 And they shall bee * my people, and I will be their God.

39 And I will give them one heart and one way, that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an * everlasting covenant with them, that I will neuer turne away from them to do them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus sayeth the Lord, Like as I haue brought al this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fieldes shall be possessed in this land, whereof ye say, It is desolate without man or beast, and shall be giuen into the hand of the Caldeans.

44 Men shall buy * fields for siluer, and make writings, & seale them, and take witness in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, & in the cities of the South: for I will cause their captiuitie to returne, sayth the Lord.

CHAP. XXXIII.

1 The Prophet is moued of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiveth sinnes, for his owne glory. 15 Of the birth of Christ. 20 The Kingdome of Christ in the Church shall neuer be ended.

Whereof the word of the Lord came vnto Jeremiah the second time (while hee was yet shut vp in the * court of the prison) saying,

2 Thus saith the Lord, the maker * thereof, the Lord that formed it, and established it, the Lord is his name.

3 Call vnto me, and I will answer thee, and shew thee great & mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the * mounts, and by the sword.

5 They come to * fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my * face from this citie, because of all their wickednesse.

6 Beholde, I will give it health and amendement: for I will cure them, and will reuente vnto them the aboundance of peace, and truth.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquity, where by they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against me,

9 And it shall be to mee a name, a * (ay, a praise, and an honour before all the nations of the earth: which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth that I shew vnto this citie.

10 Thus sayth the Lord, Againe, there shall be heard in this place, which ye say shall bee desolate, without man, and without beast, even in the cities of Iudah, and in the streets of Ierusalem, that are desolate without man, and without inhabitant, and without beast.)

11 The voice of ioy and the voice of gladnesse, the voice of the bridegroom, and the voice of the bride, the voyce of them that shall say, Praise the Lord of hostes, because the Lord is good: for his mercy endureth for euer, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof, there shall be dwelling for shepherds to rest their flockes.

13 In the cities of the * mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, sayth the Lord.

14 Beholde, the dayes come, sayth the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time will I cause the branch of righteousness to grow vnto Dauid, and hee shall execute iudgement and righteousness in the land.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and he that shall call vpon her, is the Lord our * righteousness.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before mee to offer * burnt offerings, and to offer meat offerings, and to doe sacrifice continually.

19 And the word of the Lord came vnto Jeremiah, saying,

20 Thus sayeth the Lord, If you can breake my covenant of the * day, and my covenant of the night, that there should not be day and night in their season,

21 Then may my covenant bee broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the Sea measured: so will I multiply the seed of Dauid my seruant, and the Leuites, that minister vnto mee.

23 Moreover, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what * this people haue spoken, saying, The two families,

b Whereby hee sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoever is enemie to it, labourerth to dishonour God. i Which was a song appointed for the Leuites to praise God by, 1 Chron. 16. 8, psal. 105. 1. isa. 12. 4. psal. 106. 1. & 107. 1. & 118. 1. and 136. 1.

k Meaning, that all the countrey of Iudah shall be inhabited again. l That is, I will send the Messiah which shall come of the house of Dauid, of whom this prophesie is meant, as testifie all the Iewes, & that which is writtē. Cha. 23. 5 m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousness, sanctification & redemption, 1. Cor. 1. 30.

o This is chiefly meant of the spirital sacrifice of chancel giuing, which is left to the Church in the time of Christ, who was the everlasting Priest, and the everlasting sacrifice figured by the sacrifices of the Law.

p Reade Chap. 31. 35.

q Meaning, the Caldeans and other infidels, which thought God had utterly cast off Iudah & Israel, or Benjamin, because he did correct them for a time for their amende-ment.

a Which was in the Kings house at Ierusalem, as Chap. 32. 1, 2.
b To wit, of Ierusalem, who as he made it, so will he preserve it, read, Isa. 37. 26.
c Reade Chap. 32. 24.
d The Iewes shinke to overcome the Caldeans, but they seeketh their owne destruction
e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.
f In the mids of his threatnings, God remembereth his & comforteth them.
g Declaring that there is no deliuerance nor ioy, but whereas wee seele remission of sinnes.

lies, which the Lord hath chosen, hee hath enen cast them off: thus they haue despised my people, that they should bee no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then wil I cast away the seed of Iakob and Dauid my seruant, and not take of his seed to bee rulers ouer the seed of Abraham, Izhak, and Iakob: for I will cause their captiuitie to returne, and haue compassion on them.

C H A P. XXXIII.

2 Hee threatneth that the City and the King Zedekiah shall bee giuen into the hands of the King of Babylon. 11 He rebuketh their crueltie toward their seruants.

The word which came vnto Ieremias from the Lord (when Nebuchad-rezzar King of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, God, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, I will giue this City into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall beholde the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah: Thus saith the Lord of thee, Thou shalt not die by the sword.

5 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh, Lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremias the Prophet spake all these wordes vnto Zedekiah king of Iudah, in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the Cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong Cities remained of the Cities of Iudah)

8 This is the word that came vnto Ieremias from the Lord, after that the King Zedekiah had made a couenant with all the people which were at Ierusalem, to proclaime libertie vnto them,

9 That euery man should let his seruant goe free, and euery man his handmaid, which was an Hebrew or an Hebrewesse, and that none should serue himselfe of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they repented, and caused the seruants and the handmaidens, whom they had let goe free, to returne, and helde them in subiection as seruants and handmayds.

12 Therefore the word of the Lord came vnto Ieremias from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of seruants, saying,

14 At the terme of ten yeeres let ye goe euery man his brother an Hebrew which hath bene sold vnto thee: and when hee hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither enclined their eares.

15 And ye were now turned, and had done right in my sight, in proclaiming libertie euery man to his neighbour, and ye had made a couenant before mee in the house, whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruant, and euery man his handmaid, whom ye had let at libertie at their pleasure, to returne, and hold them in subiection to be vnto you as seruants, and as handmaidens.

17 Therefore thus saith the Lord, Ye haue not obeyed me, in proclaiming freedom euery man to his brother, and euery man to his neighbour: behold, I proclaime a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before mee, when they cut the calf in twaine, and passed betwene the parts thereof:

19 The princes of Iudah and the princes of Ierusalem, the Eunuches, & the Priests, and all the people of the land, which passed betwene the parts of the calf,

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meat vnto the fowles of the heauen, and to the beastes of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the King of Babels host, which are gone hy from you.

22 Beholde, I will commaund, saith the Lord, and cause them to returne to this city, and they shall fight against it, and take it, and burne it with fire: and I will make the Cities of Iudah desolate without an inhabitant.

C H A P. XXXV.

Hee prophecieth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

The word which came vnto Ieremias from the Lord in the dayes of Iehoiakim the sonne of Josiah king of Iudah, saying,

Ebr. returned.

Or, bondage. Deut. 15. 12.

f Morning, in the Temple, to declare that it was a most solemne and strait couenant made in the Name of the Lord.

g That is, I giue the sword liberty to destroy you.

h As touching this manner of solemne couenant which the ancient vsed by passing betwene the two parts of a beast to signifye that the transgressour of the same couenant should be so diuided in pieces, reade Gene 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

a For the disposition and order of these prophesies, reade Chap. 17. 1.

a Who commonly of Ieremias was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

b Chron. 36. 19. chap. 29. 16, 17. and 32. 3.

b Not of any violent death.

c The Iewes shall lament for thee their Lord and King.

d When the enemy was at hand, and they saw themselves in danger, they would seeme holily, and so began some kinde of reformation: but soone after they vttered their hypocrisie.

e According to the Law, Exo. 21. 2. Deut. 15. 12.

b They came of
Hobab Moses
Father in law,
who was no Is-
raelite but after
joyned with
them in the ser-
vice of God,
c That is, a
Prophet.

|| Or, doore.
d The Prophet
saith not, The
Lord saith thus:
for then they
ought to have
obeyed: but he
teacheth to ano-
ther end: that is,
to declare their
obedience to
man, seeing the
Iewes would not
obey God him-
selfe.

e Whom Iehu
the king of Israel
favored for his
zeale, 2. King.
10. 15.

f Teaching them
hereby to flee all
occasion of in-
temperancie, am-
bition, and aua-
rice, and that
they might
know that they
were strangers
in the earth and
be ready to de-
part at all occa-
sions

g Which was
now for the
space of three
hundred yeeres
from Iehu to Je-
hoiakim.

h Which decla-
reth that they
were not so
bound: o their
vow that it
could not bee
broken for any
necessitie. for
where they were
commanded to
dwell in tents,
they dwell now
at Ierusalem for
fear of the
warres.

i Whom I have
chosen to be my
children, seeing
these which were
the children of an heathen man, obeyed the commandment of
their Father. k I have most diligently exhorted and warned
you both by my selfe, and my Prophets, Chap 18, 11, and 25, 5.

2 Soe unto the house of the Rechabites,
and speake unto them, and bring them into
the house of the Lord, into one of the cham-
bers, and give them wine to drinke.

3 Thenooke I Iazaniah, the sonne of
Jeremiah the sonne of Zabazziah, and his
brethren, and all his sonnes, and the whole
house of the Rechabites.

4 And I brought them into the house of
the Lord, into the chamber of the sonnes of
Danan, the sonne of Igdaiah a man of
God, which was by the chamber of the Pri-
nces, which was above the chamber of Sha-
lath the sonne of Shalum, the keeper of the
treasure.

5 And I set before the sonnes of the house
of the Rechabites, pots full of wine, & cups,
and said unto them, Drinke wine.

6 But they sayd, Wee will drinke no
wine: For Jonadab the sonne of Rechab
our Father commanded vs, saying, We shall
drinke no wine, neither you nor your sonnes
for ever.

7 Neither shall you build house, nor sow
seed, nor plant vineyard, nor have any, but
all your dayes yee shall dwell in tents, that
ye may live a long time in the land where yee
be strangers.

8 Thus have we obeyed the voice of Jo-
nadab the sonne of Rechab our Father in all
that hee hath charged vs, and wee drinke no
wine all our dayes, nei her wee, our wives,
our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell
in, neither have wee vineyard, nor field, nor
seed,

10 But wee have remained in tents, and
have obeyed, and done according to all that
Jonadab our Father commanded vs.

11 But when Sennacherib king of
Babel came up into the land, wee sayd,
Come, and let vs goe to Ierusalem, from the
house of the Caldeans, and from the house of
Aram: so we dwell at Ierusalem.

12 Then came the word of the Lord unto
Jeremiah, saying,

13 Thus saith the Lord of hosts, the God
of Israel, Soe, & tell the men of Judah, and
the inhabitants of Ierusalem, Will yee not
receiue doctrine to obey my words, saith the
Lord?

14 The commandment of Jonadab the
sonne of Rechab that hee commanded his
sonnes, that they should drinke no wine, is
surely kept: for vnto this day they drinke
none, but obey their Fathers commande-
ment: notwithstanding I have spoken un-
to you, rising early, and speaking, but yee
would not obey me.

15 I have sent also unto you all my ser-
uants the Prophets, rising vp early, and sen-
ding them, saying, Returne now euery man
from his euill way, and amend your workes,
and goe not after other gods, to serue them,
and yee shall dwell in the land which I have
giuen vnto you, and to your fathers, but yee
would not incline your eare, nor obey me.

So Baruch the sonne of Neriah did
according vnto all, that Jeremiah the
Prophet commanded him, reading in
the booke the words of the Lord in the
Lords

16 Surely, the sonnes of Jonadab the sonne
of Rechab, haue kept the commandment of
their father, which hee gaue them: but this
people hath not obeyed mee.

17 Therefore thus saith the Lord of hosts,
the God of Israel, Behold, I will bring vpon
Iudah, and vpon all the inhabitants of
Ierusalem, all the euill that I haue pronoun-
ced against them, because I haue spoken un-
to them, but they would not heare, and I
haue called vnto them, but they would not
answer.

18 And Jeremiah sayd vnto the house of
the Rechabites, Thus saith the Lord of
hosts, the God of Israel, Because yee haue
obeyed the commandments of Jonadab
your father, and kept all his precepts, and
done according to all that he hath comman-
ded you,

19 Therefore thus saith the Lord of hosts,
the God of Israel, Jonadab the sonne of Re-
chab shall not want a man to stand before
me for ever.

CHAP. XXXVI.

Baruch writeth, as Jeremiah indisteth, the booke
of curses against Iudah and Israel. 9 He is sent with
the booke vnto the people, and readeth it before them al.
14 He is called before the rulers, and readeth it before
them also. 23 The king casteth it in the fire. 28 There
is another written at the commandment of the Lord.

And in the fourth yee of Iehoiakim
the sonne of Josiah king of Iudah, came
this word vnto Jeremiah from the Lord,
saying,

2 Take thee a roll or booke, and write
therein all the words that I haue spoken to
thee against Israel, and against Iudah, and
against all the nations, from the day that I
spoke vnto thee, even from the dayes of Jo-
shab vnto this day.

3 It may be that the house of Iudah will
heare of all the euill, which I determined to
doe vnto them, that they may returne euery
man from his euill way, that I may forgive
their iniquitie and their finnes.

4 Then Jeremiah called Baruch the son
of Neriah, and Baruch wrote at the mouth
of Jeremiah all the words of the Lord,
which hee had spoken vnto him, vpon a roll
or booke.

5 And Jeremiah commanded Baruch,
saying, I am shut vp, and cannot goe into
the house of the Lord.

6 Therefore goe thou, and read the roll
wherein thou hast written at my mouth the
words of the Lord in the audience of the peo-
ple in the Lords house vpon the fasting day:
also thou shalt reade them in the hearing of
all Iudah, that come out of their cities.

7 It may be that they will pray before
the Lord, and euery one returne from his eu-
ill way, for great is the anger, & the wrath
that the Lord hath declared against this
people.

8 So Baruch the sonne of Neriah did
according vnto all, that Jeremiah the
Prophet commanded him, reading in
the booke the words of the Lord in the
Lords

l That is, by his
Prophets & mi-
nisters: which
sheweth that it
is as much as
though he
should speake to
vs himselfe when
he sendeth his
ministers to
speake in his
Name.
m His posteritie
shall continue
and be in my
honour for ever.

a Reade Chap.
25. 1.

b Which were
twentie & three
yeeres as chap. 25
3, counting from
the thirteenth
yeere of Iosias
reigne.

c As hee did in-
dite.

d Meaning, in
prison through
the malice of the
Priests.

e Which was
proclaimed for
fear of the Ba-
bylonians as
their custome
was when they
feared warre, or
any great plague
of God.

f He sheweth
that fasting
without prayer
and repentance
auaileth nothing
but is meere
hypocritie.

g The Fast was then proclaimed; and Baruch read this roule, which was a litle before that Ierusalem was first taken, and then Iehoiakim and Daniel and his companions were led away captiues, h Which is the Fast gate of the Temple.

Lords house.

9 And in the first 5 yeere of Iehoiakim the sonne of Iohiah King of Iudah, in the ninth moneth, they proclaimed a Fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the words of Ieremias in the House of the Lord, in the chamber of Semariah the sonne of Shaphan the Secretary in the higher Court at the entry of the new gate of the Lords house, in the hearing of all the people.

11 When Michajah the sonne of Semariah the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the Kings house into the Chancellours chamber, and for all the Princes sate there, even Elishama the Chancellour, and Delatah the sonne of Semariah, and Elnathan the sonne of Achob, and Semariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michajah declared vnto them all the words that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Artanah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roule, where in thou hast read in the audience of the people, and come. So Baruch the sonne of Neriahooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and read it, that wee may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were afraid, both one and other, and said vnto Baruch, We will certifie the King of all these words.

17 And they examined Baruch, saying, Tell vs now, how diddest thou write all these words at his mouth?

18 Then Baruch answered them, Hee pronounced all these words vnto mee with his mouth, and I wrote them with inke in the booke.

19 Then said the Princes vnto Baruch, See, hide thee, thou and Ieremias, and let no man know where ye be.

20 And they went in to the King to the court, but they laide vp the roule in the chamber of Elishama the Chancellour, and told the King all the words, that hee might heare.

21 So the king sent Iehudi to fetch the roule, and hee tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the king, and in the audience of all the Princes, which stood beside the king.

22 Now the king sate in the winter house in the ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen knife, and cast it into the fire that was on the hearth,

buttill all the roule was consumed in the fire, that was on the hearth.

24 Per they were not afraid, nor rent their garments, neither the king, nor any of his seruants that heard all these wordes.

25 Neuertheless, Elnathan, and Delatah, and Semariah had besought the king, that hee would not burne the roule, but hee would not heare them.

26 But the king commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremias the Prophet: but the Lord hid them.

27 Then the word of the Lord came to Ieremias (after that the king had burnt the roule and the words which Baruch wrote at the mouth of Ieremias) saying,

28 Take thee againe another roule, and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt,

29 And thou shalt say to Iehoiakim king of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, Why hast thou written therein, saying, that the king of Babel shal certainly come and destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, He shal haue none to sit vpon the throne of David, & his dead body shall bee cast out in the day to the heat, and in the night to the frost.

31 And I will visit him and his seed, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them, but they would not heare.

32 Then tooke Ieremias another roule, and gaue it Baruch the scribe, the sonne of Neriah, which wrote therein at the mouth of Ieremias all the words of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP. XXXVII.

Zedekiah succedeth Ieconiah. 3 He sendeth vnto Ieremias to pray for him. 12 Ieremias going into the land of Benjamin, is taken. 15 He is beaten, and put in prison.

AND King Zedekiah the sonne of Iosiah reigned for Coniah the sonne of Iehoiakim, whom Nebuchad-rezzar King of Babel made King in the land of Iudah.

2 But neither hee, nor his seruants, nor the people of the land would obey the words of the Lord, which he spake by the minister of the Prophet Ieremias.

3 And Zedekiah the king sent Iehucal the sonne of Shelemiah, and Sephaniah the sonne of Maaseiah the Priest to the Prophet Ieremias, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremias went in and out among the people: for they had not put him into the prison.

m Shewing that the wicked in stead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

n Thus wee see the continuall care God hath euer ouer his to preferue them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God when they haue burnt the booke thereof: yet this declareth that God will not only raise it vp againe, but also increase it in greater abundance to their condemnation, as vers. 32.

p These are Iehoiakims words q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

r Reade Chap. 22. 19.

l The godly were afraid, seeing God so offended, and the wicked were astonished for the horror of the punishment.

k They that were godly among the princes, gaue this counsel, by whose meanes it is like that Ieremias was delivered: for they knew the rage of the king and of the wicked to bee such, that they could not escape without danger of their liues. l Which contained part of Nouember, and part of December.

2. King 24. 17. 2. Chron. 36. 10. chap. 52. 1.

a Who was called Iehoiachin, or Ieconiah.

b And called him Zedekiah, whereas before his name was Mattaniah, 2.

King. 24. 17. 1. E. 1. hand.

c Because he was afraid of the Chaldeans that came against him.

d That is, was out of prison, and at libertie.

e To helpe the
Iewes.

† Ebr. went up.

5 Then Pharaohs holte was come out
of Egypt: and when the Caldeans that be-
sieged Ierusalem, heard tidings of them,
they departed from Ierusalem.

6 Then came the word of the Lord vnto
the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel,
Thus shall ye say to the king of Iudah, that
sent you vnto me, to inquire of mee, Behold,
Pharaohs holte, which is come forth to
helpe you, shall retorne to Egypt in their
owne land.

8 And the Caldeans shall come againe,
and fight against this citie, and take it, and
burne it with fire.

|| Or, lift not up
your minds.

9 Thus saith the Lord, || Deceiue not
your selues, saying, The Caldeans shall sure-
ly depart from vs: for they shall not depart.

10 For though ye had smitten the whole
holte of the Caldeans that fight against
you, and there remained but wounded men
among them, ye should euery man rise vp in
his tent, and burne this city with fire.

11 When the host of the Caldeans was
broken vp from Ierusalem, because of Pha-
araohs army,

f As some think
to goe to Ana-
thoth his owne
towne.

12 Then Ieremiah went out of Ierusa-
lem to goe into the land of Benjamin, sepa-
rating himselfe thence from among the peo-
ple.

g By the which
men went into
the countrey of
Benjamin.
† Ebr. fullest.

13 And when hee was in the gate of
Benjamin, there was a chiefe officer, whose
name was Iriah, the sonne of Shalemiab,
the sonne of Hananiah, and he tooke Iere-
miah the Prophet, saying, Thou shalt flee to
the Caldeans.

14 Then said Ieremiah, That is false, I
flee not to the Caldeans: but he would not
heare him: so Iriah tooke Ieremiah, and
brought him to the Princes.

h Because it
was a vile and
strait prison,

15 Wherefore the Princes were angry
with Ieremiah, and smote him, and laid him
in prison in the house of Iehonathan the
scribe: for they had made that the prison.

16 When Ieremiah was entered into the
dungeon, and into the prisons, and had re-
mained there a long time.

17 Then Zedekiah the king sent, & tooke
him out, and the king asked him secretly in
his house, and said, Is there any word from
the Lord? And Ieremiah said, Vea: for, said
hee, thou shalt be deliuered into the hand of
the king of Babel.

18 Moreover, Ieremiah said vnto king
Zedekiah, What haue I offended against
thee, or against thy seruants, or against this
people, that ye haue put me in prison?

Chap. 28. 4.

19 Where are now your prophets, which
propheied vnto you, saying, The king of
Babel shall not come against you, nor against
this land?

Ebr. fall.

That is, so long
as there was any
bread in the city:
thus God prou-
eth for his, that
he will cause
their enemies to
referre them to
that end where-
into he hath ap-
pointed them.

20 Therefore heare now, I pray thee, O
my lord the king: let my prayer be accep-
ted before thee, that thou cause me not to re-
turne to the house of Iehonathan the scribe,
lest I die there.

21 Then Zedekiah the king commanded
that they should put Ieremiah in the court
of the prison, and that they should giue him
daily a peece of bread out of the Bakers
street, vntill all the bread in the city were

eaten vp. Thus Ieremiah remained in the
court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into
a dungeon. 10 At the request of Ebedmelech the
king commandeth Ieremiah to be brought forth of the
dungeon. 17 Ieremiah sheweth the King how his
might escape death.

Then Shephatiah the sonne of Mattan,
and Gedaliah the son of Iahshur, and
Iucal the sonne of Shelemiah, and Iahshur
the son of Balchiah, heard the words
that Ieremiah had spoken vnto all the peo-
ple, saying,

2 Thus saith the Lord, Vee that remai-
neth in this city, shall die by the sword, by the
famine and by the pestilence: but he that go-
eth forth to the Caldeans, shall liue: for he
shall haue his life for a pray, and shall liue.

3 Thus saith the Lord, This city shall
surely be giuen into the hand of the king of
Babels army which shall take it.

4 Therefore the Princes said vnto the
king, Vee beseech you, let this man bee put
to death: for thus he || weakeneth the hands
of the men of warre that remaine in this
city, and the hands of all the people, in spea-
king such wordes vnto them: for this man
seeketh not the wealch of this people, but the
hurt.

5 Then Zedekiah the king said, Behold,
he is in your hands, for the King can deny
you nothing.

6 Then tooke they Ieremiah, and cast
him into the dungeon of Balchiah the son
of Hammelech, that was in the court of the
prison: and they let downe Ieremiah with
coards: and in the dungeon there was no wa-
ter but mire: so Ieremiah sticke fast in the
mire.

7 Now when Ebed-melech the blacke
Moore, one of the Eunuches, which was in
the Kings house, heard that they had put Je-
remlah in the dungeon (then the King sate
in the gate of Benjamin)

8 And Ebed-melech went out of the
kings house, and spake to the king, saying,

9 O Lord the King, these men haue
done euill in all that they haue done to Je-
remlah the Prophet, whom they haue cast into
the dungeon, and he dieth for hunger in the
place where he is: for there is no more bread
in the city.

10 Then the king commanded Ebed-
melech the blacke Moore, saying, Take from
hence thirty men with thee, and take Je-
remlah the Prophet out of the dungeon be-
fore he die.

11 So Ebed-melech tooke the men with
him, and went to the house of the king vnder
the treasury, and tooke there old rotten
ragges and olde woone cloutes, and let them
downe by coards into the dungeon to Je-
remlah.

12 And Ebed melech the blacke Moore
sayd vnto Ieremiah, Put now these olde
rotten ragges and woone, vnder thine arme-
holes, betwene the coards. And Ieremiah
did so.

13 So they drew vp Ieremiah with
coards, and took him vp out of the dungeon,
and

a For Zedekiah
had sent these to
Ieremiah to en-
quire at the Lord
for the state of
the country now
when Nebuchad-
nezzar came, as
Chap. 21. 1.

b Read Chap.
21. 9. and 45. 5.
|| Or, discomrath.

c Thus wee see
how the wicked
when they can-
not abide to
heare the truth
of Gods word,
seek to put the
ministers to
death as trans-
gressours of po-
licies.

d Wherein hee
griuously offen-
ded in that that
not onely hee
would not heare
the truth spoken
by the Prophet,
and also gaue
him to the lustes
of the wicked,
to be cruelly en-
treated.

† Ebr. Cushite,
or Ethiopian.

e To heare mat-
ters, and giue
sentence.

f Hereby is de-
clared that the
Prophet found
more fauour at
this strangers
hands, then he
did by all them
of his countrey,
which was to
their great con-
demnation.

† Ebr. vnder thine
hand.

g Where the king had set him before to be at more liberty, as Chap. 37. 21.

and Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him, into the third entry that is in the house of the Lord, and the king said vnto Jeremiah, I will aske thee a thing: hide nothing from mee.

15 Then Jeremiah said to Zedekiah, If I declare it vnto thee, wilt not thou slay mee? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then said Jeremiah vnto Zedekiah, Thus sayeth the Lord God of hostes, the God of Israel, If thou wilt goe forth vnto the king of Babels^h princes, then thy soule shall liue, and this citie shall not be burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Jeremiah, I am careful for the Jewes that are fled vnto the Caldeans, lest they deliuer mee into their hands, and theyⁱ mocke me.

20 But Jeremiah sayd, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it bee well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed mee.

22 And beholde, all the women that are left in the king of Iudahs house, shall bee brought forth to the king of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt bee taken by the hand of the king of Babel: and this citie shalt thou cause to bee burnt with fire.

24 Then said Zedekiah vnto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee,

26 Then shalt thou say vnto them, I humbly^k besought the king that hee would not cause mee to returne to Achonathans house to die there.

27 Then came all the Princes vnto Jeremiah and asked him. And hee tolde them according to all these wordes that the King had commaunded: so they left off

speaking with him, for the matter was not percerined.

28 So Jeremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and hee was there, when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 2 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is provided for. 15 Ebed melech is deliuered from captiuitie.

In the ninth yere of Zedekiah king of Iudah, in the tenth moneth came Nebuchad-nezzar king of Babel and all his hoste against Ierusalem, and they besieged it.

2 And in the eleuenth yere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken^a vp.

3 And all the princes of the king of Babel came in, and late in the middle gate, euen Neregal, Sharczer, Samgar nebo, Sarlichim, Rab-saris, Neregal, Sharczer, Rabmag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah sawe them, and all the men of warre, then they fledde, and went out of the citie by night, through the kings garden, and by the gate betweene the two walles, and he went toward the wilderness.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the King of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the King of Babel slew all the nobles of Iudah.

7 Moreover hee put out Zedekiahs eyes, and bound him in chaines, to cary him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nabuzar-adan the chiefe steward caried away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him with the rest of the people that remained.

10 But Nabuzar-adan the chiefe steward left the vineyard that had nothing, in the land of Iudah, and gaue them vineyards and fields at the same time.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Jeremiah vnto Nabuzar-adan the chiefe steward, saying,

12 Take him, and looke well to him, and doe him no harme, but doe vnto him as he shall say vnto thee.

13 So Nabuzar-adan the chiefe steward sent, and Nabushazban, Rab-saris, and Neregal, Sharczer, Rab-mag, and all the king of Babels princes:

2. King. 25. 1. chap. 52. 4.

a The gates and walles were broken downe.

b Which was a posterne doore, reade 2. King. 25. 4.

c Which is called Antiochia in Syria.

h Or, captaine of the guard.

d For the rich and the mighty which put their trust in their shifts & meanes, were by Gods iust iudgments most rigorously handled.

f Ebr. by the hand of.

g Ebr. set thine eyes vpon him.

e Thus God preserved his Prophet by his meanes whom he made the scourge to punish the king and them that were his enemies.

h And yeeld thy selfe vnto them.

i Which declared that hee more feared the reproch of men, then the threatenings of God.

k When Ieroniah and his mother with others were caried away, these women of the kings house were left: which shalbe taken, sayth the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the mire.

l Herein appeareth the infirmities of the Prophet, who did dissemble to save his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

f Whom the King of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

g Thus God recompensed his zeale & fauour which he shewed to his Prophet in his troubles.

14 Euen they sent, and tooke Jeremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that hee should carry him home: so he dwelt among the people.

15 Now the word of the Lord came vnto Jeremiah, while he was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke Moze, saying, Thus sayeth the Lord of hostes the God of Israel, Behold, I will bring my words vpon this citie for euill, and not for good, and they shall bee accomplished in that day before thee.

17 But I will deliuer thee in that day, sayeth the Lord, and thou shalt not bee giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

CHAP. XL.

4 Jeremiah hath licence to goe whither he will: 6 Hee dwelleth with the people that remaine with Gedaliah.

The word which came to Jeremiah from the Lord, after that Nebuzar-adan the chiefe steward had let him go from Ramath, when hee had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 And the chiefe steward tooke Jeremiah, and sayde vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I loose thee this day from the chains which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with mee into Babel, tarry still: behold, all the land is before thee: whither it seemeth good, and convenient for thee to goe, thither goe.

5 For yet hee was not returned: therefore he sayde, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the King of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe steward gaue him victuals and a reward, and let him goe.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captiues of the hoste, which were in the fieldes, euen they and their men heard that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that hee had committed vnto him men, and women, and

children, and of the poore of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen Iſhmael the sonne of Netthaniah, and Iohanan and Jonathan the sonnes of Kareah, and Seraiah the sonne of Tanhumeth, and the sonnes of Eſhai the Netophathite, and Jezaniah the sonne of Maachath, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you.

10 As for mee, beholde, I will dwell at Mizpah to serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer frutes, and oyle, and put them in your vessels, and dwell in your cities that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were diuined, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer frutes very much.

13 Moreover, Iohanan the sonne of Kareah, and all the captiues of the hoste, that were in the fieldes, came to Gedaliah to Mizpah.

14 And said vnto him, Knowest thou not that Baalis the King of the Ammonites hath sent Iſhmael the sonne of Netthaniah to slay thee: but Gedaliah the sonne of Ahikam beleecued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, and I will slay Iſhmael the son of Netthaniah, and no man shall know it. Wherefore should hee kill thee, that all the Iewes which are gathered vnto thee, should be scattered, and the remnant in Iudah perishe?

16 But Gedaliah the sonne of Ahikam sayde vnto Iohanan the sonne of Kareah, Thou shalt not doe this thing: for thou speakest falsly of Iſhmael.

CHAP. XLI.

1 Iſhmael killeth Gedaliah guilefully, and many other with him, 11 Iohanan followeth after Iſhmael

At in the seventh moneth came Iſhmael the sonne of Netthaniah, the sonne of Elishama of the seed royall, and the princes of the King, and tenne men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Iſhmael the sonne of Netthaniah with these tenne men that were

Gedaliah slaine. b Meaning Zedekiah, c They did eate together as familiar friends,

e Who was of the kings blood, and after slew him, Chap. 41. 2.

2. King. 25. 24.

Or, to receiue them, or, to untreat them for you.

Or, chosen to dwell in.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Iſhmael, he sought onely to make them to destroy one another.

h Thus the godly which thinke no harme to others, are sooner deceived, and neuer lacke such as conspire their destruction,

a The city was destroyed in the fourth moneth: and in the seventh moneth which contained part of September, and part of October, was the gouernour

with

a From this second verse, vnto chap. 42. 7, it seemeth to be as a parenthesis, and separated matter: & there this story beginneth againe, and this vision is declared what it was. b God mooued this infidell to speake thus, to declare the great blindness and obstinacie of the Iewes, which could not feelee that which this heathen man confessed. c Ebr. cense. Or, at thy commandment.

Which was a citie of Iudah.

Which were scattered abroad for feare of the Caldeans,

with him, and smote Gedaliah the sonne of Ahikam, the sonne of Shaphan with the sword, and slew him, whom the King of Babel had made gouernour ouer the land.

3 Ithmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldians that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, even fourescore men, hauing their beards shauen, and their clothes rent & cut, with offerings and incense in their hands to offer in the house of the Lord.

6 And Ithmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as he went: and when he met them, he said vnto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the cite, Ithmael the sonne of Nethaniah slew them, and cast them into the midst of the pit, hee and the men that were with him.

8 But ten men were found among them, that said vnto Ithmael, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of hony: so hee stayed, and slew them not among their brethren.

9 Now the pit wherein Ithmael had cast the dead bodies of the men (whom hee had slaine because of Gedaliah) is it, which Aza the King had made, because of Basa king of Israel, and Ithmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ithmael caried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ithmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, heard of all the euill that Ithmael the sonne of Nethaniah had done,

12 Then they all tooke their men, & went to fight with Ithmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ithmael caried away captiue, saw Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, they were glad.

14 So all the people that Ithmael had caried away captiue from Mizpah, returned, and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ithmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the

people, whom Ithmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women and the children, and the eunuches whom he had brought againe from Gibeon:

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldians, for they feared them, because Ithmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counsell of Ieremiah, what they ought to doe. 7 He admonisheth the remnant of the people not to goe into Egypt.

Then all the captaines of the hoste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremiah the Prophet, Hear our prayer, we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left but a few of many, as thine eyes doe behold.)

3 That the Lord thy God may shew vs the way wherein we may walke, and the thing that we may doe.

4 Then Ieremiah the Prophet sayd vnto them, I haue heard you: behold, I will pray vnto the Lord your God, according to your words, and whatsoeuer thing the Lord shall answer you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they sayd to Ieremiah, The Lord be a witnesse of tructh, and faith betwene vs, if we doe not, euen according to all things, for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voice of the Lord God, to whom we send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 And so after thre dayes came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And said vnto them, Thus saith the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I repent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whom ye are afraid: hee not afraid of him, saith the Lord: for I am with you to saue you, and to deliuer you from his hand.

12 And I will grant you mercie, that hee may haue compassion vpon you, and he shall cause you to dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord

i Which place David of old had giuen to Chimham the sonne of Barzillai the Gileadite, a Sam. 19 38.

† Ebr. let our prayers fall before thee, as Chap. 36 7.

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in as much as it agreeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God, and take it in vaine, then the hypocrites, which to colour their falshood, vse it without all reuerence, and make it a means for them to deueine the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, cha. 40. 1. d Reade Chap. 18 8.

e Because all kings hearts and wayes are in his hands, hee can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, Prou. 21 2. || Or, as thou.

d For they thought that the Tumble had not been destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorrow.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slew them when they seemed to fauour Gedaliah.

f Aza fortified Mizpah for feare of the enemy, and cast die, hes and trenches, 1. King, 15 22.

g Which had been captaines vnder Zedekiah,

h For Baalis the king of the Ammonites was the cause of this murder.

Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the found of the trumpet, nor haue hunger of bread: and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saith the Lord of hostes, the God of Israel, If ye set your faces to enter into Egypt, and goe to dwell there.)

16 Then the word that ye feared, shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt, to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine or escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hostes, the God of Israel, As mine anger and my wrath hath been powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred forth vpon you, when ye shall enter into Egypt: and ye shall bee a detestation, and an astonishment, and a curse, and a reproch, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lord hath said concerning you, Goe not into Egypt: know certainly that I haue admonished you this day.

20 Surely ye haue dissembled in your hearts when ye sent mee vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to goe and dwell.

CHAP. XLIII.

Iohanan carrieth the remnant of the people into Egypt contrary to the minde of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

a Who was also called Iezaniah, Chap. 41. 1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocritise of the wicked is discovered, they burst forth into open rage: for they can abide nothing but flatteries, reade Isa. 30: 10. d He sheweth what is the nature of hypocrites: to wit, to saine that they would obey God, and embrace his word, if they were assured that his messengers spake the truth: though indeed they be most farre from all obedience.

Now when Ieremiah had made an ende of speaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, euen all these words,

2 Then spake Azariah the sonne of Ho-shaiah, and Iohanan the sonne of Kareah, and all the proud men, saying vnto Ieremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Goe not into Egypt to dwell there,

3 But Baruch the sonne of Neriah prophesieth thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captiues of the hoste, and all the people obeyed not the voice of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captiues of the hoste, tooke all the remnant of Iudah, that were returned from all nations, whither they had been diuined, to dwell in the land of Iudah:

6 Euen men and women and children, and the Kings daughters, and euery person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam the sonne of Shaphan, and Ieremiah the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to Tahpanhes.

8 Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kil which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah.

10 And say vnto them, Thus saith the Lord of hostes, the God of Israel, Behold, I will send and bring Nebuchad-rezzar the king of Babel my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and hee shall burne them, and cary them away captiues, and he shall aray himselfe with the land of Egypt, as a shepherd putteth on his garment, and shall depart from thence in peace.

13 Hee shall breake also the images of Beth-shemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall be burne with fire.

CHAP. XLIIII.

Hee reprooueth the people for their idolatry. 15 They that sit light by the threatening of the Lord, are chastened. 26 The destruction of Egypt and of the Iewes therein is prophesied.

The word that came to Ieremiah concerning all the Iewes which dwell in the land of Egypt, and remained at Migdol and at Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus saith the Lord of hostes, the God of Israel, Ye haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

there is no hold so strong, that can preserue them from Gods vengeance.

e Thus the wicked doe not one-ly contemne and hurt the messengers of God, but slander & speake wickedly of all them that support or fauour the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 46. 12.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

k Reade Chap. 35. 9.

l Every one shall be slaine by that means that God hath appointed, Chap. 15. 2.

m Meaning, most easily, and suddenly shall he cary the Egyptians away. || Or, the house of the sunne.

n These were all famous and strong cities in Egypt, where the Iewes that were fled, dwelt for their safetie: but the Prophet declareth that

3 Because of their wickednes which they haue committed, to prouoke me to anger, in that they went to burne incense, and to serue other gods, whom they knew not, neither they, nor you, nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets ^b rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no moze incense vnto other gods.

6 Therefore ^c my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Therefore commit ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke mee vnto wrath, with the workes of your hands, burning incense vnto other gods in the land of Egypt whither yee be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue yee forgotten the wickednesse of your fathers, and the wickednesse of the Kings of Iudah, and the wickednesse of their wiues, and your own wickednesse, and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streets of Ierusalem?

10 They are not humbled vnto this day, neither haue they feared nor walked in my Law nor in my Statutes, that I set before you, and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will set my face against you ^a to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah, that ^c haue set their faces to goe into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall euen be consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall bee a detestation, and an astonishment, and a curse and a reproch.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Iudah which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah, to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knew that their wiues had burne incense vnto other gods, & all the women that stood by, a great multitude, euen all the people that dwell

in the land of Egypt in Pathos, and wored Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord, we will not heare it of thee,

17 But we will doe what former thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to pouze out drinke offerings vnto her, as wee haue done, both wee and our fathers, our Kings and our Princes in the cities of Iudah, and in the streetes of Ierusalem: for then ^d had wee ^e plenty of victuals, and were well, and ^f felt none euill.

18 But since wee left off to burne incense to the Queene of heauen, and to pouze out drinke offerings vnto her, wee haue had ^g scarcenesse of all things, and haue bin continued by the sword and by the famine.

19 And when wee burnt incense vnto the Queene of heauen, and pouzed out drinke offerings vnto her, did we make her cakes to ^h make her glad, and pouze out drinke offerings vnto her without our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your kings, and your princes, and the people of the land, and ⁱ hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickednesse of your inventions, and because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense, and because ye haue sinned against the Lord, & haue not obeyed the voice of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as ^j appeareth this day.

24 Whereouer Ieremiah said vnto all the people, and to all the women, heare the word of the Lord, all Iudah that are in the land of Egypt.

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled with your ^k handes, saying, Wee will performe our vowes that wee haue vowed, to burne incense to the Queene of heauen, and to pouze out drinke offerings to her: yee will performe your vowes, and doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt. Behold, I haue sware by my great Name, saith the Lord, that my Name

not assured by Gods word: for thereby they take occasion to iustifie their doings, and their husbands shall giue an account thereof before God, ^l Reade Ihs 3.25. ^m Or, it is not come up into his heart? You haue committed double euill in making wicked vowes, and in performing the same,

This declareth how dangerous a thing it is to decline once fro God, & to follow our owne fantasies: for Satan euer solliciteth such, & doth not leave them till he haue brought them to extreme impudencie and madness, euen to iustifie their wickednesse against God and his Prophets.

Reade Chap. 7. 18. it seeme: h that the Papists gathered of this place, their Salus Regina, & Regina calistare, calling the Virgin Mary Queene of heauen, and so of the blessed virgin and mother of our Sauour Christ made an idole: for here the Prophet condemneth their idolatry.

ⁿ Ebr. were satiate with bread.

^k This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plenty and dearth, health & sickness, they attribute it to their idols, and so dishonour God.

^o Or, saw.

^p Or, want.

^q Or, so appease her.

This teacheth vs how great danger it is for the husbands to permit their wiues any thing whereof they be

^b Reade Chap. 7. 25. and 25. 3. and 26. 5. & 29. 19 and 32. 33.

^c He setteth before their eyes Gods iudgments against Iudah & Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.

^d He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes, & rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looketo escape punishment for ours.

^e Or, beaten downe.

^f Amos 9. 4

^g Which haue fully set their mindes, and are gone thither on purpose. Whereby he excepteth the innocent, as Ieremiah & Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

^h Reade Chap. 26. 6 & 42. 18.

ⁱ Ebr. lift up

^j their soules,

^k Meaning, but

a fewe,

^l shall

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his name mentioned by such as haue polluted it. o We see therefore that God hath a perpetuall care ouer his, wheresoeuer they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies. p He sheweth the meanes whereby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10, de Ant. cap. 11. writeth, that five yere after the taking of Ierusalem, Nebuchadnezzar the younger, hauing overcome the Moabites & the Ammonites, went against Egypt, and slew the king, and so brought these Iewes, and other into Babylon.

CHAP. XLV.

2 Jeremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

The word that Jeremiah the Prophet spake unto Baruch the sonne of Ne-riah, when he had written these words in a booke at the mouth of Jeremiah in the fourth yere of Iehoiakim the sonne of Josiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is me now: for the Lord hath laid sorrow vnto my sorrow: I am faint in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord sayth thus, Beholde, that which I haue built, will I destroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest thou great things for thy selfe? seeke them not: for behold, I will bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for a pray in all places, whither thou goest.

e Thinkest thou to haue honour and credit? wherein he sheweth his infirmity. f Reade Cha. 21. 9.

CHAP. XLVI.

2 Hee prophesieth the destruction of Egypt. 27 Deliueraunce is promised to Israel.

The wordes of the Lord, which came to Jeremiah the prophet against the Gentiles,

2 As against Egypt, against the army of Pharaoh Necho King of Egypt, which was by the riuier Berath in Carchemish, which Nebuchadnezzar King of Babel smote in the fourth yere of Iehoiakim the

sonne of Josiah king of Iudah.

3 Awake ready buckler and shield, and goe forth to battell.

4 Awake ready the horses, and let the horsemen get vp, and stand vp with your sallets, furbish thy speares, and put on the brigandines.

5 Wherefore haue I seene them a fraide, and driuen backe: for their mighty men are smitten, and are fled away, & look not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong men escape: they shall stumble and fall toward the north by the riuier Berath.

7 Who is this, that commeth vp as a flood, whose waters are mooued like the riuers?

8 Egypt riseth vp like the flood, and his waters are mooued like the riuers, and hee saith, I will goe vp, and will couer the earth: I will destroy the city with them that dwell therein.

9 Come vp, ye horses, and rage ye chariots, and let the valiant men come forth, the blacke Hozes, and the Lybians that beare the shield, and the Lydians that handle and bend the bow.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that hee may auenge him of his enemies: for the sword shall deuoure, and it shall be satiate, and made drunke with their blood: for the Lord God of hostes hath a sacrifice in the north country by the riuier Berath.

11 Goe vp vnto Gilead, and take balm: virgin, the daughter of Egypt: in vaine shalt thou vse many medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 The word that the Lord spake to Jeremiah the Prophet, how Nebuchadnezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaim in Moph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall deuoure round about thee.

15 Why are the valiant men put backe? they could not stand, because the Lord did driue them.

16 He made many to fall, & one fell vpon another: and they said, Arise, let vs goe againe to our own people, and to the land of our natiuitie from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt, and of a great multitude hath passed the time appointed.

18 As I liue, saith the King, whose name is the Lord of hostes, Surely as Eabor is in the mountaines, and as Carmel is in the sea, so shall it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Moph shall be waste and desolate, without an inhabitant.

iust iudgement. p To wit, that the Egyptians shall be destroyed.

c Hee warneth the Egyptians to prepare themselves to warre. d The Prophet had this vision off Egyptians, which should be put to flight by the Babylonians at Carchemish. e The Babylonians shall discomfit the at the riuier Euphrates. f He derideth the boastings of the Egyptians, who thought by their riches and power to haue overcome all the world, alluding to the riuier Nilus, which at certaine times ouerfloweth & couereth Egypt. g For these nations tooke part with the Egyptians. h He calleth the slaughter of Gods enemies, a sacrifice, because it is a thing that doth please him, Isa 34. 9. i That is, at Carchemish. k For at Gilead did grow most foueraigne balmes for wounds. l So called, because Egypt had not yet been overcome by the enemy. m He sheweth that no salue or medicine can preuaile, whereas God giueth the wound. n As they that should repent that they helped the Egyptians. o He derideth them which shall impute their overthrow to lack of counsell and policie, or to fortune, and not obseruing of time: not considering that it is Gods will. 20 Egypt

a Which was Ieremiahs disciple, and wrote his prophetes vnder him.

b Whereof reade Chap. 36. 10.

c Baruch mooued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as I. sal. 6. 6.

d Meaning, that God might destroy this people because he had planted them.

That is, nine nations, which were round about land of Egypt. Reade 2. King. 17. 39 and 24. 7. and 2. Chron. 28. 10.

q They haue abundance of all things, and therefore are disobedient and proud.

r As verse 9,

f They shall be scarce able to speake for feare of the Caldeans.

t Meaning, Egypt.

u That is, they shall stay the great & mighty men of power.

x To wit, Nebuchad-nezzars army.

y Some take the Ebrew word Amon for the kings name of No, that is, of Alexandria.

z Meaning, that after the space of fortie yeeres, Egypt should be restored, Isa. 19.

23. Ezek. 29. 11.

a God comforteth all his that were in captiuitie but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa. 44. 3. chap. 30. 10. b Reade Chap. 10. 24.

20 Egypt is like a faire calfe, but destruction cometh out of the North it cometh.

21 Also her hired men are in the midst of her like fat calves: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voice thereof shall go forth like a serpent: for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut downe her forrest, saith the Lord: for they cannot be counted, because they are more then the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be deliuered into the hands of the people of the North.

25 Thus saith the Lord of hostes, the God of Israel, Behold, I will visit the common people of No, and Pharaoh, & Egypt, with their gods, and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar King of Babel: and into the hands of his seruants, and afterward they shall dwell as in the old time, saith the Lord.

27 But feare not thou, O my seruant Iacob, and bee not thou afraid, O Israel: for behold, I will deliuer thee from a faire countrey, and thy seede from the land of their captiuitie, and Iacob shall returne and be in rest and prosperitie, and none shall make him afraid.

28 Feare thou not, O Iacob my seruant, saith the Lord: for I am with thee, and I will utterly destroy all the nations, whither I haue deliuered thee: but I will not utterly destroy thee, but correct thee by iudgement, and not utterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

The wordes of the Lord that came to Ieremias the Prophet against the Philistims, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the North, and shall bee as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: when the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise and stamping of the hooves of his strong horses, at the noise of his charrets, and at the rumbling of his wheels: the fathers shall not looke backe to their children, for feeblenesse of hands.

4 Because of the day that cometh to destroy all the Philistims, & to destroy Tyne, and Sidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the Isle of Caphtor.

a Which was also called Gaza a citie of the Philistims.

b He meaneth the army of the Caldeans, Isa. 8. 7. 8.

c The great feare shall take away their naturall affection.

d Their heart shall so faile the.

e For the Captiuities, which are also called Cappadocians, had destroyed in old time the Philistims, and dwelt in their land, euen to Gaza, Deut. 2. 33.

5 Baldneke is come vpon Azzah: Azzah is cut vp with the rest of their balleyes. How long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long wilt it be, thou cease? turne againe into thy scabbard, rest and be still.

7 How can it cease, seeing the Lord hath giuen it a charge against Azzah, and against the sea banke? euen there hath he appointed it.

it is not possible that the wicked should by any means escape or stay the Lord when he will take vengeance.

CHAP. XLVIII.

The word of the Lord against the Moabites, 26 because of their pride and crueltie.

Concerning Moab, thus saith the Lord of hostes, the God of Israel, Moab vnto Nebo: for it is wasted: Kiriat-haim is confounded and taken: Dilgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they haue deuised euil against it. Come, and let vs destroy it, that it bee no more a nation: also, thou shalt be destroyed, O Madmen, and the sword shall pursue thee.

3 A voice of crying shall be from Moab, with desolation and great destruction.

4 Moab is destroyed: her little ones haue caused their cry to be heard.

5 For at the going vp of Luhith, the mourner shall goe vp with weeping: for in the going downe of Moab, the enemies haue heard a cry of destruction.

6 Flee and saue your liues, and be like vnto the heath in the wilderness.

7 For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priests and his Princes together.

8 And the destroyer shall come vpon all cities, and no citie shall escape: the balley also shall perish, and the plaine shall be destroyed, as the Lord hath spoken.

9 Give wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the worke of the Lord negligently, and cursed be he that keepeth backe his sword from blood.

11 Moab hath bin at rest from his youth, and hee hath settled on his lees, and hath not bene powred from vessell to vessell, neither hath he gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 Therefore behold, the dayes come, saith the Lord, that I will send vnto him such as shall carry him away, and shall empty his vessels, and breake their bottels.

h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage & called this executing of his vengeance against his enemies, his work: though the Caldeans sought an other end, Isa. 10. 12. Or, deceitfully. Hath not bene remoued as the Iewes haue, but hath liued at ease, and as wine that feedeth it selfe on his lees.

f They haue pulled off their haire for sorrow and heauinesse. g As the heathen vied in their mourning, which the Lord forbade his people to do, Deut. 14. 1.

h Meaning, that means escape or stay the Lord when he will take vengeance.

a These were cities of the Moabites which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.

b Thus shall the Babylonians encourage one another.

c Reade Isa. 25. 10.

d Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15. 5.

e Hide your selues in barren places, where the enemy will not pursue after you, Chap. 17. 6.

f That is, the idoles which are the workes of thine hands.

Some reade, in thy possessions: for for the word may signifie, as 1. Sam. 25. 2.

g Both thy great idol & his maintainers shall be led away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 15. 2.

h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage & called this executing of his vengeance against his enemies, his work: though the Caldeans sought an other end, Isa. 10. 12. Or, deceitfully.

i Hath not bene remoued as the Iewes haue, but hath liued at ease, and as wine that feedeth it selfe on his lees.

k As the calfe of Bethel was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.
† *Eb. gone up, or destroyed.*

l How are they destroyed that put their trust in their strength and riches.

m Thus they that flee shall answer.

n That is, his power & strength.
o He willed the Caldeans to lay afflictions ynow upon them, till they belike drunken men that fall downe so their shame, and are derided of all.

† *Or, shall be full, or clap his hands.*

p Thou reioycst to heare of his miserie.
Isa. 16. 6.

q He shall not execute his malice against his neighbours.
Read Isa. 16. 7.

r Which city was in the vtmost border of Moab: and her by he signifieth that the whole land should be destroyed and the people carried away.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Berbel their confidence.

14 How thinke you thus, we are mighty and strong men of warre?

15 Moab is destroyed & his cities burnt vp, and his chosen yong men are gone downe to slaughter, sayth the king, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, How is the strong staffe broken, and the beautifull rod!

18 Thou daughter that doest inhabit Dibon, come downe from thy glory, and sit in chit: for the destroyer of Moab shall come vpon thee, and he shall destroy thy strong holdes.

19 Thou that dwellest in Arer, stand by the way, and behold: as he him that fleeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed: howle, and cry, tell ye it in Arnon, that Moab is made waste.

21 And iudgment is come vpon the plain countrey, vpon Heslon, and vpon Jahazah, and vpon Mephath,

22 And vpon Dibon, and vpon Bebo, and vpon the house of Diblathaim,

23 And vpon Kiriat ha'im, & vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the land of Moab farre & neere.

25 The horne of Moab is cut off, and his arme is broken, sayth the Lord.

26 Make ye him drunken: for he magnified himselfe against the Lord: Moab shall wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though he had bene found among cheeches: for when thou speakest of him, thou art moved.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rockes, and bee like the doue that maketh her nest in the sides of the holes mounth.

29 We haue heard the pride of Moab, (he is exceeding proud) his stoutnes, and his arrogancie and his pride, and the haughtines of his heart.

30 I know his wrath, sayeth the Lord, but it shall not be so: and his dissimulations, for they doe not right.

31 Therefore will I howle for Moab and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 Wine of Sibmah, I will weepe for thee as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea of Iazer: the destroyer is fallen vpon thy summer fruites, and vpon thy vintage,

33 And toy and gladnesse is taken from the plentiful field, and from the land of Moab: and I haue caused wine to faile from the wine presse: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Eleh,

and vnto Jahaz haue they made their noyse: from Zoar vnto Horonaim, the brifer of three yeeres old shall goe lowing: for the waters also of Nimrim shall be wasted.

35 Moreover, I will cause to cease Moab, sayth the Lord, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a shawme, and mine heart shall sound like a shawme for the men of Kir-heres, because the riches that he hath gotten, is perished.

37 For every head shall be bald, and every beard plucked: vpon all the bandes shall be cuttings, and vpon the loynes lackecloth.

38 And mourning shall bee vpon all the house tops of Moab, and in all the streets thereof: for I haue broken Moab like a vessel wherein is no pleasure, sayth the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the back with shame? so shall Moab be a derision and a feare to all them about him.

40 For thus sayth the Lord, Behold, he shall flee as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holds are wonne, and the mighty mens hearts in Moab at that day, shall bee as the heart of a woman in trauaile.

42 And Moab shall be destroyed from being a people, because he hath let vpon himselfe against the Lord.

43 Feare, and pit, and snare shall be vpon thee, O inhabitant of Moab, sayth the Lord.

44 He that escapeth from the feare, shall fall in the pit, and he that getteth vp out of the pit, shall be taken in the snare: for I will bring vpon it, even vpon Moab, the peere of their visitation, sayth the Lord.

45 They that fled, stood vnder the shadow of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 How be vnto thee, O Moab: the people of Chemosh perisheth: for thy stronges are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in in the latter dayes, sayeth the Lord. Thus saith the Lord of the iudgment of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

Vnto the children of Ammon thus sayth the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their King possessed Gad? and his people dwelt in his cities?

2 Therefore beholde, the dayes come, sayeth the Lord, that I will cause a noyle of

invaded the countrey of Gad. b To wit, of the Ammonites. c Meaning of the Israelites,

Read Ma. 15. 5.

u Their custome was to play on flutes or instruments heauy and graue tunes at burials and in the time of mourning, as Mat. 9. 13. *Isa. 15. 2, 3. Ezek. 7. 18. Or, shawme.*

x That is, Nebuchad-nazzar, as Chap. 49. 32.

y He that escapeth one danger, shall be taken of another, *Isa. 24. 17.*

z They fled thither, thinking to haue succour of the Amorites,

a The Amorites haue destroyed the Moabites in times past and now because of their power the Moabites shall seeke to them for helpe

b Which wanted themselues of their idole, as though he could haue defended them.

c That is, they shall be restored by the Messiah,

a They were separated from the Moabites by the riuer Arnon and after that the ten tribes were carried away into captiuitie they

warre

d Which was one of the chiefe cities of the Ammonites as were Heshbon & Ai: there was also a city called Heshbon among the Moabites, e In thy plentiful country, f Signifying that power & riches cannot preuaile, when as God wil execute his iudgements, g That is, without looking backe, and as euery one can finde a way to escape, h In the time of Christ, when the Gentiles shall be called, i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau, k The enemies that shall dissemble as though they fled away, shall turne backe, and inuade your land and possesse it, l Meaning, that God would utterly destroy them, and not spare one, though the grape gatherers leaue some grapes, & theeees seeke but till they haue enough, Obad. 1. 5. m The destruction shall be so great, that there shall be none left to take care ouer the widowes and fatherlesse, n I haue not spared mine owne people, and how should I pitie thee? o Which was a chiefe citie of Edom, p That is, Bozrah, *Not idle.*

warre to bee heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.
3 *Woe to Heshbon, for Ai is wasted: cry ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall goe into captivity, and his priests, and his Princes likewise.*
4 Wherefore gloiest thou in the valleys: thy valley floweth away, O rebellious daughter: shee trusted in her treasures, saying, Who shall come vnto me?
5 Behold, I will bring a feare vpon thee, saith the Lord God of hosts, of all those that be about thee, and ye shall be scattered euery man & right forth, and none shall gather him that is left.
6 And afterward I will bring againe the captivity of the children of Ammon.
7 O To Edom thus saith the Lord of hosts, Is wisdom no more in Teman: Is counsell perished from their children: Is their wisdom vanished?
8 Flee, ye inhabitants of Dedan (they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.
9 If the grape gatherers come to thee, would they not leaue some grapes: if theeees come by night, they will destroy till they haue enough.
10 For I haue discouraged Esau: I haue vncouered his secrets, and hee shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none to say,
11 Leauethy fatherlesse children, and I will persecute them alme, and let the widowes trust in me.
12 For thus saith the Lord, Behold, they whose iudgement was not to drinke of the cup haue assuredly drunken, and art thou he that shall escape free: thou shalt not go free, but thou shalt surely drinke of it.
13 For I haue sowne by my selfe, sayeth the Lord, that Bozrah shall be waste, and for a reproach, and a desolation, and a curse, and all the cities thereof shall be perpetual desolations.
14 I haue heard a rumour from the Lord, and an ambassadoz is sent vnto the heathen, saying, Gather you together, & come against her, and rise vp to the battell.
15 For loe, I will make thee but small among the heathen, and despised among men.
16 Thy feare & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the bright of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee downe from thence, saith the Lord.
17 Also Edom shall be desolate: euery one that goeth by it, shall be astonished, and shall bisse at all the plagues thereof.
18 As in the overthrow of Sodome, and of Gomorrah, and the places thereof neere

about, sayeth the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.
19 Behold, he shall come by like a lion from the swelling of Iordan vnto the strong dwelling place: for I shall make Israel to rest, when I will make him to haste away from her, and who is a chosen man that I may appoint against her: for who is like me: and who will appoint mee the time: and who is the shepheard that will stand before mee?
20 Wherefore heare the counsell of the Lord that hee hath deuised against Edom, and his purpose that hee hath conceived against the inhabitants of Teman: surely the least of the flock shall draw them out: Surely he shall make their habitations desolate with them.
21 The earth is moued at the noyse of their fall: the cry of their voyce is heard in the red sea.
22 Behold, hee shall come by, and flee as the eagle, and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauell.
23 Vnto Damascus he saith, Hamath is confounded, & Arpad, for they haue heard euill tidings, and they are faint hearted as one in the fearefull sea that cannot rest.
24 Damascus is discouraged, & turneth her selfe to flight, and feare hath seized her: anguish and sorowes haue taken her as a woman in trauell.
25 How is the glorious city not respected, the city of my toy?
26 Therefore her yong men shall fall in her streetes, and all her men of warre shall be cut off in that day, saith the Lord of hosts.
27 And I will kindle a fire in the wal of Damascus, which shall consume the palaces of Benhadad.
28 Vnto Kedar and to the kingdoms of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, and goe by vnto Kedar, and destroy the men of the East.
29 Their tents and their flocks shall they take away: yea, they shall take to themselves their curtains, and all their vessels, and their camels, and they shall cry vnto them, Feare is on euery side.
30 Flee, get you farre off (they haue consulted to dwell) O ye inhabitants of Vazor, sayeth the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.
31 Arise, and get you by vnto the weathynation, that dwelleth without care, saith the Lord: which haue neither gates nor bars, but dwell alone.
32 And their camels shall be a booty, & the multitude of their cattell a spoyle, and I will scatter them into all winds, & to the utmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.
I will dwell in your places. f Hee sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaille them.

q To wit, Nebuchad-nezzar, after he hath overcome Iudah, which is sent by the swelling of Iordan, shall come against mount Seir, and Edom.
r That is, the Israelites, whom the Edomites kept as prisoners to haste away, from thence.
s The captaine and gouernour of the armie, meaning Nebuchad-nezzar.
t They shall not be able to resist his perie captaines.
u To wit, the enimie.
x As Chap. 48, 40. was said of Moab.
y Which was the chiefe citie of Syria, whereby he meaneth the whole country.
z When shee heard the sudden coming of the enimie.
a Hee speaketh this in the person of the king, and of them of the country, who shall wonder to see Damascus the chiefe citie destroyed.
b Who was king of Syria, x King. 20, 26. and had built these palaces, which were still called the palaces of Benhadad.
c Meaning, the Arabians and their borderers.
d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.
e The enemies

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad-nezzar there. And in these prophecies Jeremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies, whereof Daniel maketh mention.

k This may be referred to the Empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

33 And Haze shall be a dwelling for dragons, and desolation for ever: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Jeremiah the Prophet, concerning Elam in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hosts, Behold, I will breake the bow of Elam, even the chiefe of their strength.

36 And vpon Elam I will bring the foure winds from the foure quarters of heauen, and will scatter them towards all these winds, and there shall be no nation whither the fugitives of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, even the indignation of my wrath, saith the Lord, and I will send the sword after them till I haue consumed them.

38 And I will set my throne in Elam, and I will destroy both the king & the princes from thence, saith the Lord: but in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

Hee prophesieth the destruction of Babylon, and the deliuerance of Israel which was in captiuitie.

The word that the Lord spake concerning Babel, and concerning the land of the Caldeans, by the ministry of Jeremiah the Prophet.

† Ebr. hand.

a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes and the Persians.

d When Cyrus shall take Babel.

e Reade Chap. 31. 9.

f Their gouernors & ministers by their examples haue prouoked them to idolatry.

g They haue committed idolatry in euery place.

h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, Babel is taken, Bel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there cometh by a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee and depart, both man & beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Iudah together, going, and weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, laying, Come, and let vs cleaue to the Lord in a perpetuall covenent that shall not be forgotten.

6 ¶ My people haue been as lost sheepe: their shepheards haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from mountaine to hill, and forgotten their resting place.

7 All that found them, haue deuoured them, & their enemies said, Wee offend not, because they haue sinned against the Lord, the habitation of iustice, even the Lord the hope of their fathers.

8 ¶ Flee from the midst of Babel, and

depart out of the land of the Caldeans, and be ye as the he goats before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North country, and they shall set themselves in aray against her, whereby she shall be taken: their arrowes shall be as of a strong man which is expert, for none shall returne in batne.

10 And Caldea shall bee a spoile: all that spoyle her, shall bee satisfied, sayeth the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, and because ye are grown fat, as the calves in the grass, and neyed like strong horses,

12 Therefore your mother shall bee sore confounded, and she that bare you shall bee shamed: behold, the uttermost of the nation shall be a desert, a dry land and a wilderness.

13 Because of the wrath of the Lord, it shall not be inhabited, but shall be wholly desolate: euery one that goeth by Babel, shall be astonished, and hisse at all her plagues.

14 ¶ But your selues in aray against Babel round about: all ye that bend the bow, shoot at her, spare no arrowes: for she hath sinned against the Lord.

15 Crie against her round about: shee hath given her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her, as shee hath done, doe vnto her.

16 Destroy the tower from Babel, and him that handleth the sterbe in the time of haruck: because of the sword of the oppressour they shall turne euery one to his people, and they shall see euery one to his owne land.

17 Israel is like scattered sheepe: the lions haue disperled them: first the king of Asshur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken his bones.

18 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will visite the king of Babel and his land, as I haue visited the king of Asshur.

19 And I will bring Israel againe to his habitation: he shall feed on Carmel and Bashan, and his soule shall bee satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall bee sought for, and there shall be none: and the finnes of Iudah, and they shall not be found: for I will bee mercifull vnto them, whom I reuerse.

21 Goe vp against the lande of the rebels, even against it, and against the inhabitants of it: ¶ Dekeu: destroy, and lay it waste after them, sayeth the Lord, and doe according to all that I haue commaunded thee.

22 A cry of battell is in the land, and of great destruction.

23 How is the hammer of the whole world destroyed and broken! how is Babel become desolate among the nations!

k That is, most forward, and without feare,

l Shall be made rich thereby.

m For ioi of the victory, that yee had against my people.

n In signe of contempt and disdain.

o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylonians his seruants, & their worke his worke in punishing his people, yet because they did not to glorifie God, but for their owne malice, & to profite themselves it is here called sinne.

¶ Or, yeelded, or made peace.

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.

r Meaning, Tiglath Pelesar, who caried away the ten tribes,

s He caried away the rest, to wit, Iudah and Benjamin.

t That is, Babylon: thus the Lord raiseth vp Cyrus,

Exek. 23. 23.

¶ Or, of them that should be visited,

u Nebuchad-nezzar, who had smitten down all the princes and people of the world.

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

26 Come against her from the utmost border: open her store-houses: tread on her as on sheaues, and destroy her utterly: let nothing of her be left.

27 Destroy all her bullockes: let them go downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voice of them that flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend the bow, beliege it round about: let none thereof escape: recompense her according to her worke, and according to all that shee hath done, doe vnto her: for she hath bene proud against the Lord, euen against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of warre shall be destroyed in that day, sayth the Lord.

31 Behold, I come vnto thee, O proude man, sayth the Lord God of hostes: for thy day is come, euen the time that I will visite thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kinde a fire in his cities, and it shall deuoure all round about him.

33 Thus sayth the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong Redemer, whose Name is the Lord of hostes, hee shall maintaine their cause, that he may giue rest to the land, and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword is vpon the slayers, and they shall dote: a sword is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their chariots, and vpon all the multitude that are in the middes of her, and they shall bee like women: a sword is vpon her treasures, and they shall be spoiled.

38 A drought is vpon her waters, and they shall be dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the strong with the strong, shall dwell there, and the strictes shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation to generation.

40 As God destroyed Sodom and Gomorrah with the places thereof neere about,

sayth the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Behold, a people shall come from the North, and a great nation, and many Kings shall be raised vp from the coasts of the earth.

42 They shall hold the bow and the buckler: they are cruell and vnnmercifull: their voice shall roare like the Sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughters of Babel.

43 The king of Babel hath heard the report of them, and his hands are wared feeble: sorrow came vpon him, euen sorrow as of a woman in trauaile.

44 Behold, hee shall come vp like a lion from the swelling of Jordan vnto the strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like mee, and who will appoint mee the time? and who is the shepheard that will stand before me?

45 Therefore heare the counsell of the Lord that hee hath deuised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the flocke will draw them out: surely hee shall make their habitation desolate with them.

46 At the noise of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The confidence of the Babylonians. 43 The vanity of idolaters. 59 Ieremiah giueth his booke to Sereiah.

Thus sayth the Lord, Behold, I will raise vp against Babel, and against the inhabitants that lift vp their heart against me, a destroying wind.

2 And will send vnto Babel fanners that shall fanne her, and shall empy her land: for in the day of trouble they shall be against her on every side.

3 Alas to the bender that benderth his bow, and to him that lifeth himselfe vp in his brigandine, wil I say, Spare not her young men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath been no widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinnes against the Holy one of Israel.

6 Flee out of the mids of Babel, and deliuer every man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

7 Babel hath been as a golden cup in the Lords hand, that made all the earth drunken: the nations haue drunke of her wine, therefore doe the nations rage.

8 Babel is suddenly fallen and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee could

c Meaning, that the Persians should gather their armie of many nations.

d Which is meant of Belshazzar, Dan. 5.6.

Chap. 49. 19.

e Reade Chap. 49. 19.

|| Or, of the land that riseth vp.

a The Medes and Persians that shall destroy them as the wind doth the chaffe. b Though they were forsaken for a time, yet they were not utterly cast off as though their husband were dead.

c Hee sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17. 6. and 48. 6. d By whom the Lord powred out the drinke of his vengeance to whom it pleased him.

e For the great afflictions that they haue felt by the Babylonians.

Isa. 21. 9. Ier. 14. 8.

† Ebr. from the end.

x Her princes and mightie men.

y Of the Tewes which should be deliuered by Cyrus.

Reuel. 18. 6.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

† Ebr. liars.

a For Cyrus did cut the river Euphrates and diuided the course thereof into many streames, so that it might be passed ouer as though there had been no water: which thing he did by the counsell of two of Belshazzars captaines who conspired against their King because hee had gelded the one of them in despite and slaine the sonne of the other.

b Reade I. 13.

31.

† Ebr. founes of the ostriches, or yong.

Gen. 19. 24. Is. 13. 19.

f Thus the people of God exhort one another to goe to Zion and praise God.

g In approving our cause, and punishing our enemies.

h Or, fill, or multiply.

i For the wrong done to his people, and to his Temple, Chap. 50. 28.

j For the land of Caldea was full of diuers which ranne into Euphrates,

k Or, measure.

l Ebr. his soule.

Amos 6. 8.

Chap. 10. 12.

k Reade Chap. 10. 14.

l When God shall execute his vengeance.

m That is, the true God of Israel is not like to these idoles: for hee can helpe when all things are desperate.

n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

o Not that Babylon stood on a mountaine, but because it was strong, and seemed invincible.

could not be healed, forsake her, and let vs goe every one into his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the clouds.

10 The Lord hath brought forth our righteousnesse: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: gather the shields: the Lord hath raised up the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skoutes: for the Lord hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine ende is come, even the end of thy couetousnesse.

14 The Lord of hostes hath sworn by himselfe, saying, Surely I will fill thee with men, as with caterpillers, and they shall crie and shout against thee.

15 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 He giueth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Every man is a beast by his owne knowledge: every founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanitie, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy Kingdomes.

21 And by thee will I breake horse and horseman, and by thee will I breake the charret, and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and young, and by thee will I breake the young man and the matide.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the Dukes and Princes.

24 And I will render vnto Babel and to all the inhabitants of the Caldeans according to that they haue done in Zion, even in your sight, sayeth the Lord.

25 Behold, I come vnto thee, O destroying mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe

from the rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, sayeth the Lord.

27 Set vp a standard in the land: blow the trumpets among the nations: prepare the nations against her: call vp the Kingdomes of Ararat, Minni, and Aschenaz against her: appoint the prince against her: cause horses to come vp as the rough caterpillars.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the Princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuice of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight, they haue remained in their holds: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poste shall runne to meete the poste, and a messenger to meete the messenger, to shew the King of Babel, that his city is taken on a side thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hostes the God of Israel, The daughter of Babel is like a threshing flooze: the time of her threshing is come: yet a little while, and the time of her haruelt shall come.

34 Nebuchad-nezzar the King of Babel hath deuoured me, and destroyed mee: hee hath made me an empty vessel: he swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The spoile of me, and that which was left of me, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Behold, I will maintaine thy cause, and take vengeance for thee, and I will dry vp the sea, and dry vp her springs.

37 And Babel shall be as heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lions, and yell as the Lyons whelpes.

39 In their heate I will make them feasts, and I will make them drunken that they may reioyce, and sleepe a perpetuall sleepe, and not wake saith the Lord.

40 I will bring them downe like lambs to the slaughter, and like rammes and goats.

41 How is Shephach taken! and how is the glorie of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come by vpon Babel: she is couered with the multitude of the waves thereof.

p From thy strong holds and fortresses.

q By these three nations hemmed Armenia the higher and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the course of the river, one side was made open, and the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria, and Gabbatha Belshazzars captaines.

s When she shall be cut vp and threshed.

t This is spoken in the person of the Iewes, bewailing their state and the crueltie of the Babylonians.

u Thus the Lord esteemeth the iniurie done to his Church as done to himselfe, because their cause is his.

x When they are inflamed with surfering and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2.

y Meaning, Babel, as Chap. 25. 26.

z The great armie of the Medes, and Persians.

a That is, his gifts and presents which he had received as part of the spoyle of other nations, and which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by little and little should bee brought to nothing: for the first yeere came the tidings, the next yeere the siege, and in the third yeere it was taken, yet this is not that horrible destruction which the Prophets threatened in many places: for that was after this, when they rebelled, and Darius overcame them by the policy of Zopyrus, and hanged threethousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and prayse God for the destruction of Babylon the great enemy of his Church.

d Babylon did not only destroy Israel, but many other nations.

e Yee that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walls weretwo hundred foot high.

h I will so afflict them by afflictions that they shall not knowe which way to turne them.

43 Her cities are desolate: the land is drye and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the mids of her, and deliuer ye every man his soule from the fierce wrath of the Lord,

46 Lest your heart euen faint, and ye feare the rumoz: that shall be heard in the lands: the rumoz shall come this yeere, and after that in the other yeere shall come a rumoz, and crucitie in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her flaine shall fall in the mids of her.

48 Then the heauen and the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the flaine of Israel to fall, so by Babel the flaine of all the earth did fall.

50 Ye that haue escaped the sword, goe away, stand not still: remember the Lord afarre off, and let Ierusalem come into your minde.

51 We are confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, saith the Lord, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to heauen, and though shee should defend her strength on high, yet from mee shall her destroyers come, saith the Lord.

54 A sound of a cite commeth from Babel, and great destruction from the land of the Caldeans,

55 Because the Lord hath layde Babel waste, & destroyed from her the great voyce, and her waues shall roare like great waters, and a sound was made by their noise:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.

57 And I will make drunke her Princes, and her wise men, her dukes and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the King, whose name is the Lord of hostes.

58 Thus saith the Lord of hostes, The thicke wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be wearie.

59 The word which Ieremias the Prophet commanded Sheraiah the sonne of Ne-

riiah, the sonne of Baasiah, when he went with Zedekiah the king of Iudah into Babel, in the fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Ieremias wrote in a booke all the euill that should come vpon Babel: euen all these things that are written against Babel.

61 And Ieremias said to Sheraiah, When thou comest vnto Babel and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of readeing this booke, thou shalt binde a stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel be drownded, and shall not rise from the euill, that I will bring vpon her, & they shall be wearie. Thus saith the Lord.

They shall not be able to resist, but shall labour in vaine.

CHAP. LII.

4 Ierusalem is taken, 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The cite is burned. 31 Iehoiachin brought forth of prison and fed like a King.

Zedekiah was one and twenty yeere old when he began to reigne, and he reigned eleuen yeeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremias of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till hee had cau them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar king of Babel, hee and all his hoste against Ierusalem, and pitched against it, and built forts against it round about.

5 So the cite was besieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the cite, so that there was no more bread for the people of the land.

7 Then the cite was broken vp, and all the men of warre fled, and went out of the cite by night, by the way of the gate betwene the two walles, which was by the kings garden: (now the Caldeans were by the cite round about) and they went by the way of the wilderness.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all his host was scattered from him.

9 Then they tooke the king, and caried him vp to the king of Babel to Riblah in the land of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: he slew also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,

k This was not in the time of his captiuitie but seuen yeeres before when he went either to gratulate Nebuchad-nezzar, or to increas of some matters.

l S. Iohn in his Reuelation alludeth to this place, when he saith that Angel tooke a millstone and cast it into the sea, signifying thereby the destruction of Babylon, Reuel. 18. 21.

2. King. 24. 18.

2. Chron. 36. 12.

a So the Lord punished sinne by sinne, and gave him vp to his rebellious heart, till he had brought the enemy vpon him to leade him away and his people.

2. King. 25. 1.

and chap. 39. 1.

b Reade Chap. 39. 4.

c Read 2. King. 25. 6, and Chap. 39. 5.

d In the 2. King
25.8. it is called
the seuenth day,
because the fire
began then, and
so continued to
the tenth.
e That is, which
was his seruant.
as 2. King. 25.8.

and the king of Babel bound him in chaines
and caried him to Babel, and put him in pri-
son till the day of his death.

12 Now in the fift moneth, in the tenth
day of the moneth (which was the nineteenth
yeere of the King Nebuchad-nezzar king of
Babel) came Nebuzar-adan chiefe steward
which stood before the King of Babel in Je-
rusalem,

13 And burnt the house of the Lord, & the
Kings house, & all the houses of Jerusalem,
and all the great houses burnt he with fire.

14 And all the army of the Chaldeans that
were with the chiefe steward, brake downe
all the wals of Jerusalem round about.

15 Then Nebuzar-adan the chiefe stew-
ard caried away captiue certaine of the pooze
of the people, and the residue of the people
that remained in the citie, & those that were
fled, and fallen to the king of Babel, with
the rest of the multitude.

16 But Nebuzar-adan the chiefe steward
left certaine of the pooze of the land, to dress
the vines, and to till the land.

f Of these pillars
reade 1. King. 7.
15.

17 Also the pillars of brasle that were
in the house of the Lord, and the bales, & the
brassen sea that was in the house of the Lord,
the Chaldeans brake, and caried all the brasle
of them to Babel.

g Which were
also made of
brasle, as 1. King
7.45.

18 The pots also and the besoms, and the
instruments of musicke, and the balins, & the
incense dishes, and all the vessels of brasle
wherewith they ministred, tooke they away.

19 And the bowles, and the ashpans, and
the balins, and the pots, & the candlestickes,
and the incense dishes, and the cups, and all
that was of gold, & that was of siluer, tooke
the chiefe steward away;

20 With the two pillars, one Sea, and
twelue brassen buls, that were vnder the ba-
ses, which King Salomon had made in the
house of the Lord: the brasle of all these ves-
sels was without weight.

h It was so much
in quantitie.

21 And concerning the pillars, the height
of one pillar was eightene cubites, and a
third of twelue cubites did compasse it, and
the thicknes thereof was foure fingers; it was
hollow.

22 And a chapter of brasle was vpon it,
and the height of one chapter was fve cu-
bites with networke, and pomegranates vpon
the chapters round about, all of brasle,
the second pillar also, and the pomegranates

were like vnto these.

23 And there were ninetie and fixe pome-
granates on a side: and all the pomegranates
vpon the networke were an hundred round
about.

24 And the chiefe steward took Sheraiah
the chiefe Priest, and Sephantiah the second
Priest, and the three keepers of the doore.

25 He tooke also out of the city an eunuch
which had the ouersight of the men of warre
and seven men that were in the kings pre-
sence which were found in the city, and So-
pher captaine of the hoste who mustred the
people of the land, and threescore men of the
people of the land, that were found in the
mids of the citie.

26 Nebuzar-adan the chiefe steward took
them, and brought them to the King of Ba-
bel to Riblah.

27 And the King of Babel smote them,
and slew them in Riblah, in the land of Ba-
bath: thus Judah was caried away captiue
out of his owne land.

28 ¶ This is the people, whom Nebu-
chad-nezzar caried away captiue in the se-
uenth yeere, euen three thousand Iewes and
three and twentie.

29 In the eighteenth yeere of Nebuchad-
nezzar hee caried away captiue from Jerusa-
lem eight hundred thirtie and two persons.

30 In the three and twentieth yeere of
Nebuchad-nezzar, Nebuzar-adan the chiefe
steward caried away captiue of the Iewes
seven hundred fourtie and fve persons: all
the persons were foure thousand and fixe
hundred.

31 And in the seven and thirtieth yeere of
the captiuitie of Jehoiachin king of Iudah,
in the twelfth moneth, in the fve and twen-
tieth day of the moneth, Evil-merodach king
of Babel, in the first yeere of his reigne, li-
ted vp the head of Jehoiachin king of Ju-
dah, and brought him out of prison,

32 And spake kindly vnto him, and set
his throne aboue the throne of the kings, that
were with him in Babel,

33 And changed his prison garments,
and he did continually eate bread before him
all the dayes of his life.

34 His portion was a continuall portion
giuen him of the king of Babel, euery day
a certaine, all the dayes of his life, untill he
died.

i But because of
the roundnes no
more could be
sene but ninety
and fixe.

k Which serued
in the hie Priests
stead, if hee had
any necessary
impediment.

l In the 2. King.
25.19 is read
but of fve, those
were the most
excellent, and the
other two which
were not so no-
ble, are not there
mentioned with
them.

m Which was
the latter end of
the seuenth yeere
of his reigne, and
the beginning
of the eight.

n In the latter
end also of that
yeere and the be-
ginning of the
nineteenth.

† Ebr. foules.

o That is, resto-
red him to liber-
tie and honour

p And gave him
princely apparel.

q That is, he had
allowance in the
Court, and thus
at length hee had
rest and quiet-
nesse, because he
obeyed Ieremiah
the Prophet.
wheras the other
were cruelly or-
dred, that would
not obey him.

¶ Lamentations.

CHAP. I.

1 The Prophet bewaileth the miserable estate of
Ierusalem, & sheweth that they are plagued be-
cause of their finnes. The first and second Chapter be-
gin every verse according to the letters of the Hebrew
Alphabet. The third hath three verses for every let-
ter, and the fourth is as the first.

a The Prophet
wondereth at
the great iudge-
ment of God,
seeing Ierusalem,
which was so strong and so full of people, to be
now destroyed and desolate.



How doth the citie remaine solita-
rie that was full of people, she is as
a widow: she that was great a-

mong the nations, and princesse among the
prouinces, is made tributarie.

2 Shee weepeth continually in the
night, and her teares runne downe by her
cheekes: among all her louers, shee hath
none to comfort her: all her friends haue
dealt vnfaithfully with her, and are her ene-
mies.

3 Iudah is caried away captiue, because
of affliction, and because of great serui-
tude: shee dwelleth among the heathen, and
findeth no rest: all her persecutors tooke her
in the straits.

4 The wayes of Zion lament, because

b Which had
chiefe rule ouer
many prouinces
and countreyes.

c So that she
taketh no rest.

d Meaning, the
Egyptians and

Assyrians which
promised helpe.

e For her cruelty
toward the
poore and op-
pression offer-
no wants. Ier. 34.17.

f As they vsed to come vp with mirth and ioy, Psal. 43. 4.

† Ebr. bitterneffe.

g That is, haue rule ouer her, Deut. 38. 44.

h As men pined away with sorrow & that haue no courage.

i In her miserie she considered the great benefites and commodities that shee had lost.

k At her religion and seruing of God, which was the greatest griefto the godly.

|| Or, driuen away.

l She is not ashamed of her sin, although it be manifest.

† Ebr. hath magnified himselfe.

m God forbid that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them hee comprehendeth all enemies, Deut. 23. 3.

n Thus Ierusalem lamenteth, mouing others to pittie her, and to learne by her example.

o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that wee might seeke to him for remedy.

p Mine heauie finnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.

q He hath troden them vnder foot, as they that tread grapes in the wine presse, Iere. 4. 17.

chap. 1. 18.

no man commeth to the solemne feasts: all her gates are desolate: her Priests sigh: her virgins are discomfited, and there is in heauineffe.

5 Her aduersaries are the chiefe, and her enemies prosper: for the Lord hath afflicted her for the multitude of her transgressions, and her children are gone into captiuitie before the enemye.

6 And from the daughter of Zion all her beautie is departed: her Princes are become like harts that finde no pasture: and they are gone without strength before the pursuer.

7 Ierusalem remembered the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people fell into the hand of the enemye, and none did helpe her: the aduersaries saw her, and did mocke at her. Sabbathys.

8 Ierusalem hath grievously sinned, therefore she is in derision: all that honour her, despise her, because they haue seene her filthynesse: yea, shee sigheth and turneth backward.

9 Her filthynesse is in her skirts: she remembered not her last end, therefore she came downe wonderfully: she had no comforter: O Lord, behold mine affliction: for the enemye is proud.

10 The enemye hath stretched out his hand vpon all her pleasant things: for shee hath seene the heathen enter into her Sanctuary, whom thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way: behold, and see, if there be any sorrow like vnto my sorrow, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath he sent fire into my bones, which preuaileth against them: hee hath spread a net for my feet, and turned my backe: he hath made me desolate, and daily in heauineffe.

14 The yoke of my transgressions is bound vpon his hand: they are wrapped, and come vpon my necke, he hath made my strength to fall: the Lord hath deliuered me into their hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the mids of mee: he hath called an assembly against me to destroy my young men: the Lord hath troden the wine presse vpon the virgins the daughter of Iudah.

16 For these things I weep: mine eye, even mine eye casteth out water, because the Comforter that should refresh my soule, is farre from me: my children are desolate, because the enemye preuailed.

17 Zion stretched out her handes, and there is none to comfort her: the Lord hath appointed the enemies of Iacob round a-

bout him, Ierusalem is as a menstruous woman in the mids of them.

18 The Lord is righteous: for I haue rebelled against his commandement: heare, I pray you all people, and behold my sorrow: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, but they deceiued me: my Priests and mine Elders perished in the citie, while they sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels sweet: mine heart is turned within me: for I am full of heauineffe: the sword spoileth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, and are glad that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednesse come before thee: Doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

CHAP. II.

How hath the Lord darkened the daughter of Zion in his wrath: and hath cast downe from heauen vnto the earth the beauty of Israel, and remembered not his footstool in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iacob, and not spared: hee hath thrown downe in his wrath the strong holds of the daughter of Iudah: he hath cast them downe to the ground: he hath polluted the kingdome, and the princes thereof.

3 He hath cut off in his fierce wrath all the home of Israel: he hath drawen backe his right hand from before the enemye, and there was kindled in Iacob like a flame of fire, which deuoured round about.

4 He hath bent his bow like an enemy: his right hand was stretched vp as an aduersary, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemy: he hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden he hath destroyed his congregation: the Lord hath caused the feasts and Sabbathys to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuary: hee hath giuen into the hand of the enemye the wallies of her palaces: they haue made a noise in the house of the Lord, as in the day of solennitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: he hath not withdrawn his hand from destroying: therefore hee made

Which because of her pollution was separated from her husband, Lewit. 15. 19. and was abhorred for the time.

† Ebr. mouth, That is, they died for hunger.

c Of desiring vengeance against the enemye, read Ier. 11. 20. and 18. 31. || Or, gather them like grapes.

a That is, broghe her from prosperity to aduersity.

b Hath giuen her a most sore fall.

c Alluding to the Temple, or to the Arke of the Covenent, which was called the footstool of the Lord, because they should not set their minds so low, but lift vp their hearts towards the heauens.

d Meaning, the glory & strength as 1. Sam. 2. 11.

e That is, his succour which he was wont to send vs, when our enemies oppressed vs.

f Shewing that there is no remedie but destruction, where God is the enemye.

g As the people were accustomed to praise God in the solemne feasts with a loud voice: so now the enemies blaspheme him with sinning and crying.

h This is, a figurative speech, as that was when he said the waies did lament, chap. 1. 4. meaning, that this sorrow was so great, that the insensible things had their part thereof.
Or, finde.

Or, faint.

† Ehr. wheat and wine.

† Ehr. poured out the soules.

i Meaning that her calamity was so euident, that it needs no witness.

k Because the false prophets called themselves deers, as the other were called, therefore he sheweth, that they law amisse, because they did not reprove the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.
Or, burdens.

Lewi. 26. 15. 25. d nt. 28. 15. 25.

Jerem. 14. 17. chap. 1. 16.

Or, brought up in their owne hands.

the rampart and the wall to lament: they were destroyed together.

9 Her gates are linke to the ground: he hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the Law is no more, neither can her Prophets receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heades: they haue girded themselves with sackcloth: the virgins of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe fayle with teares: my bowels swell: my liver is powred vpon the earth, for the destruction of the daughter of my people, because the children & sucklings in woone in the streets of the citie.

12 They haue sayd to their mothers, There is bread and drinke: when they swooned, as the wounded in the streetes of the citie, and when they gaue vp the ghost in their mothers bosome.

13 What thing shall I take to witnesse for thee: What thing shall I compare to thee, O daughter Ierusalem: what shall I liken to thee, that I may comfort thee, O virgin daughter Zion: for thy breach is great like the sea: who can heale thee?

14 Thy prophets haue looked out vaine and foolish things for thee, and they haue not discovered thine iniquitie, to turne away thy capriuitie, but haue looked out for thee false prophecies, and causes of banishment.

15 All that passe by the way, clappe their hands at thee: they hisse and wagge their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the top of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looke for: wee haue found and seene it.

17 The Lord hath done that which hee hath purposed: hee hath fulfilled his word that he hath determined of old time: hee hath thretened downe, and not spared: hee hath caused thine enemies to reioyce ouer thee, and set vp the borne of thine aduersaries.

18 Their heart cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy pong children, that faint for hunger in the corners of all the streets.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women eate their fruit, and children of a span long: shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The pong & the old lie on the ground in the streets: my virgins and my young

men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemn day my terrors round about: so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, hath mine enemy consumed.

CHAP. III.

I Am the man that hath seene affliction in the rod of his indignation.

2 He hath led me, and brought mee into darkenesse, but not to light.

3 Surely hee is turned against mee: hee turneth his hand against me all the day.

4 My flesh and my skin hath hee caused to ware olde, and he hath broken my bones.

5 He hath builded against me, and compassed me with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about mee, that I cannot get out: hee hath made my chaines heauie.

8 Also when I crye and shout, he shuteth out my prayer.

9 Hee hath stopped by my wayes with hewen stone, and turned away my pathes.

10 Hee was vnto me as a beare lying in wait, and as a lyon in the secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolare.

12 He hath bent his bowe, and made mee a marke for the arrow.

13 He caused the arrowes of his quier to enter into my reins.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitterness, and made me drunken with wormewood.

16 Hee hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgot prosperitie.

18 And I sayd, my strength and my hope is perished from the Lord.

19 Remembering mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that wee are not consumed, because his compassions faile not.

23 They are renewed euery morning: great is thy faithfullnesse.

24 The Lord is my portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them that

getteth the victory. **h** He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselves, and seele his mercies. **i** Considering the wickednesse of man, it is manuaile that any remaineth aliuie: but onely that God for his owne mercies sake, and for his promise will ever haue his Church to remaine, though they be neuer so few in number, Isa. 1. 9. **k** We seele thy benefits daily. **l** The godly put their whole confidence in God, and therefore looke for none o' her inheritance, as Psal. 16. 5.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when hee declared the destruction of Ierusalem, as Ier. 20. 2.

b He speaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore stretcheth them out with this diuersitie of words. **c** This is a great temptation to the godly, when they see not the fruit of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly, and the ofner.

d And keepeth me in hold as a prisoner.

e He hath no pite on me.

† Ehr. sinnes.

f With great anguish and sorow he hath made me to lose my sence.

g Thus with paine he was driven to & fro betweene hope and despair, as the godly oftentimes are, yet in the end, the spirit

uen to & fro betweene hope and despair, as the godly oftentimes are, yet in the end, the spirit

m He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger. n He murmureth not against God, but is patient. o He humbles himselfe, as they that fall downe with their face to the ground, and so with patience waiteth for succour. p He taketh no pleasure in it, but doeth it of necessitie for our amendment when he suffereth the wicked to oppress the poore.

† Heb. with his heart.

q He doeth not delight therein. r He sheweth that nothing is done without Gods prouidence.

s That is, aduersitie and prosperitie, Amos 3. 6.

t When God afflicteth him.

u That is, both hearts & hands: for else to lift vp the hands is but hypocrisie.

1. Cor. 4. 13.

x I am ouercome with sore weeping for all my people.

y Reade Ierem. 37. 16. how hee was in the mysie dungeon.

x Meaning, the cause wherefore his life was in danger.

trust in him, & to the soule that seeketh him.

26 It is good both to trust and to waite for the saluation of the Lord.

27 It is good for a man that he heare the yoke in his youth.

28 He sitteth alone, and keepeth silence, because he hath borne it upon him.

29 He putteth his mouth in the dust, if there may be hope.

30 He giueth his cheek to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he lend affliction, yet will hee haue compassion according to the multitude of his mercies.

33 For hee doth not punish willingly, nor afflict the children of men.

34 In stamping vnder his fete all the prisoners of the earth.

35 In ouerthrowing the right of a man before the face of the most High.

36 In subuerting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, and it cometh to passe, and the Lord commandeth it not?

38 Out of the mouth of the most High proceedeth not euill and good.

39 Wherefore then is the liuing man sorrowfull? man suffereth for his sinne.

40 Let vs search and try our wayes, and turne againe to the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 Wee haue sinned, and haue rebelled therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine, and not spared.

44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.

45 Thou hast made vs as the offconring and refuse in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare and a snare is come vpon vs with desolation and destruction.

48 Mine eye catcheth out riuers of water for the destruction of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not.

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye breaketh mine heart because of all the daughters of my cite.

52 Mine enemies chased mee sore like a bird without cause.

53 They haue shut vp my life in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voyce: stop not thine eare from my sigh, and from my cry.

57 Thou dyest neere in the day that I called vpon thee: thou saydest, Feare not.

58 O Lord, thou hast maintained the cause of my soule, & hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, and all their deuises against me.

61 Thou hast heard their reproch, O Lord, & all their imaginations against me.

62 The lips also of those that rose against me, and their whispering against me, continually.

63 Behold their sitting downe, and their rising vp, how I am their song.

64 Give them a recompence, O Lord, according to the worke of their hands.

65 Give them sorrow of heart, euen thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

CHAP IIII.

How is the golde become so dimme? The most fine golde is changed, and the stones of the Sanctuary are scattered in the corner of euery street.

2 The Noble men of Zion comparable to fine golde, how are they esteemed as earthen pitchers, euen the worke of the hands of the potter?

3 Euen the Dragons draw out the breasts, and giue sucke to their yong, but the daughter of my people is become cruell like the Asps in the wilderness.

4 The tongue of the sucking child cleaueth to the roote of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.

5 They that did feede delicately, perish in the streets: they that were brought vp in scarlet, embrace the dung.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodome, that was destroyed as in a moment, and none pitched campees against her.

7 Her Nazarites were purer then the snow, and whiter then the milke: they were more ruddy in body, then the red precious stones: they were like polished Sapphir.

8 Now their vilage is blacker then a cole: they cannot know them in the streets: their skinne cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword are better then they that are killed with hunger: for they fade away as they were stricken through for the fruites of the field.

10 The hands of the pitifull women haue sodden their own children, which were their meate in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue believed that the aduersary & the enemy should haue entered into the gates of Ierusalem.

13 For the sinnes of her prophets, that haue shed the blood of the iust in the midst of her.

a By the gold he meaneth the Princes, as by the stones hee vnderstandeth the Priests.

Or, hid.

Or, fumes.

b Which are of small estimation and haue none honour.

c Though the dragons, be cruell, yet they pitie their yong, and nourish them,

which thing Ierusalem doeth not.

d The women forsake their children as the Asps doth her

eggs, Iob. 39. 17

Gen. 19. 25.

Or, no strength was against her.

Num. 6. 2.

e They that were before most in Gods fauour, are now in greatest abomination vnto him.

f For lacke of foode they pine away and consume.

g He meaneth that these things are come to passe therefore contrary to all mens expectation.

h Some referre this to the blind men, which as they went, stumbled on the blood, whereof the city was full.

i Meaning, the

heathen which

came to destroy

them, could not

abide them.

Or, face,

k That is, the

enemies.

l He sheweth

two principall

causes of their

destruction, their

cruelty, and their

vaine confidence

in man: for they

trusted in the

helpe of the

Egyptians.

m Our king Iosiah, in whom

stood our hope

of Gods fauour,

and on whom

depended our

state & life, was

aine, whom hee

calleanointed,

because he was a

figure of Christ.

n This is spoken

by derision.

Or, shewed thy nakednesse.

o He comforteth the Church by that

after seuentie yeeres their sorrow shall haue an end, whereas the wicked should be tormented.

14 They haue wandred as blind men in the streetes, and they were polluted with blood, so that they would not touch their garments,

15 But they cryed vnto them, Depart yet polluted, depart, depart, touch not: therefore they fled away, and wandred: they haue said among the heathen, They shall no more dwell there.

16 The anger of the Lord hath scattered them, he will no more regard them: they reuerenced not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vain helpe, our eyes failed: for in our waiting wee looked for a nation that could not saue vs.

18 They hunt our steps that wee cannot goe in our streetes: our ende is nere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laid waite for vs in the wilderness.

20 The breath of our nostrils, the Anointed of the Lord was taken in their nets, of whome wee sayde, Under his shadowe wee shall bee preserued aliuie among the heathen.

21 Reioyce, and be glad, O daughter Edom, that dwellest in the land of Uz, the cup also shall passe through vnto thee: thou shalt be drunken and vomit.

22 Thy punishment is accomplished, O daughter Zion: hee will no more carpe thee away into captiuitie, but he will visite thine iniquitie, O daughter Edom, he will discover thy sinnes.

o He comforteth the Church by that after seuentie yeeres their sorrow shall haue an end, whereas the wicked should be tormented.

CHAP. V.

The prayer of Ieremiah.

a This prayer as is thought, was made when some of the people

were caried away captiue, others, as the poorest, remained, and some

went into Egypt and other places for succour: albeit it seemeth that

the Prophet foresaw their miseries to come, thus prayed.

Remember, O Lord, what is come vpon vs: consider and behold our reproch.

2 Our inheritance is turned to the stran-

ger, our houses to the altars.

3 Wee are fatherlesse, euen without fa-

ther, and our mothers are as widowers.

4 We haue drunken our water for mo-

ney, and our wood is sold vnto vs.

5 Our neckes are vnder persecution: we

are weary and haue no rest.

6 We haue giuen our hands to the E-

gyptians, and to Assur, to bee satisfied with

bread.

7 Our fathers haue sinned and are not,

and we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none

would deliuer vs out of their hands.

9 Wee gate our bread with the perill of

our liues, because of the sword of the wil-

dernesse.

10 Our skin was blacke like as an ouen,

because of the terrible famine.

11 They defiled the woman in Zion, and

the maidens in the cities of Iudah.

12 The princes are hanged vp by their

hand: the faces of the Elders were not had

in honour.

13 They tooke the young men to grinde,

and the children fell vnder the wood.

14 The Elders haue ceased from the

gate, and the young men from their songs.

15 The top of our heart is gone, our dance

is turned into mourning.

16 The crown of our head is fallen: wee

now vnto vs that we haue sinned.

17 Therefore our heart is heavy for these

things, our eyes are dimme,

18 Because of the mountaine of Zion

which is desolate: the forescumme vpon it.

19 But thou, O Lord, remainest for euer:

thy throne is from generation to generation.

20 Wherefore dost thou forget vs for euer,

and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord,

and we shall be turned: renew our dayes as

of olde.

22 But thou hast bitterly relected vs: thou

art exceedingly angry against vs.

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ther, and our mothers are as widowers.

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and we shall be turned: renew our dayes as

of olde.

22 But thou hast bitterly relected vs: thou

art exceedingly angry against vs.

b Meaning, their extreme

seruitude and

bondage.

c We are ioy-

ned in league

and amity with

them, or haue

submitted our

selues vnto

them.

d As our fa-

thers haue becne

punished for

their sinnes, so

we that are cul-

pable of the

same sinnes, are

punished.

e Because of the

enemie that

came from the

wildernesse, and

would not suffer

vs to goe and

seeke our neces-

sary foode.

f That is, by

the enemies

hand.

g Their slavery

was so great,

that they were

not able to

abide it.

h There were

no more lawes

nor forme

of Common

wealth.

i With wee-

ping.

k And there-

fore thy coue-

Ezekiel.

THE ARGUMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchad-nezzar, and so went into captiuitie with his mother and diuers of his princes, and of the people, certaine beganne to repent, and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the citie should molt certainly be destroyed, and the people grievously tormented by Gods plagues, in so much that they that remained should bee brought into cruell bondage. And lest the godly should despaire in these great troubles, he assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there beganne in the fift yeere of Iehoiachins captiuitie.

CHAP.

C H A P. I.

1 The time wherein Ezekiel Prophesied, and in what place. 2 His inward. 3 The vision of the four beasts. 4 The vision of the thrones.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that five and twenty yeeres after this booke was found, leconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions. b Which was a part of Euphrates so called.

c That is notable: and excellent visions, so that it might be known, it was no natural dreame, but came of God. d That is, the spirit of prophesie as Chap. 3. 22. and 37. 1.

e By this diuersitie of words he signifieth the fearefull iudgement of God, and the great afflictions that should come vpon Ierusalem. f Or pale yellow. Which were the four Cherubims that represented the glory of God, as Chap. 3. 23.

g The wing of the one touched the wing of the other.

h Every Cherubim had four faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

i Ebr. whether their spirit or will was to goe.

l That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things,

E came to passe in the thirtieth yeere, in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the river Chebar) that the heavens were opened, and I saw visions of God.

2 In the fift day of the moneth (which was the first yeere of king Ioiachins captiuitie.)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldreans, by the river Chebar, where the hand of the Lord was vpon him.

4 And I looked, and beheld, a whirlewinde came out of the North, a great cloud and a fire wrapped about it, and a brightness was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenesse of amber.

5 Allo out of the mids thereof came the likenesse of foure beastes, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feet were straight feet, and the sole of their feet was like the sole of a calves foot, and they sparkled like the appearance of bright brasle.

8 And the hands of a man came out from vnder the wings in the foreparts of them, and they foure had their faces, and their wings.

9 They were soyned by their wings one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were soyned one to another, and two covered their bodies.

12 And euery one went straight forward: they went whither their spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beasts, and the fire gaue a glister, and out of the fire their went lightning.

14 And the beasts ranne, and returned like vnto lightning.

15 Now as I beheld the beasts, beheld, a wheele appeared vpon the earth by the beasts, hauing foure faces.

26 The fashion of the wheeles and their

worke was like vnto a chysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also rings, and height, and were fearefull to behold, and their rings were full of eyes round about them foure.

19 And when the beasts went, the wheeles went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, and thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was wonderful, like vnto chysall, spread ouer their heads aboue.

23 And vnder the firmament were their wings straight, the one toward the other: euery one had two, which covered them, and euery one had two which covered their bodies.

24 And when they went forth, I heard the noyse of their wings, like the noyse of great waters, and as the voyce of the Almighty, when the voyce of speech, as the noyse of an hoste: and when they stood, they let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a saphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, and as the similitude of fire round about within it to looke to, euen from his loynes upward: and to looke to, euen from his loynes downward, I saw as a likenesse of fire, and brightnesse round about it.

28 As the likenesse of a bow, that is in the cloud in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell vpon my face, and I heard a voyce of one that spake.

C H A P. II.

The Prophet is sent to call the people from their error.

And he said vnto me, Sonne of man, stand vp vpon thy feet, and I will speake vnto thee.

earth, and asher, which was to humble him, and cause him to consider his owne state and Gods grace.

k The Hebrew word is Tachash, meaning, that the colour was like the Cilician sea, or a precious stone so called, Or, the tent.

l Which declareth the swiftness, and the fearefulness of Gods iudgements.

m Which signified that they had no power of themselves, but onely waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the Maiestie of God, and the weaknesse of flesh.

That is, the Lord. Meaning man which is but

c So that hee could not abide Gods presence, till Gods spirit did enter into him.

† Ebr. hard of face.
 d This declared on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duty, though the people be neuer to obdurate: for the word of God shall be eitherto their saluation or greater condemnation.

e Reade Iere. 1.

17. he sheweth that for none afflictions they should cease to do their duties. f He doeth not onely exhort him to his duty: but also giueth him the meanes wherewith hee may be able to execute it. g He sheweth what were the contents of this booke, to wit, Gods iudgements against the wicked.

2 And the spirit entred into me, when he had spoken vnto me, and set me vpon my feet, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they & their fathers haue rebelled against me, euen vnto this very day.

4 For they are † impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus sayeth the Lord God.

5 But surely they will not heare, neither indeed will they cease: for they are a rebellious house: yet shall they know that there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, neither bee afraid of their wordes, although rebels, and thornes be with thee, and thou remainest with scorpions: feare not their wordes, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

9 And when I looked by, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, Lamentations, and mourning, and woe.

11 And he said vnto me, Sonne of man, eate that I giue thee: and thou shalt be able to speake my wordes vnto the house of Israel.

CHAP. III.

1 The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captivity. 17 The office of true ministers.

MOREouer he sayd vnto mee, Sonne of man, eate that thou findest: a eate this roule, and goe, and speake vnto the house of Israel.

2 So he opened my mouth, and he gaue me this roule to eate.

3 And he said vnto mee, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as hony.

4 And he said vnto mee, Sonne of man, goe, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

6 But the house of Israel will not obey thee: for they will not obey mee: yea, all

the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face strong against their foreheades.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither bee afraid at their lookes: for they are a rebellious house.

10 He said moreover vnto me, Sonne of man, receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares.

11 And go, and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, & tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the spirit tooke mee vp, and I heard behind mee a noyse of a great rushing, saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts that touched one another, and the rattling of the wheelles that were by them, euen a noyse of a great rushing.

14 So the spirit lift me vp, and tooke me away, and I went in bitterness, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the riuier Chebar, and I sate where they sate and remained there astonishd among them seuen dayes.

16 And at the ende of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and hee turne not from his wickednes, nor from his wicked way, hee shall die in his iniquity, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I will lay a stumbling blocke before him, and he shall die, because thou hast not giuen him warning: he shall die in his sinne, and his righteous deedes, which hee hath done, shall not be remembered: but his blood will I require at thine hand.

21 Neuerthelesse, if thou admonish that righteous man, that the righteous sinne not, and that hee doth not sinne, hee shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and hee said vnto mee, Arise, and

goe.

b God promisseth his assistance to his ministers, and that he will giue them boldnesse and confidence in their vocation, Ila. 50.7. ierem. 1. 18 micah 3. 8.

c Hee sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing of themselves, but that onely which they haue receiued of the Lord.

d Whereby he signifieth that Gods glory should not be diminished, although he departed out of his Temple: for this declared that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmite of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercometh their rebellious affections, f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with admiration and deliveration utter his iudgements, h Of this reade Chap. 3. 2.

i If he that hath bene instructed in the right way, turne backe.

k I will giue him vp into a repro-

bate minde, Rom. 1. 28. l Which seemed to haue bene done in faith, and were not, m That is, the spirit of prophetic.

Oz, valley.
a Meaning, the
 vision of the
 Cherubims, and
 the wheeles.
o Reade Chap.
 2.2.

p Signifying,
 that not only he
 should not pro-
 fite, but they
 should grievous-
 ly trouble and
 afflicke him.
q Which decla-
 reth the terrible
 plague of the
 Lord, when God
 stoppeth the
 mouthes of his
 ministers, and
 that all such are
 the rods of his
 vengeance that
 doe it.

Reuel. 22. 3.

goe into the field, and I will there talke
 with thee.

23 So when I had risen vp, and gone
 forth into the field, beholde, the glory of
 the Lord stood there, as the glory which I
 saw by the riuer Chebar, and I fell downe
 vpon my face.

24 Then the spirit entred into me, which
 set me vp vpon my feet, and spake vnto me,
 and said to me, Come, and shut thy selfe
 within thine house.

25 But thou, O sonne of man, beholde,
 they shall put bandes vpon thee: and shall
 bind thee with them, and thou shalt not goe
 out among them.

26 And I will make thy tongue cleaue
 to the roote of thy mouth, that thou shalt be
 dumbe, and shalt not bee to them as a man
 that rebuketh, for they are a rebellious house.

27 But when I shall haue spoken vnto
 thee, I will open thy mouth, and thou shalt
 say vnto them, Thus saith the Lord God, he
 that heareth, let him heare, and hee that lea-
 neth off, let him leaue: for they are a rebel-
 lious house.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified.
9 The long continuance of the captiuitie of Irael. **16**
An hunger is prophesied to come.

a Which signifi-
 ed the stubborn-
 nes and hardnes
 of their heart.
b Hereby hee re-
 presented the
 idolatry and sin
 of the ten tribes,
 (for Samaria was
 on his left hand
 from Babylon)
 and how they
 had remained
 therein 390.

c Which decla-
 red Iudah, who
 had now from
 the time of Iosi-
 ah slept in their
 finnes fortie
 yeeres.

d In token of a
 speedy ven-
 geance.

e The people
 should so straitly
 be besieged, that
 they should not
 be able to turne
 them.

f Meaning that
 the famine
 should be so
 great, that they
 should be glad
 to eate whatso-
 ever they could
 get.

Thou also sonne of man, take thee a brick,
 and lay it before thee, and pourtray vpon
 it the citie, euen Ierusalem.

2 And lay siege against it, and builde a
 fort against it, and cast a mount against it:
 set the campe also against it, and lay engines
 of warre against it round about.

3 Moreover, take an^a piron panne, and
 set it for a wall of piron betwene thee and
 the citie, and direct thy face toward it, and
 it shall be besieged, and thou shalt lay siege
 against it: this shall be a signe vnto the house
 of Irael.

4 Sleepe thou also vpon thy left side, and
 lay the iniquitie of the house of Irael vpon
 it, according to the number of the dayes
 that thou shalt sleepe vpon it, thou shalt beare
 their iniquitie.

5 For I haue layd vpon thee the yeeres
 of their iniquity, according to the number
 of the dayes: euen three hundred and ninetie
 dayes: so shalt thou beare the iniquitie of the
 house of Irael.

6 And when thou hast accomplished
 them, sleepe againe vpon thy right side,
 and thou shalt beare the iniquitie of the
 house of Iudah forty dayes: I haue ap-
 pointed thee a day for a yeere, euen a day for a
 yeere.

7 Therefore thou shalt direct thy face
 toward the siege of Ierusalem, and thine
 arme shall be vncouered, and thou shalt pro-
 phesie against it.

8 And behold, I will lay bands vpon
 thee, and thou shalt not turne thee from one
 side to another till thou hast ended the dayes
 of thy siege.

9 Thou shalt take also vnto thee wheate,
 and barley, and beanes, and lentiles, and mil-
 let, and parches, and put them in one vessell,

and make thee bread therof according to the
 number of the dayes, that thou shalt sleepe
 vpon thy side: euen three hundred and nin-
 ty dayes shalt thou eate therof.

10 And the meate, wherof thou shalt
 eate, shall be by weight, euen twentie shekels
 a day: and from time to time shalt thou eate
 therof.

11 Thou shalt drinke also water by mea-
 sure, euen the first part of an hin: from time
 to time shalt thou drinke.

12 And thou shalt eate it as barley cakes,
 and thou shalt bake it in the dung that com-
 meth out of man in their sight.

13 And the Lord said, So shall the chil-
 dren of Irael eate their defiled bread among
 the Gentiles whither I will cast them.

14 Then sayde I, Ah, Lord God, behold,
 my soule hath not bene polluted: for from
 my youth vp, euen vnto this houre, I haue
 not eaten of a thing dead, or toane in peeces,
 neither came there any vncleane flesh in my
 mouth.

15 Then hee sayde vnto mee, Lo, I haue
 giuen thee bullocks dung for mans dung,
 and thou shalt prepare thy bread therewith.

16 Moreover he said vnto mee, Sonne
 of man, behold, I will breake the staffe of
 bread in Ierusalem, and they shall eate bread
 by weight and with care, and they shall
 drinke water by measure, and with astonish-
 ment.

17 Because that bread and water shall
 faile, they shall be astonished one with another,
 and shall consume away for their iniquity.

CHAP. V.

*The signe of the haire, whereby is signified the destru-
 ction of the people.*

And thou sonne of man, take thee a sharp
 knife, or take thee a barbores rasor, and
 cawle it to passe vpon thine head, and vpon
 thy beard: then take thee balances to weigh
 and diuide the haire.

2 Thou shalt burne with fire the third
 part in the middes of the citie, when the
 dayes of the siege are fulfilled, and thou shalt
 take the other third part, and sinke about
 it with a knife, and the last third part thou
 shalt scatter in the winde, and I will draw
 out a sword after them.

3 Thou shalt also take there of a few in
 number, and bind them in thy lap.

4 Then take of them againe, and cast
 them into the middes of the fire, and burne
 them in the fire: for thereof shall a fire come
 forth into all the house of Irael.

5 Thus saith the Lord God, This is Je-
 rusalem: I haue set it in the mids of the na-
 tions and countrys, that are round about
 her.

6 And she hath changed my iudgements
 carried away cap-
 tivity: And by the

scattering into the winde, those that fled into Egypt and into other
 parts after the city was taken. **c** Meaning, that a very few should
 be left, which the Lord would preserve among all these stormes, but
 not without troubles and triall. **d** Our of that fire which thou
 kindest, shall a fire come, which shall signifie the destruction of Ma-
 rac. **e** My word and law into idolatry and superstitions.

g Which were
 fourteene mo-
 neths that the
 citie was besie-
 ged, and this was
 as many dayes
 as Irael sinned
 yeeres.
h Which make
 a pound.
i Read Exod.
 29. 40.
k Signifying
 hereby the great
 scarcity of Iewel
 and matter to
 burne.

l Much lesse
 such vile
 corruption.
m To be as fire
 to bake thy
 bread with.
n That is, the
 force & strength
 wherewith it
 should nourish.
*Ista. 3. 1. chap 5.
 17. and 14. 13.*

a To shauethine
 head and thy
 beard.

b To wit of that
 citie which he
 had portrayed
 vpon the bricks.
 Chap. 4. 1. by
 the fire and pesti-
 lence & mea-
 sureth the famine,
 wherewith one
 part perished, du-
 ring the siege of
 Nebuchad-nez-
 zar: by the sword

those that were
 slaine when Ze-
 dekiah fled, and
 those that were

carried away cap-
 tivity: And by the
 scattering into the winde, those that fled into Egypt and into other
 parts after the city was taken. **c** Meaning, that a very few should
 be left, which the Lord would preserve among all these stormes, but
 not without troubles and triall. **d** Our of that fire which thou
 kindest, shall a fire come, which shall signifie the destruction of Ma-
 rac. **e** My word and law into idolatry and superstitions.

into wickedness more then the nations, and my statutes more then the countreys that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations that are round about you,

8 Therefore thus saith the Lord God, Behold I, euen I come against thee, and will execute iudgement in the midst of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers shall eat their sons, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winds.

11 Therefore as I liue, saith the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pittie.

12 The third part of thee shall die with the pestilence, and with famine shall they bee consumed in the middes of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all winds, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement and an astonishment vnto the nations that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill^a arrowes of famine, which shall bee for their destruction: & which I will send to destroy you: and I will increase the famine vpon you, and will breake your staves of bread.

17 So will I send vpon you famine, and euill beasts, and they shall spoyle thee, and pestilence, and blood shall passe thorow thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

CHAP. VI.

^a Hee sheweth that Ierusalem shall be destroyed for their idolatry. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

Again the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face towards

the mountaines of Israel, and prophesse against them.

3 And say, Ye mountains of Israel, heare the word of the Lord God: thus saith the Lord God to the mountaines & to the hills, to the riuers, and to the valleys, Behold, I euen I will bring a word vpon you, and I will destroy your high places:

4 And your altars shall bee desolate, and your images of the sunne shall bee broken: and I will cast downe your flaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall bee desolate, and the high places shall bee laid waste, so that your altars shall bee made waste and desolate, and your idoles shall bee broken and cease, and your images of the sunne shall be cut in pieces, and your workes shall be abolished.

7 And the flaine shall fall in the middes of you, and ye shall know that I am the Lord.

8 Per will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from mee, and for their eyes which haue gone a whoring after their idoles, and they shall be displeased in themselves for the euills which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not sayd in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, I smite with thine hand, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die by the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine, thus will I accomplish my wrath vpon them.

13 Then ye shall know that I am the Lord, when their flaine men shall be among their idoles round about their altars, vpon every high hill in all the toppes of the mountaines, and vnder every greene tree, and vnder every thicke oake, which is the place where they did offer sweete sauour vnto all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste and desolate, from the wilderness vnto Diblath in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

Moreover the word of the Lord came vnto mee, saying,

2 And

^f Because your idoles, are in greater number, and your superstitions more then among the professed idolaters, read Isa. 65. 11, or he condemneth their ingratitude in respect of his benefits.

Lewis. 26. 29.
Isa. 28. 53.
2 kings 6. 29.
Lament. 4. 10.
Baruch 23.

^g That is, I will not be pacified till I be reuenged, Isa. 1. 24.

^h Or, dangerous. Which were the grasshoppers, mildew & whatsoeuer were occasions of famine.
Chap. 4. 13.

^a He speaketh to all the places wherethe Israelites accustomed to commit their idolatries, threatening them destruction.
^b Read 2. King, 23. 11.
^c In contempt of their power and force, which shall neither be able to deliuer you nor themselves, 2. King. 23. 30.

^d He sheweth that in all dangers God will preserve a few, which shall be as the seed of his Church, and call vpon his Name.
^e They shall be ashamed to see, that their hope in idoles was but vaine, and so shall repent.
^f By these signes he would that the Prophet should signifie the great destruction to come.

^g That is, all nations, when you shall see my iudgements.
Chap. 5. 14.
^h Some read, more desolate then the wilderness of Diblath, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South vnto Diblath, which was North: meaning the whole countrey.

a I will punish thee as thou hast deferred for thine idolatry.

|| Or, behold, euill commeth after euill.

b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

c The beginning of his punishments is already come.

d Which was a voyce of ioy and mirth.

e The scourge is in a readinesse.

f That is, the proud tyrant Nebuchad nezzar hath gathered his force and is ready.

g This cruell enemy shal be a sharpe scourge for their wickednesse.

h Their owne affliction shal be so great, that they shal haue no regard to lament for others.

i For the present profit.

k For he shall loose nothing.

l In the yeere of the Iubile, meaning, that none should enioy the priuledge of the law, Leuit. 25. 13 for they should all be caried away captiues.

m This vision signified that all should be caried away, and none should returne for the Iubile.

n No man for all this endeouoreth himself, or take heart to repent for his euill life.

Som: reade, for none shal be strengthened in his iniquity of his life: meaning, that they should gaine nothing by flattering themselves in euil. o The Israelites made a brag, but their hearts failed them. Isa. 13. 7. ier. 6. 24. Jsa. 15. 3. ier. 48. 37.

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the four corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all thyne abominations.

4 Neither shall mine eye spare thee, neither will I haue pittie: but I will lay thy wayes vpon thee: and thine abomination shalbe in the mids of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, Behold, one euill, euen one euill is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the founding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thyne abominations.

9 Neither shall mine eye spare thee, neither will I haue pittie, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the mids of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the rod flourisheth: pride hath budded.

11 Cruelty is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth neere, let not the buyer reioyce, nor let him that selleth, mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shal not returne to that which is sold, although they were yet aliue: for the vision was vnto all the multitude thereof, and they returned not, neither doeth any incourage himselfe in the punishment of his life.

14 They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: hee that is in the field, shal die with the sword, and he that is in the citie, famine and pestilence shal deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valleys, all they shall mourne, euery one for his iniquitie.

17 All hands shalbe weake, and all knees shall fall away as water.

18 They shal also gird themselves with sackcloth, and feare shal couer them, and

shame shal be vpon all faces, and baldnesse vpon their heads.

19 They shall cast their silver in the streets, and their gold shall be cast farre off: their silver and their golde cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this ruine is for their iniquitie.

20 We had also set the beautie of his ornament in matrie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my secret place: for the destroyers shal enter into it, and defile it.

23 I will make a chaine: for the land is full of the iudgement of blood, and the citie is full of crueltie.

24 Therefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and their holy places shalbe defiled.

25 When destruction commeth, they shal seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shal they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the ancient.

27 The king shal mourne, and the prince shal be clothed with desolation, and the hands of the people in the land shal be troubled: I will do vnto them according to their wayes: and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

2 An appearance of the similitude of God, 3 Ezekiel is brought to Ierusalem in the spirit, 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

AND in the first yeere, in the first moneth, and in the first day of the moneth, as I late in mine house, and the Elders of Iudah late before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and loe, there was a likeness, as the appearance of a fire to looke to, from his loynes downward, and from his loynes upward, as the appearance of brightness, and like vnto amber.

3 And he stretched out the likenesse of an hand, and tooke mee by an haytie locke of mine head, and the Spirit lift mee vp betwene the earth and the heauen, and brought mee by a diuine vision to Ierusalem, into the entrie of the inner gate that lieth toward the North, where remained the idole of indignation, which prouoked indignation.

4 And behold the glory of the God of Israel was there according to the vision that I saw in the field.

5 Then said he vnto me, Sonne of man, lift

Pro. 11. 4.
Ezph. 1. 18.
ecclui. 5. 8.

p Meaning, the Sanctuary.

q That is, of the Babylonians.

r Which signifieth the most holy place, where into none might enter but the hie Priest.

s Signifying, that they should be bound and led away captiues.

t That is, of sinnes that deserue death.

u Which was the Temple that was diuided into three parts, Psal. 68. 35.

a Of the captiuitie of Ieconiah.

b Which contained part of August, and part of September.

c As Cha. 1. 27.

d Meaning, that he was thus caried in spirit, and not in body.

e Which was the porch or count where the people assembled.

f So called, because it prouoked Gods indignation, which was the idole of Baal.

g Read cha. 1. 23

h That is, in the court where the people had made an altar to Baal.

i For God will not be where idoles are,

k Which were forbidden in the Law, Leuit. 11. 4.

l Thus they that should haue kept all the rest in the feare and true seruice of God, were the ring-leaders to all abomination, and by their example pulled others from God.

m It was in such abundance,

n For besides their common idolatry, they had particular seruice, which they had in secret chambers. o The fewes write, that this was a prophet of the idoles, who after his death was once a yeere mourned for in the night.

p Declaring that the censures and seruice of the idolaters are but infection & villany before God. Pro. 1. 28. isa. 46. 7. iere. 11. 11. misa. 3. 4.

lift up thine eyes now toward the North. So I lift up mine eyes toward the North, and behold, Northward at the gate of the altar, this idole of indignation was in the mirtle.

6 Hee said furthermore vnto me, Sonne of man, seest thou not what they do? euen the great abominations that the house of Israel committeth heere to cause me to depart from my Sanctuary; but yet turne thee and thou shalt see greater abominations.

7 And he caused mee to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he vnto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And hee said vnto mee, See in, and behold the wicked abominations that they do heere.

10 So I went in, and saw, and behold, there was euery similitude of creeping things and^a abominable beastes, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them seuentie men of the Ancients of the house of Israel, and in the mids of them stood Jaazaniab, the sonne of Shaphan, with euery man his censer in his hand, and the vapour of the incense went by like^m a cloud.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israelⁿ doe in the darke, euery one in the chamber of his imagery? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Again hee said also vnto mee, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And hee caused mee to enter into the entry of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for^o Tammuz.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, and behold, at the doore of the Temple of the Lord, between the porch and the altar, were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the Sonne toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe heere? for they haue filled the land with crueltie, and haue returned to prouoke me: and so, they haue cast out^p stinke before their noses.

18 Therefore will I also execute my wrath: mine eye shall not spare them, neither will I haue pittie, and^q though they cry in mine eares with a loud voice, yet will I not heare them.

CHAP. IX.

1 The destruction of the citie. 4 They that shall

be saved, are marked. 8 A complaint of the Prophet for the destruction of the people.

Hee cried also with a loud voyce in mine eares, saying, The visitations of^a the citie draw neere, and euery man hath a weapon in his hand to destroy it.

2 And behold, lires^b men came by the way of the hie gate, which lieth toward the North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linen, with a writers^c inke-horne by his side, and they went in and stood beside the brazen altar.

3 And the glorie of the God of Israel was^d gone vp from the Cherub, wherupon hee was, and stood on the^e doore of the house, and hee called to the man clothed with linen, which had the writers inke-horne by his side.

4 And the Lord said vnto him, Goe thorow the middes of the citie, euen thorow the mids of Ierusalem, and^f set a marke vpon the foreheads of them that^g moune and cry for all the abominations that bee done in the mids thereof.

5 And to the other hee said, that I might heare, Goe yee after him through the citie, and smite: let your eye spare none, neither haue pittie.

6 Destroy utterly the old, and the young, and the maidens, and the children, and the women, but touch no man vpon whom is the^h marke, and begin at my Sanctuary. Then they began at theⁱ Ancient men, which were before the house.

7 And hee layd vnto them, Defile the house, and fill the courts with the slaine, then go forth: and they went out, and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cried, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in pouring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquity of the house of Israel and Iudah, is exceeding great, so that the land is full^k of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 As touching mee also, mine eye shall not spare them, neither will I haue pittie, but will recompense their wayes vpon their heads.

11 And behold, the man clothed with linen, which had the inke-horne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

the chiefe occasion of all these euils, as Chap. 8. 11. i This declareth that the seruants of God haue a compassion, when they see his iudgements executed. k That is, with all kinde of wickednesse, reade Isa. 1. 15.

CHAP. X.

1 Of the man that took hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsal of the vision of the wheeles, of the beastes, and of the Cherubims.

And

a The time to take vengeance, b Which were Angels in the similitude of men, c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple, d To marke them that should be saved, e Which declared that he was not bound there-vnto, neither would remaine any longer then there was hope that they would returne from their wickednes, and worship him aright.

f Or, threshold, g Or, marke with Than, h He sheweth what is the manner of Gods children, whom he marketh to saluation, to wit, to mourne and cry out against the wickednes which they see committed against Gods glory.

i Thus in all his plagues the Lord preferueth his small number, which he marketh, as Exod. 12. 23. reue 7. 3. but the chiefe marke is the Spirit of adoption, where-with the heart is sealed vp to liue euerslasting.

k Which were the seruants of God, which hee marketh to saluation, to wit, to mourne and cry out against the wickednes which they see committed against Gods glory.

Chap. i. 22.

a Which in the first chapter, ver. 5. he called the foure beasts.

b This signified that the citie should be burnt.

c Meaning, that the glory of God should depart from the Temple

d Reade Chap. i. 24.

e Reade Chap. i. 16.

f Vntill they had executed Gods iudgements, || Or, iudgements.

Chap. i. 5.

AND as I looked, behold, in the firmament that was above the head of the Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a Sapphir stone.

2 And hee spake vnto the man clothed with linnen, and sayd, Goe in betwene the wheeles, euen vnder the Cherub, & fill thine hands with coales of fire from betwene the Cherubims, and scatter them ouer the city. And he went in in my sight.

3 Now the Cherubims stood vpon the right side of the house when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord went vpon the Cherub, and stood ouer the doore of the house, and the house was filled with the cloud, & the court was filled with the brightness of the Lords glory.

5 And the sound of the cherubims wings was heard into the vtter court, as the voyce of the Almighty God when he speaketh.

6 And when he had commanded the man clothed with linnen, saying, Take fire from betwene the wheeles, and from betwene the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betwene the Cherubims vnto the fire, that was betwene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a Chrysolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole body, & their || rings, and their handes and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

13 And the Cherub cryed to these wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: this is the beast that I saw at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted

themselves vp also: for the spirit of the beast was in them.

18 Then the glory of the Lord departed from about the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings, & mounted vp from the earth in my sight: when they went out, the wheeles also were besides them: and euery one stood at the entry of the gate of the Lordes house, at the East side, and the glory of the God of Israel was vpon them on high.

20 This is the beast that I saw vnder the God of Israel by the riuer Chebar, and I knew that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces which I saw by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel.

2 Against these he prophesieth, shewing them how they shalbe disperſed abroad. 3 The renewing of the heart cometh of God. 21 He threatneth them that leane vnto their owne counsells.

MEANWHILE, the spirit lift me vp, & brought mee vnto the East gate of the Lordes house, which lieth Eastward, and behold, at the entrie of the gate were five and twentie men: among whom I saw Baazantah the sonne of Azur, and Delatiah the sonne of Benaiab, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsell in this citie.

3 For they say, It is not neere, let vs build houses: this citie is the caldron, and we be the flesh.

4 Therefore prophesie against them, son of man, prophesie.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, and I know that which riseth vp of your minds.

6 Many haue ye murdered in this citie, and ye haue filled the streets thereof with the slaine.

7 Therefore thus saith the Lord God, They that ye haue slaine, and haue layd in the mids of it, they are the flesh, and this citie is the caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgement among you.

10 Ye shall fall by the sword, and I will iudge you in the border of Israel, and ye shall know that I am the Lord.

11 This citie shall not be your caldron, neither shall ye be the flesh in the mids thereof, but I will iudge you in the border of Israel.

g There was one consent betwene the Cherubims and the wheeles
h Reade Chap. 9. 3.

Chap. i. 16.
i That is, the whole body of the foure beasts, or Cherubims.

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselves still to their pleasures.

b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sod.

c Contrary to their vaine confidence, he sheweth in what sense this city is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron.

d That is, of the Caldeans,

e That is, in Riblah, reade 2. King. 25. 6.

12 And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my iudgements, but have done after the manners of the heathen, that are round about you.

13 And when I prophesied, Belatiah the sonne of Benatiah died: then fell I downe vpon my face, and cried with a loude voice, and sayd, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Against the word of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus sayeth the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys, yet will I bee to them as a little ^b Sanctuary in the countreys where they shall come.

17 Therefore say, Thus sayeth the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the stone heart out of their bodies, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, & execute them: and they shall bee my people, and I will bee their God.

21 But vpon them whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, sayeth the Lord God.

22 Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glory of the God of Israel was vpon them on high.

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountain which is toward the East side of the citie.

24 Afterward the Spirit tooke me vp, and brought me in a vision by the Spirit of God into Caldea, to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

¹ The parable of the captiuitie. ¹⁸ Another parable whereby the distresse of hunger and thirst is signified.

The word of the Lord also came vnto me, saying,

2 Son of man, thou dwellest in the mids of a rebellious house, which haue eyes to see,

and see: not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie, & goe forth by day in their sight, and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou thow the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and cary it forth in the darke: thou shalt couer thy face, that thou see not the earth: for I haue set thee as a ^b signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thow the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house sayd vnto thee, What doest thou?

10 But say thou vnto them, Thus sayeth the Lord God, This ^b burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them, they shall goe into bondage and captiuitie.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall digge thow the wall, to cary out thereby: he shall couer his face, that hee see not the ground with his eyes.

13 My net also will I spread vpon ^d him, and hee shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though hee shall see there.

14 And I will scatter toward euery wind, all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 Whereouer the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with care: thus shall I be to thee, and thou shalt be to the people of the land.

19 And say vnto the people of the land, Thus sayeth the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with care.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgment of God toward the rest of the people.

g They that remained till at Ierusalem, thus reproched them that were gone into captiuitie, as though they were cast off, and forsaken of God.

h They shall be yet a little church shewing that the Lord will euer haue some to call vpon his Name, who he wil preserue and restore, though they be for a time afflicted.

Jer. 32. 39. chap. 36. 26.

i Meaning, the heart, whereunto nothing can enter, and regenerate them anew, so that their heart may bee soft, and ready to receive my graces.

k When Iecorah was led away captiue.

a That is, they receive not the fruit of that which they see and heare. ^f Elr. make these vessels to goe into captiuitie.

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Do not they deride thy doings? ^h Or, prophesie.

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 20. and 32. 3.

e Which should beare his name, and should bee his church, read Chap. 11. 16.

carefulness, and to brinke the water with desolation: for the land shall bee desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shall be left void, and the land shall be desolate, and ye shall know that I am the Lord.

21 And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged, and all visions shall faile?

23 Tell them therefore, Thus sayeth the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in baine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall bee no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that hee seeth is for many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

As the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the prophets of Israel, that prophesie, and say thou vnto them, that prophesie out of their owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Alas vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like the fores in the waste places.

5 Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made others to hope that they would confirm the word of their prophesie.

7 Haue yee not seene a baine vision? and haue yee not spoken a lying diuination? yee say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because yee haue spoken vanity, and haue seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be vpon the Pro-

phets that see vanity, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the booke of life, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, and there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered mortar,

11 Say vnto them which daube it with vntempered mortar, that it shall fall: for there shall come a great shewe: and I will send hailstones, which shall cause it to fall, and a storme winde shall breake it.

12 For, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormy winde to breake forth in my wrath, and a great shewe shall bee in mine anger, and hailstones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou son of man, let thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Alas vnto the women that sowe pillows vnder all arme-holes, & make bails vpon the head of euery one that standeth vp to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfuls of barley, and for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I will haue to doe with your pillows, wherewith yee hunt the soules to make them to flee, and I will reare them from your armes, and will let the soules goe, even the soules, that yee hunt to make them to flee.

21 Your bails also will I teare, and deliver my people out of your hand, & they shall bee no more in your hands to bee hunted, and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the righteous sad, whome I they should depart from the body. By threatening them that were godly, and vpholding the wicked.

That is, in the booke of life, wherein the true Israelites are written.

Read Ierem, 6. 14.

Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) another false prophet would affirme though he had neither occasion nor good ground to beare him.

Whereby is meant what soeuer man of himselfe setteth forth vnder the authority of Gods word.

These superstitious women for lucre would prophesie, and tell euery man his fortune, giuing them pillows to leane vpon, and kerchiefs to couer their heads, to intent they might be the more allure them and bewitch them.

Will ye make my word to serue your bellies?

These forerers made the people beleeue that they could preserue life, or destroy it, & that it should come to euery one according as they prophesied.

That is, to cause them to perish, and that

f Because they did not immediately see the prophesies accomplished, they contemned them, as though they should neuer be fulfilled. For, sake none off.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

Chap. 14. 9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Ier. 23. 16.

b Watching to destroy the vineyard.

c He speaketh to the gouernours and true ministers, that should haue resisted them.

d Ye promised peace to this people, and now ye see their destruction: so that it is manifest that ye are false prophets.

have not made sadde, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false prophets for the ingratitude of the people, 22 He reuerfeth a small portion for his Church.

Then came certaine of the Elders of Israel vnto me, and late before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp idoles in their heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Every man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the Prophet, I the Lord will answere him that commeth, according to the multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all separated from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departed from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lord will answere him for my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment, the punishment of the prophet shall be euen as the punishment of him that asketh:

11 That the house of Israel may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, sayth the Lord God.

12 The word of the Lord came againe in gratitude raiseh vp false prophets to seduce them that delight in lies rather then in the truth of God, and thus he punisheth sinne by sinne, 1 Kings 22. 20, 22, and destroyeth as well those prophets as that people. g Thus Gods iudgements against the wicked are admonitions to the godly to cleane vnto the Lord, and not to defile themselves with like abominations.

vnto mee, saying,

13 Sonne of man, when the Lord stretcheth against me, by committing a trespass, then will I stretch out mine hand vpon it, and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, Noah, Daniel, and Job were among them, they should deliuer but their owne soules by their righteousnesse, saith the Lord God.

15 If I bring noisome beasts into the land, and they spoile it, so that it be desolate, that no man may passe thorow, because of beasts,

16 Though these three men were in the mids thereof, as I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shall be waste.

17 If I bring a sword vpon this land, and say, Sword, goe thorow the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, as I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselves.

19 If I send a pestilence into this land, and poure out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Job were in the mids of it, as I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnesse.

21 For thus saith the Lord God, How much more when I send my foure sore iudgements vpon Ierusalem, euen the sword, and famine, and the noisome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shall be left a remnant of them that shall be carried away, both sons and daughters: behold, they shall come forth vnto you, and ye shall see their way, and their enterpises: and ye shall be comforted, concerning the enill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterpises, and ye shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the unprofitable wood of the vine tree is cast vnto the fire, so Ierusalem shall be burnt.

And the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree about all other trees? and of the vine branch, which is among the trees of the forest?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessel thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meet for any worke?

5 Behold, when it was whole, it was meete

h Reade Chap.

4. 16. and 5. 17. ifai 3. 1.

i Though Noah & Job were now alive, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Ierem. 1. 5. 1.

k Meaning, that a very fewe (which be called the remnant, verse 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserve for his owne sake. Chap 5. 17.

l Reade Chap. 5. 3.

a Which bringeth forth no fruit no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

a He sheweth the hypocrisie of the idolaters, who will dissemble to heare the Prophets of God though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doeth discover them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Ierem. 10. 15.

c To enquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserved: that is, he shall be led with lies, according as he delighted therein, 2. Thess. 2. 10.

e That is, convince them by their owne conscience.

f Or, by my selfe. The Prophet declareth that God for mans

ingratitude raiseh vp false prophets to seduce them that delight in lies rather then in the truth of God, and thus he punisheth sinne by sinne, 1 Kings 22. 20, 22, and destroyeth as well those prophets as that people. g Thus Gods iudgements against the wicked are admonitions to the godly to cleane vnto the Lord, and not to defile themselves with like abominations.

mette for no worke, how much lesse shall it bee mette for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree that is among the trees of the forest, which I haue giuen to the fire to bee consumed, so will I giue the inhabitants of Ierusalem.

b Though they escape one danger, yet another shall take them,

7 And I will set my face against them: they shall goe out from one fire, and another fire shall consume them: and yet shall know that I am the Lord, when I set my face against them.

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem: 15 These vnkindnesse. 16 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 19 The cause of the abominations into which the Sodomites fell. 20 Meryu promised to the repentant.

Again the word of the Lord came vnto me, saying,

a Thou boastest to be of the seed of Abraham, but thou art degenerate, and followest the abominations of the wicked Canaanites as children doe the manners of their fathers, Isa. 1. 4. and 57. 3.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church, c Being thus in thy filthinesse & forsaken of all men, I toke thee and gaue thee life, whereby is ment that before God wash his Church, and giue life, there is nothing but filthinesse & death. d These words, as blood, pollution, nakednesse, & filthinesse, are oftentimes repeated, to beare downe their pride and to cause them to consider what they were before.

God receiued them to mercie, fauoured them, and covered their shame. e That thou shouldst be a chaste wife vnto me, and that I should maintaine thee and endue thee with all graces. f I washed away thy sinnes. g I sanctified thee with mine holy Spirit.

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation, & thy kinred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativitie when thou wast borne, thy nauill was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadled in clouts.

5 None eye pitied thee to doe any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field, to the contempt of thy perion in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, & I said vnto thee, when thou wast in thy blood, Thou shalt liue: when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as the bud of the field, and thou hast increased and warren great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was the time of loue, and I spread my skirts ouer thee, and covered thy filthinesse: yea, I swore vnto thee, and entered into a covenant with thee, saith the Lord God, and thou becomest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee also with broyded worke, and shod thee with badgers skinner, and I girded thee about with fine linnen, and I covered thee with silke.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautiful crowne vpon thine head.

13 Thus wast thou deckt with gold and silver, and thy raiment was of fine linnen, and silke and broyded worke: thou diddest eate fine flowre, and hony and oyle, and thou wast very beautifull, and thou diddest grow up into a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfect through thy beautie, which I had set vpon thee, saith the Lord God.

15 Now thou dost trust in thine owne beautie, and playedst the harlot, because of thy renowne, and hast powred out thy fornications on euery one that passed by, thy desire was to him.

16 And thou diddest take thy garments, and deckedst thine high places with diuers colours, and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire jewels made of my gold and of my silver, which I had giuen thee, and made it to thy selfe images of them, and diddest commit whoredome with them.

18 And tookest thy broyded garments and coueredst them: and thou hast let mine oyle and my perfume before them.

19 My meate also which I gaue thee, as fine flour, oyle & hony wherewith I fed thee, thou hast euen set it before them for a sweet savour: thus it was, saith the Lord God.

20 Whereouer, thou hast taken thy ionnes and thy daughters, whom thou hast borne vnto mee, and these hast thou sacrificed vnto them, to bee deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe thorow fire for them?

22 And in all thine abominations and whoredomes, thou hast not remembered the dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse, (woe vnto thee, sayth the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in ierury street.

25 Thou hast built thine hie place at euery corner of the way, and hast made thy beauty to bee abhorred: thou hast opened thy feet to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours which haue great members, and hast increased thy whoredome to prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinarie, and deliue thee vnto the will of them that hate thee, even to the daughters of the Ishiittins, which are ashamed of thy wicked way.

28 Thou hast played the whore also with

Hereby hee sheweth how hee sued his Church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood, to wit, in that that the Lord gaue them of his beaurie, and excellencie.

k In abusing my gifts, and in putting thy confidence in thine owne wisdom and dignitie, which were the occasions of thine idolatry.

l There was none idolatrie, to wit, where-with thou didst not pollute thy selfe.

m This declareth how the idolaters put their chief delight in those things, which please the eyes and outward senses.

n Thou hast converted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fire, reade Leuit. 18. 21. 2. King.

23 10.

p Or, head.

He noteth that great impitie of this people, who first falling from God to seeke helpe at strange nations, did also at length embrace their idolatrie, thinking thereby to make their amitie more strong.

Or, cities.

the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan unto Caldea, and yet thou wast not satisfied herewith.

30 How wake is thine heart, saith the Lord God, seeing thou dost all these things, even the worke of a presumptuous whoreson woman?

31 In that thou buildest thine high place in the corner of every way, and makest thine high place in every street, and hast not become as an harlot: that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue gifts to all other whores, but thou giuest gifts vnto all thy louers, and rewardest them, that they may come vnto thee on every side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall be after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus saith the Lord God, Because thy shame was powred out, and thy filthinesse discovered through thy fornications with thy louers, and with all the idols of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I will gather all thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euē gather them round about against thee, and will discover thy filthinesse vnto them, that they may see all thy filthinesse.

38 And I will iudge thee after the manner of them that are harlots, and of them that shed blood, and I will giue thee the blood of warre and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine high place, and shall breake downe thine high places: they shall stripe thee also out of thy clothes, & shall take thy faire iewels, & leaue thee naked and bare.

40 They shall also bring by a compaignie against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burne by thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, & thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease and bee no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast prouoked me with all these things, behold, therefore I also haue brought thy way vpon thine head, saith the Lord God: yet hast

not thou had consideration of all thine abominations.

44 Behold, all that vse monerbs, shall vse this prouerbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy yonger sister that dwelleth at thy right hand is Sodom, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither shee nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, Pride, fulnesse of bread, and abundance of idleness was in her, and in her daughters: neither did shee strengthen the hand of the poore and needy.

50 But they were haughty, and committed abominations before mee: therefore I tooke them away, as pleased me.

51 Neither hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe their captiuitie with the captivity of Sodom, and her daughters, and with the captivity of Samaria, and her daughters: euē the captiuitie of thy captiues in the midst of them.

54 What thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to thier former state: Samaria also and her daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom was not heard of by thy report in the day of thy pride,

57 Before thy wickednesse was discovered, as in that same time of the reproch of the daughters of Ham, and of all the daughters of the Philistines round about her which despised her on all sides.

punishment to minde when thou wast aloof, to leaue by her example to feare my iudgements. i That is, nill thou wast brought vnder by the Syrians and Philistines, i Chron 28. 19. k Which ioy- ned with the Syrians, or compassed about Ierusalem,

x As were the Canaanites and the Hittites, and others your predecessours, so are you their successours,

y That is, of Samaria and Sodom.

z That is, her cities.

i Ebr. thy sister, longer then thou,

a But done farre worse,

b He alleageth these foure vices, pride, excessiue idleness, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished,

Gene. 19. 24.

c Which worshipped the calves in Beth-el and Dan.

d Thou art so wicked that in respect of thee, Sodom and Samaria were iust.

e This he speaketh in comparison, saying,

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning that it should neuer come to pass.

h Thou wouldst not call her

i Ebr. was not a runaway in thy mouth.

k Which ioy-

ned with the Syrians, or compassed about Ierusalem,

58 Thou

Or, that will be a stile.

q Meaning, that some harlots consetune small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying that the idolaters bestow al their substance which they receive of God for his glory, to serue their vile abominations.

Or, nether parts.

r Egyptians, Assyrians and Aldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9. i I will iudge thee to death, as the adulterers and murderers.

a King. 25. 9.

i I will vterly destroy thee, and so my ielousie shall cease, i I haue punished thy faults, but thou wouldst not repent.

1 When thou brakest the covenant, that was made between thee and me, as verse 8.

m That is, of mercy and love I will pity thee, & so stand to my covenant, though thou hast defiled the contrary.

n Whereby hee sheweth that among the most wicked he had euer some seed of his Church, which he would cause to fructifie in due time: and here hee declareth how hee will call the Gentiles. o But of my free mercy. p This declareth what fruits Gods mercies worke in his, to wit, sorrow, and repentance for their former life.

58 Thou hast borne therefore thy wickedness, and thine abomination, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done, when thou diddest despise the oath, in breaking the covenant.

60 Neuertheless, I will remember my covenant made with thee in the dayes of thy youth, and I will confirme unto thee an everlasting covenant.

61 Then thou shalt remember thy waies, and bee ashamed, when thou shalt receiue thy sisters, both thy elder and thy younger, and I will giue them unto thee for daughters, but not by thy covenant.

62 And I will establish my Covenant with thee, and thou shalt know that I am the Lord.

63 That thou mayest remember, and bee ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came unto me, saying,

2 Sonne of man, put forth a parable, and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great Eagle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake off the toppe of his twigge, and caried it into the land of merchants, and set it in the city of merchants.

5 He tooke also of the seed of the land, & planted it in a fruitful ground: he placed it by great waters, and set it as a willow tree.

6 And it budded up, and was like a spreading vine of low stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also another great Eagle with great wings, and many feathers, and behold, this vine did turne her rootes toward it, and spread forth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, and beare fruit, and bee an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? Shall he not pull vp the rootes thereof, and destroy the fruit thereof, and cause them to dry? all the leaues of her bud shall wither without great power, or many people to plucke it vp by the rootes thereof.

10 Behold, it was planted: but shall it

g They thought to be moistned by the waters of Nilus. h Shall not Nebuchad-nezzar destroy it?

prosper? Shall it not be dried vp, and wither? when the East winde shall touch it, it shall wither in the trenches where it grew.

11 Whereouer the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Know ye not what these things meane? tell them, Behold, the king of Babel is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken one of the kings seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the princes of the land,

14 That the kingdome might be in subjection, and not lift it selfe vp, but keepe their covenant, and stand to it.

15 But he rebelled against him and sent his Ambassadors into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape, that doth such things? or shall he breake the covenant, and be deliuered?

16 As I live, saith the Lord God, he shall die in the mids of Babel, in the place of the King, that had made him King, whose oath he despised, and whose covenant made with him, he brake.

17 Neither shall Pharaoh with his mighty host, and great multitude of people, maintaine him in the war, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath and broken the covenant: (yet so, he had giuen his hand) because he hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I live, I will surely bring mine oath that he hath despised, and my covenant that hee hath broken, vpon his owne head.

20 And I will spread my net vpon him, and he shall be taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for his trespass that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sword, and they that remaine, shall be scattered toward all the windes: and yee shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take of the top of this high cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 Euen in the high mountaine of Israel will I plant it: & it shall bring forth boughs and beare fruit, and bee an excellent cedar, and vnder it shall remaine all birds, and euery soule shall dwell in the shadow of the branches thereof.

24 And all the trees of the field shall know that I the Lord haue brought downe the high tree, and exalted the low tree: that I haue dried vp the Greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

1 Hee sheweth that euery man shall beare his owne sinne.

i By this dry winde he meeneth the Baby-lonians.

k That is, Ieconiah, a king. 14. 15.

l For his subiection and obedience.

m Because he tooke the Name of God in vaine, and brake his oath which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such perjury and infidelitie to escape punishment, Chap. 12. 13. and 32. 3.

n This promise is made to the Church, which shall be as a small remnant, and as the top of a tree. o I will trimme it and dresse it. p Both the Iewes and Gentiles shall be gathered in to it.

q All the world shall know that I haue plucked downe the proud enemies, and set vp my Church which was low and contemned

sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

The word of the Lord came vnto mee againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the land of Israel, saying, The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull and right,

6 And hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath liened with a menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: hee that hath spoiled none by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgment betwene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, he shall surely liue, saith the Lord God.

10 If hee beget a sonne, that is a chiefe, or a shedder of blood, if he do any one of these things,

11 Though hee doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needy, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or, hath giuen foorth vpon vsurie, or hath taken increase, shall he liue: he shall not liue: seeing he hath done all these abominations, he shall die the death, and his blood shall be vpon him.

14 But if he beget a sonne, that seeth all his fathers sinnes, which hee hath done, and feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawen his hand from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because he cruelly oppres-

sed and spoiled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgment and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall be vpon him, and the wickednes of the wicked shall be vpon himselfe.

21 But if the wicked will returne from all his sinnes that hee hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that hee hath committed, they shall not be mentioned vnto him, but in his righteousness that he hath done, he shall liue.

23 Haue I any desire that the wicked should die, saith the Lord God? or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquitie, and doe according to all the abominations, that the wicked man doeth, shall hee liue? all his righteousness that hee hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sin that he hath sinned, in them shall he die.

25 Yet yee say, The way of the Lord is not equal: heare now, O house of Israel. Is not my way equal? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, he shall euen die for the same, he shall euen die for his iniquity that he hath done.

27 Again, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, he shall saue his soule aloue.

28 Because hee considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue, and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, every one according to his wayes, saith the Lord God: returne therefore & cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby yee haue transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue yee.

CHAP. XI.

1 The captiuitie of the kings of Iudab signified by the

Deut. 24. 16.

1. King. 14. 6.

2. Chron. 25. 4.

d He ioyne

the obseruation

of the comman-

dements with re-

pentance: for

none can repent

indeed, except

he labour to

keepe the law.

Or, not laide to

his charge.

That is, in the

fruits of his faith

which declare

that God doeth

accept him.

f He speaketh

this to commend

Gods mercie to

poore sinners,

who rather is

ready to pardon

then to punish,

as his long suffer-

ing declareth,

Chap. 33. 11.

Albeit God in his

eternall counsell

appointed the

death and dam-

nation of the re-

probate, yet the

end of his coun-

sell was not their

death onely, but

chiefly his owne

glory. And also

because hee doth

not approue sin,

therefore it is

here said that he

would haue them

to turne away

from it, that they

might liue.

Or, rather that he

may returne from

his wayes and liue.

g That is, the

false opinion that

the hypocrites

haue of their

righteousnesse.

h In punishing

the father with

the children,

i Heweth that

man cannot for-

sake his wicked-

nes till his heart

be changed,

which is only the

worke of God.

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, & their children were punished for their transgressions, read here. 31. 29.

b If he hath not eaten of the flesh that hath beene offered vp to idoles to honour them thereby. Lewis. 18. 20. f Ebr. come neepe. Lewis. 20. 18. Isa. 58. 7. Math. 23. 35. Exod. 22. 25. Lewis. 25. 37. Deut. 23. 19. psal. 5. 5.

Or, a cruel man.

c He sheweth how the sonne is punished for his fathers fault, that is, if hee be wicked as his father was and doth not repent, he shall be punished as his father was, or else not.

a That is, Iehohaz, and Iehoiakim Iofiahs sonnes, who for their pride and cruelty are compared vnto lions
 b To wit, Iehohaz mother, or Ierusalem.
 c By Pharaoh Necho, king of Egypt, 2. King. 23. 33.
 d Which was Iehoiakim.
 e He slew of the Prophet, and them that feared God, & rauished their wives.
 f Nebuchadnezzar with his great army, which was gathered of diuers nations.
 g He speaketh this in the reproch of this wicked king, in whose blood, y is in the race of his predecessors Ierusalem should haue beene blessed, according to Gods promise, & flourished as a fruitfull vine,
 h Meaning, that the Caldeans should destroy them as the East wind doeth the fruit of the vine.
 i Destruction is come by Zedekiah, who was the occasion of this rebellion.

the lions whelpes and by the lion. 20 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

Thou also, take vp a lamentation for the princes of Israel,
 2 And say, Wherefore lay thy mother as a lionesse among the lions? shee nourished her yong ones among the lions whelpes,
 3 And shee brought vp one of her whelpes, and it became a lion, and it learned to catch the pray, and it deuoured men.
 4 The nations also heard of him, and he was taken in their nets, and they brought him in chains vnto the land of Egypt.
 5 Now when shee saw that shee had wasted, and her hope was lost, shee tooke another of her whelpes, and made him a lion.
 6 Which went among the lions, and became a lion, and learned to catch the pray, and he deuoured men.
 7 And he knew their widowes, and hee destroyed their cities, and the land was wasted, and all that was therein by the noyle of his roaring.
 8 Then the nations set against him on euery side of the countreys, and laide their nets for him, so he was taken in their pit.
 9 And they put him in prison, and in chains, and brought him to the king of Babel, and they put him in holds, that his voice should no more be heard vpon the mountaines of Israel.
 10 Thy mother is like a vine in thy blood, planted by the waters: shee brought forth fruit and branches by the abundant waters.
 11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.
 12 But shee was pluckt vp in wrath: shee was cast downe to the ground, & the East wind dried vp her fruite: her branches were broken and withered: as for the rod of her strength, the fire consumed it.
 13 And now shee is planted in the wilderness in a drie and thirste ground.
 14 And fire is gone out of a rod of her branches, which hath deuoured her fruite, so that shee hath no strong rod to be a scepter to rule: this is a lamentation, and shall bee for a lamentation.

CHAP. XX.

3 The Lord denieth that hee will answere them when they pray, because of their unkindnesse. 33 Hee promisth that his people shall returne from captivity. 46 By the forest that should bee burnt, is signified the burning of Ierusalem.

And in the seventh yeere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and saie before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, Sonne of man,

wilt thou iudge them? cause them to understand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and I lift vp mine hand vnto the seede of the house of Iacob, and made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milke and honey, which is pleasant among all lands,

7 Then said I vnto them, Let every man cast away the abominations of his eyes, and desile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powze out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt:

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness,

11 And I gaue them my statutes, and declared my iudgements vnto them, which if a man doe, he shall liue in them.

12 Moreover, I gaue them also my Sabbaths to be a signe betweene mee and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against mee in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powze out mine indignation vpon them in the wilderness to consume them:

14 But I had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet neuertheless I lift vp mine hand vnto them in the wilderness, that I would not bring them into the lande, which I had giuen them, flowing with milke and honey, which was pleasant about all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Therefore, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Make ye not in the ordinances

thereby take an occasion to blaspheme my Name, and to accuse me of lacke of abilitie, or else that I had sought a means to destroy them more commodiously. h That is, my true religion, which I haue commanded them, and gaue themselves to serue mee, according to their owne fantasies.

b This declareth the great lenity and patience of God, which calleth sinners to repentance before hee condemne them,

c I tware that I would be their God, which manner of othe was obserued from all antiquity, where they used to lift vp their hands toward heaven, acknowledging God to be the author of truth, and the defender thereof, and also the Iudge of the heart, wishing hee should take vengeance, if they concealed any thing which they knew to be truth.

d God had forbidden them to make mention of the idols, Exod. 34. 13. psa. 16. 4.

e Which thing declareth the wickednesse of mans heart, which iudge Gods seruice by their eyes and outward senses. f God had euer this respect to his glory, y he would not haue his Name euill spoken of among the Gentiles for the punishment that his people deserued, in confidence whereof the godly euer prayed, as Exod. 32. 12. numb. 14. 13. Leuit. 18. 5. rom. 10. 5. gal. 3. 12. Exod. 30. 8. and 31. 13. deus. 5. 12. Num. 14. 28. and 26. 65.

g Who might thereby take an occasion to blaspheme my Name, and to accuse me of lacke of abilitie, or else that I had sought a means to destroy them more commodiously. h That is, my true religion, which I haue commanded them, and gaue themselves to serue mee, according to their owne fantasies.

i Whereby the holy Ghost convince them that say that they will follow the religion & example of their fathers, and not measure their doings by Gods word, whether they be approveable thereby or no.

of your fathers, neither observe their manners, nor defile your selves with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them.

20 And sanctifie my Sabbaths, and they shall be a signe betwene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe he shall live in them, but they polluted my Sabbaths: then I thought to powre out mine indignation upon them, and to accomplish my wrath against them in the wilderness.

22 Nevertheless I withdrew mine hand, and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift up mine hand unto them in the wilderness, that I would scatter them among the heathen, & disperse them through the countries.

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gave them also statutes, that were not good, and iudgements, where in they should not live.

26 And I polluted them in their owne gifts, in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore sonne of man, speake unto the house of Israel, & say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of pronunciation: there also they made their sweet savour, and powred out there their drinke offerings.

29 Then I said unto them, What is the high place wherunto you go? and the name thereof was called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord God, Are ye not polluted after the manner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, & make your sonnes to passe through the fire, you pollute your selves with all your idoles unto this day: shall I and were you when I am asked, O house of Israel? As I live, sayeth the Lord God, I will not and were you when I am asked.

Which signifieth an high place, declaring that they wanted themselves of their idolatrie and were not ashamed thereof, though God had commanded them expressly that they should have no altar lifted up on high by staires, Exod. 20. 26. † Ebr. in the way. p Hee sheweth that the ingratitude of the people deserteth that God should cut them off, and that they should not have the comfort of his word.

32 Neither shall that be done that cometh into your minde: for ye say, We will be as the heathen, and as the families of the countreys, and serue wood and stone.

33 As I live, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out.

34 And will bring you from the people, and will gather you out of the countreys, wherein ye are scattered, with a mighty hand, and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the covenant.

38 And I will chuse out from among you the rebels, and them that transgress against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, Go ye, and serue every one his idole, seeing that ye will not obey mee, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, even in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the land serue me: there will I accept them, and there will I require your offerings and the first fruites of your oblations, with all your holy things.

41 I will accept your sweet savour, when I bring you from the people, and gather you out of the countreys, wherein ye have beene scattered, that I may be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your wayes, and all your works wherein ye have beene defiled, and ye shall iudge your selves worthy to be cut off, for all your evils that ye have committed.

44 And ye shall know that I am the Lord, when I have respect unto you for my Names sake, and not after your wicked wayes, nor according to your corrupt works, O ye house of Israel, saith the Lord God.

45 Moreover, the word of the Lord came unto me, saying,

46 Some of man, set thy face toward the way of Teman, and drop thy word toward the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee, & it shall deuoure all the greene wood in thee, and all the drye wood: the continuall flame shall not be quenched, and every face

q He declareth that man of nature is wholly enemy vnto God and to his owne saluation, and therefore God calleth him to the right way partly by chastising, but chiefly by his mery in forgiving his rebellion and wickednes.

r I will bring you among strange nations, as into a wilderness, and there will visite you, and so call you to repentance, and then bring the godly home againe, Isa 65. 9.

s Signifying, that he will not burne the corne with the chaffe but chuse out the wicked to punish them when hee will spare his. t This is spoken to the hypocrites.

u Your owne consciences shall conuict you after that you have felt my mercies:

x For Judah stood South from Babylon,

y Both strong and weak in Ierusalem.

z The people said that the Prophet spake darkly: therefore he desired the Lord to giue them a plaine declaration hereof.

face from the South to the North shall bee burnt therein.

48 And all flesh shall see that I the Lord haue kindled it, and it shall not be quenched. Then said I, A h Lord God, they lay of nicety: Doeth not he speake in parables?

CHAP. XXI.

3 He threatneth the sword and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah. 28 He is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-nezzar.

The word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North,

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourne therefore, thou sonne of man, as in the paine of thy reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer, Because of the bruit: for it cometh, and every heart shall melt, and all hands shall be weak, and all minds shall faint, and all knees shall fall away as water: behold, it cometh, and shall be done, saith the Lord God.

8 Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, Say, A sword, a sword, both sharpe and furbished.

10 It is sharpened to make a sore slaughter, and it is furbished that it may glitter: how shall we reioyce? for it concerneth the rod of my sonne, as all other trees.

11 And hee hath giuen it to bee furbished, that he may handle it: this sword is sharpe, and is furbished, that he may giue it into the hand of the slayer.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the Princes of Israel: the terrors of the sword shall bee vpon my people: since therefore vpon thy thigh.

13 For it is a reftall, and what shall this be, if the sword continue such the rod? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite hand to hand, & let the sword bee doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter entering into their priuite chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiply their rutnes. Ah it is

made bright, and it is dressed for the slaughter.

16 Get thee alone: go to the right hand, or get thy selfe to the left hand, whither soeuer thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease. I the Lord haue said it.

18 The word of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two waies, that the word of the King of Babel may come: both waies shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the way, at the head of the two waies, consulting by divination, and made his arrowes bright: he consulted with idols and looked in the liuer.

22 At his right hand was the divination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift up their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortress.

23 And it shall bee vnto them as a false divination in their sight for the othes made vnto them: but he will call to remembrance their iniquitie, to the intent they should bee taken.

24 Therefore thus saith the Lord God, Because yee haue made your iniquity to bee remembered, in discovering your rebellion, that in all your works your sinnes might appeare: because, I say, that yee are come to remembrance, ye shall be taken with the hand.

25 And thou Prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an end,

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shall bee no more vntill hee come whose right it is, and I will giue it him.

28 And thou sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawn forth, and furbished to the slaughter to consume, because of the glittering:

29 Whiles they see banish vnto thee, as I did with the Egyptians to make himselfe big, & able to resist the Babylonians, & some referre this to the Priests attire: for Iehozadak the Priest went into captivity with the King. y That is, vnto the coming of Messiah: for though the Iewes had some signe of gouernement after ward vnder the Persians, Greeks, & Romanes, yet this restitution was not till Christs coming, and at length should be accomplished, as was promised, Gen. 49. 10. z Though the Iewes and Ammonites would not believe, that thou, to wit, the sword, shouldst come vpon them, and said that the Prophets which threatened, spake lies, yet thou shalt as surely come, as though thou werest already vpon their neckes.

n Provide for thy selfe: for thou shalt see Gods plague on all parts of this countrey.

o This was spoken because that when Nebuchad-nezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to undertake first, he consulted with his soothsayers, and so went against Iudah, p That is, to the tribe of Iudah, that kept themselves in Ierusalem.

q To knowe whether hee should goe against the Ammonites, or them of Ierusalem,

r Heeved conuincing and sorcerie.

s Because there was a league between the Iewes and the Babylonians, they of Ierusalem shall thinke nothing lesse then that this thing should come to passe.

t That is, Nebuchad nezzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who pra-

and prophesied a lie vnto thee, to bring thee vpon the necks of the wicked that are slaine, whose day is come when their iniquity shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of brasie men, and skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the middes of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reproofed for crueltie. 25 Of the wicked doctrine of the false prophets and priests, and of their vnassable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

Moreover, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou iudge, wilt thou iudge this bloody citie? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The city sheddeth blood in the mids of it, that her time may come, and maketh idols against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to drave neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which are vile in name, and sore in affliction.

6 Beholde, the princes of Israel euery one in thee was ready to his power to shed blood.

7 In thee haue they despised father and mother: in the mids of thee haue they oppressed the stranger: in thee haue they veried the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carry tales to shed blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they veried her that was polluted in her floures.

11 And euery one hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie & the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore haue I smitten mine hands vpon thy couetousnesse, that thou

hast seld, and vpon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hands be strong in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy filthinesse to cease from thee.

16 And thou shalt take thine inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as dross: all they are brasie, and tinne, and yron, and lead in the middes of the fornace: they are euen the dross of siluer.

19 Therefore thus saith the Lord God, Because yee are all as dross, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasie, and yron, and lead, and tinne into the middes of the fornace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall bee melted in the mids thereof.

22 As siluer is melted in the mids of the fornace, so shall yee be melted in the middes thereof, and yee shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vnclane, and not rained vpon in the day of wrath.

25 There is a conspiracie of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betwene the holy & prophane, neither discerned betwene the vnclane and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the mids thereof, are like wolues, rauening the pray to shed blood, and to destroy soules for their own couetous lucre.

28 And her prophets haue dawbed them with vntempered mortar, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue veried the poore and the needie: yea, they haue oppressed the stranger against sight.

30 And I sought for a man among them that should make up the hedge, and stand in

g That is, able to defend thy selfe.

h I will thus take away the occasion of thy wickednesse, i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning hereby that the godly should be tried, and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.

Mich. 3. 11.

zech. 1. 3.

p They which should haue reproofed them, flattered them in their vices, and couered their doings with lies.

Chap. 13. 10.

q Which would shew himselfe zealous in my cause by resisting vice, Isa. 59. 16. and 63. 5. and also pray vnto me to withhold my plagues, Psal.

106. 23.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kinde of wickednesse, which was not committed in Ierusalem, & therefore the plagues of God should speedily come vpon her.

Leuit. 20. 11, 18.

Ierem. 5. 8.

f In token of my wrath and vengeance.

in the gappe before mee for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatry of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one mother,

3 And they committed fornication in Egypt, they committed fornication in their youth: there were their breasts pleased, and there they bruised the teats of their virginities.

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot when she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blew silke, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 Thus she committed her whoredome with them, even with all them that were the chosen men of Albur, and with all on whom she doted, and defiled her selfe with all their idoles.

8 Neither left she her fornications, learned of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginities, and powred their whoredome vpon her.

9 Therefore I deliuered her into the hands of her louers, even into the hands of the Assyrians, vpon whom she doted.

10 These discovered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an euill name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, shee marred her selfe with inordinate loue, more then shee, and with her fornications more then her sister with her fornications.

12 Shee doated vpon the Assyrians her neighbours, both captaines and princes clothed with diuers futes, horsemen riding vpon horses: they were all pleasant young men.

13 Then I saw that she was defiled, and that they were both after one sort,

14 And that she increased her fornications: for when shee sawe men painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, and with dyed attire vpon their heads, looking all like princes after the manner of the Babylonians in Caldea, the land of their nativite.)

16 Alsoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and shee was polluted with them: and her lust departed from them.

18 So shee discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredome more, and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

20 For shee doated vpon their seruantes, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the payes of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I wil bring them against thee on every side,

23 To wit, the Babylonians, and all the Caldeans, ^hPecked, and Soah, and Roa, and all the Assyrians with them: they were all pleasant yong men, captains and princes: all they were valliant and renowned, riding vpon horses.

24 Euen these shall come against thee with charrets, wagons and wheels, and with a multitude of people, which shall set against thee buckler, and shield, and helmet round about: and I will leane the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy nose and thine eares, & thy remnant shall fall by the sword: they shall carie away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strypp thee out of thy clothes, and take away thy faire itewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: euen into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy labour, and shall leane thee naked and bare, and the shame of thy fornications shall be discovered, both thy wickednes and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whooring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her cup into thyne hand.

^h These were the names of certaine princes and captaines vnder Nebuchad-nezzar.

[†] *Ebr. I will giue iudgement before them.*
^h *Or, lawes.*

ⁱ They shall destroy thy princes and priests with the rest of thy people.

^k All thy treasures and riches which thou hast gotten by labors.

^l All the world shall see thy shamefull forsaking of God, to seruie idoles.

^m I will execute the same iudgements and vengeance against thee, & that with greater severity.

32 Thus

^a Meaning Israel & Iudah, which came both out of one family.

^b They became idolaters after the manner of the Egyptians.

^c Aholah signifieth a mansion or dwelling in herselfe, meaning Samaria which was the royall city of Israel. And Aholibah signifieth my mansion in her, wherby is meant Ierusalem where Gods Temple was.

[†] *Ebr. vnder me.*
^d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

^e The holy ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatry so to be abhorred, that vnneth any should abide to heare the name thereof mentioned.

^f Meaning, the Assyrians.

^g This declareth that no words are able sufficiently to expresse the rage of idolaters, & therefore holy Ghost there compareth the to those which in their raging loue and filthy lusts doted vpon images & paintings of them after whom they lust.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe & large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with drunkennes and sorow, even with the cup of destruction and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drinke it, and wring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breastes: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten mee, and cast mee behinde thy backe, therefore thou shalt also heare thy wickednesse and thy whoredome.

36 The Lord said moreover vnto mee, Sonne of man, wilt thou iudge Aholah, and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their meat.

38 Moreover, thus haue they done vnto me: they haue defiled my Sanctuary in the same day, and haue prophaned my Sabbarhs.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and lo, thus haue they done in the mids of mine house.

40 And how much more is it that they sent for men to come from far, vnto whom a messenger was sent, and loe, they came? for whom thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments.

41 And latest vpon a costly bed, and a table prepared before it, wherupon thou hast set mine incense, and mine oyle.

42 And a voyce of a multitude being at ease, was with her: & with the men to make the company great, were brought men of Saba from the wilderness, which put bracelets vpon their hands, & beautifull crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shall shee and her fornications come to an end.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shal iudge them, after the manner of harlots, and after the manner of murderers: for they are harlots: and blood is in their hands.

46 Therefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoyle.

47 And the multitude shall stone them with stones, & cut them with their swordes: they shall slay their sonnes and their daughters, and burne by their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all women may bee taught, not to doe after your wickednesse.

49 And they shall lay your wickednesse

vpon you, and yet shall heare the finnes of your idoles, and yet shall know that I am the Lord God.

CHAP. XXIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

1 Aaine in the ninth yeere, in the tenth moneth, in the tenth day of the moneth came the word of the Lord vnto mee, saying,

2 Sonne of man, write thee the name of the day, even of this same day: for the King of Babel set himself against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and also putte water into it.

4 Gather the peeces thereof into it, euen every good peece, as the thigh and the shoulde, and fill it with the chiefe bones.

5 Take one of the best sheep, and burne also the bones vnder it, and make it boyle well, and seethe the bones of it therein.

6 Because the Lord God saith thus, Alas to the bloody citie, euen to the pot, whose scumme is therein, and whose scumme is not gone out of it: bring it out peece by peece: let no lot fall vpon it.

7 For her blood is in the mids of her: she set it vpon an high rocke, and powred it not vpon the ground to coner it with dust,

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke that it should not be couered.

9 Therefore thus saith the Lord God, Alas to the bloody citie, for I will make the burning great.

10 Heape on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then let it emptie vpon the coales thereof, that the brasie of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the scum of it may be consumed.

12 She hath wearied her selfe with lies, and her great scumme went not out of her: therefore her scumme shall be consumed with fire.

13 Thou remainest in thy filthines and wickednesse: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, til I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shal come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall they iudge thee, saith the Lord God.

hee would giue the enemies an appetite thereunto.

1 The citie hath flattered her selfe in vaine, sending my Prophets to call thee to repentance, but thou wouldest not.

2 That is, the Babylonians.

a Of Ieconiahs captiuitie, and of the reign of Zedekiah, 2 King.

b Called Tebeth, which conteineth part of December, and part of January: in the which moneth & day Nebuchad-nezzar besieged Ierusalem.

c Whereby was meant Ierusalem.

d That is, the citizens, and the chiefe men thereof.

e Or, heapes. Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whose iniquities and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed all at once, but by little & little.

h Spare none estate or condition.

i The citie shewed her cruelty to all the world, and was not ashamed thereof, neither yet hid it.

Nahum. 3. 1. habak. 2. 12.

j Or, an heape of wood.

k Meaning, that the city should be utterly destroyed, and that

l Or, batterers.

m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.

n Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

o That is, to be sacrifices to their idoles, reade Chap. 16. 20.

p They sent into other countreyes to haue such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles.

r Which should teach the maner of worshipping their gods.

s That is, worthy death, reade Chap. 16. 38.

t Meaning, all other cities, and countreyes.

o Meaning, his wife in whom he delighted, as verse 18.

p For in mourning they went bareheaded, and barefooted, and also covered their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following.

s By sending the Caldeans to destroy it, Chap. 7. 23.

t Wherein you boast and delight.

15 And the word of the Lord came unto me, saying,

16 Some of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weep, neither shall thy teares ruine thee downe.

17 Cease from sighing: make no mourning for the dead, and binde the type of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat, and not the bread of men.

18 So I spake unto the people in the morning, and at even my wife did: and I did in the morning, as I was commanded.

19 And the people sayd unto mee, Wilt thou not tell vs what these things meane toward vs, that thou doest for?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuary, even the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye have left, that fall by the sword.

22 And ye shall doe as I have done: ye shall not cover your lips, neither shall ye eat the bread of men.

23 And your type shall be upon your heads, and your shoes upon your feet: ye shall not mourne nor weep, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is unto you a signe according to all that he hath done, ye shall doe: and when this cometh, ye shall know that I am the Lord God.

† Ebr. lifting up of their souls.

25 Also thou sonne of man, shall it not be in the day when I take from them their power, the joy of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters,

26 That hee that escapeth in that day, shall come unto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, & thou shalt speake and be no more dumb, and thou shalt be a signe unto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which rejoiced at the fall of Ierusalem: 8 Against Moab and Seir, Idumea, and the Philistines.

The word of the Lord came againe unto me, saying,

2 Some of man, set thy face against the Ammonites, and prophesie against them,

3 And say unto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saidst, Wa, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah when they went into captivity,

4 Behold, therefore I will destitute thee to the men of the East for a possession, and they

shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drinke thy milke.

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheepe coat, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand upon thee, and will destitute thee to be spoiled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of thy countrey, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do say, Behold, the house of Iudah is like unto all the heathen,

9 Therefore behold, I will open the side of Moab, even of the cities of his cities, I say, in his frontiers with the pleasant countrey Beth-jeshmeth, Baal-meon, and Kir-athaim.

10 I will call the men of the East against the Ammonites, and will give them in possession, so that the Ammonites shall no more be remembered among the nations,

11 And I will execute iudgements upon Moab, and they shall know that I am the Lord.

12 Thus saith the Lord God, Because that Edom hath done evil by taking vengeance upon the house of Iudah, and hath committed great offence, and revenged himselfe upon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance upon Edom, by the hand of my people Israel, and they shall do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistines have executed vengeance, and revenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance upon them.

CHAP. XXVI.

1 Hee prophesied that Tyre shall be destroyed, because it rejoiced at the destruction of Ierusalem: 25 The wondering and astonishment of the merchants for the destruction of Tyre.

c They shall chate thee away, and take thy gorgeous houses to dwell in.
d Called also Philadelphia, which was the chiefe city of the Ammonites, and full of conduits, 2 Sam. 12. 27.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garisons of Philistines, whereby they oft times molested the Iewes, Of the Cherethims David also had a guard, 2 Sam. 8. 18.

a Because ye rejoiced when the enemies destroyed my citie and Temple.
b That is, to the Babylonians.

And

a Richer of the captiuitie of Ierusalem, or of the reigne of Zedekiah

b That is, the famous citie Ierusalem, wherunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or advantage,

d The townes that belonged vnto her,

e For Tyrus was much built by art, and by labour of men was won out of the sea. Some erre this vnto the images of the noble men which they had erected vp for their glory and renowne.

Ier. 7. 34.

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countreys that dwell by the sea, whereby he signifieth, that her destruction should be so horrible, that all the world should heare thereof, and be afraid.

And in the eleuenth yeere, in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me: for seeing thee is desolate, I shall be replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the Sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her daughters which are in the field, shall bee slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar King of Babel, a King of Kings, from the North, with horses and with chariots, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and hee shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee for their multitude: thy walles shall shake at the noise of the horsemen, and of the wheelles, and of the chariots, when hee shall enter into thy gates, as into the entry of a citie that is broken downe.

11 With the hooves of his horses shall he tread downe all thy streets: he shall slay thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones, and thy timber, and thy dust into the middes of the water.

13 Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee vpon the top of a rocke: thou shalt be for a spreading of nets: thou shalt bee built no more, for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the Isles tremble at the sound of thy fall, and at the cry of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their broidered garments, and shall clothe themselves with astonishment: they shall sit vpon the ground, and be astonished at euery moment, and be amazed at thee.

garments, and shall clothe themselves with astonishment: they shall sit vpon the ground, and be astonished at euery moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the sea men, the renowned citie which was strong in the sea, both thee and her inhabitants, which cause their feare to bee on all that haunt therein.

18 Now shall the Isles be astonished in the day of thy fall: yea, the Isles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate citie, like the citie that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of olde time, and shall set thee in the low parts of the earth, like the olde ruines, with them, I say, which go downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the liuing.

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer bee found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewayleth the desolation of Tyrus, shewing what were the riches, power and authority thereof in time past.

The word of the Lord came againe vnto me, laying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the Sea, which is the mart of the people for many Isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beautie.

4 Thy borders are in the mids of the sea, and thy builders haue made thee of perfect beautie.

5 They haue made all thy ship boards of firre trees of Shennir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the oakes of Bashan haue they made thine oares: the company of the Assyrians haue made thy banks of purple, brought out of the Isles of Chittim.

7 Fine linnen with broidered worke, brought from Egypt, was spread out thee; to bee thy saille, blue filke and purple brought from the Isles of Elithah, was thy covering.

8 The inhabitants of Sidon and Arvad were thy Mariners, O Tyrus: thy wise men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, and of Lud, and of Put were

h Meaning, merchants, which by their trafique did enrich her wonderfully, and increase her power.

i Which were dead long agoe.

k Meaning, in Iudea, when it shall be restored, Or, make thee a Ierusalem.

a Which serueth all the world with thy merchandise, Ebr. heart.

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3. 9.

c Which is taken for Grecia and Italy.

Or, shipmasters, d Meaning, that they built the wals of the citie which is heere meant by the ship: and of these were the builders of Salomons Temple; 1. King. 5. 18.

were in thine arme: thy men of warre they hanged the shield and helmet in thee: they set forth thy beautie.

11 The men of Arwad with thine arme were vpon thy walles round about, and the Samnadians were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beautie perfitte.

12 They of Earshish were thy merchants for the multitude of al riches, for siluer, yron, tinne, and leade, which they brought to thy sayres.

13 They of Iauan, Tubal and Meshech were thy merchants, concerning the liues of men, and they brought vessels of brasle for thy merchandise.

14 They of the house of Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine hands: they brought thee for a present, hornes, teeth, and peacocks.

16 They of Aram were thy merchants for the multitude of thy wares: they occupied in thy faires with emerauds, purple, and broidered worke, and fine linnen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy merchants: they brought for thy merchandise wheate of Minich, and Pannag, and hony, and oyle, and balme.

18 They of Damascus were thy merchants in the multitude of thy wares, for thy multitude of all riches, as in the wine of Helbon, and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied with thy faires: yron, worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Redar occupied with thee in lammes, and rammes, and goats: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and gold.

23 They of Haran and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blue silke, and of broidered worke, and in coffers for the rich apparell, which were bound with cordes: chaines also were among thy merchandise.

25 The ships of Earshish were thy chiefe in thy merchandise, and thou wast replenished, and made very glorious in the mids of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy merchandise, thy mariners and pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of warre that are in thee and all thy multitude which is in the mids

of thee, shall fall in the mids of the sea, in the day of thy ruine.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oare, the mariners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land,

30 And shall cause their voice to be heard against thee, and shall crie bitterly, and shall cast dust vpon their heads, and wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, and they shall weep for thee, with sorow of heart and bitter mourning.

32 And in their mourning they shall take vp a lamentation for thee, saying, What citie is like Tyru, so destroyed in the mids of the sea?

33 When thy wares went forth of the seas, thou filledst many people, and thou diddest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy merchandise and al thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the Isles shall be astonished at thee, and all their kings shall bee lose afraid, and troubled in their countenance.

36 The merchants among the people shall blisse at thee: thou shalt bee a terrour, and neuer shalt be any more.

CHAP. XXVIII.

The word of God against the king of Tyru for his pride. 23 The word of the Lord against Zidon. 25 The Lord promisseth that hee will gather together the children of Israel.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyru, Thus saith the Lord God, Because thine heart is exalted, and thou hast sayd, I am a God, I sit in the seate of God in the mids of the sea, yet thou art but a man and not God, and I thought thou diddest thinke in thine heart that thou wast equall with God,

3 Behold, thou art wiser then Daniel: there is no secret, that they can hide from thee.

4 Which thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisdom, and by thine occupying, hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall drawe their swordes against

m That is, the cities neere about thee, as was Zidon, Arwad, and others.

n Whereby is meant a long time: for it was prophesied to be destroyed but seuentie yeeres, as Isa. 23. 15.

e That is, they of Cappadocia, or Pigmies and dwaries, which were so called, because that out of the high towers they seemed little.
f Of Grecia, Italy, and Cappadocia.

g By selling slaues.
h Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

Or, workes.
Or, carbuncle.
Or, silke.
k Where the best wheate growed.
Or, turpentine, or balsam.

Or, were merchants whose merchandise passed thorow thine hands.

Or, came in company toward thee.

Or, yowers
l That is, Nebuchad-nezzar,

a I am safe that none can come to hurt me, as God is in the heauen.

b Thus he speaketh by derision, for Daniel had declared notable signes of his wisdom in Babylon when Ezekiel wrote this,

against the beauty of thy wisdom, and they shall desire thy brightness.

8 They shall cast thee down to the pit, and thou shalt die the death of them that are slain in the midst of the sea.

9 Wilt thou say then before him that slayeth thee, I am a god? but thou shalt be a man and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the uncircumcised by the hands of strangers: for I have spoken it, saith the Lord God.

11 Moreover, the word of the Lord came unto me, saying,

12 Sonne of man, take by a lamentation upon the king of Tyre, and say unto him, Thus saith the Lord God, Thou sealest up the summe, and art full of wisdom and perfect in beauty,

13 Thou hast bene in Eden the garden of God: every precious stone was in thy garment, the ruby, the topaz, and the diamond, the chrysolite, the onix, and the talper, the sapphir, the emerald, & the carbuncle, and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed Cherub, that couereth, & I have set thee in honour: thou wast upon the holy mountaine of God: thou hast walked in the middes of the stones of fire.

15 Thou wast perfect in thy wayes from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the mids of thee with cruelty, and thou hast sinned: Therefore I will cast thee as profane out of the mountaine of God, and I will destroy thee, & couering Cherub, from the middes of the stones of fire.

17 Thine heart was lifted up, because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou hast desired thy sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

19 All they that knowe thee among the people, shall bee astonished at thee: thou shalt be a terror, and neuer shalt thou bee any more.

20 Again, the word of the Lord came unto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the mids of thee: and they shall know that I am the Lord, when I shall have executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets, and the slain shall fall in the mids of her: the enimie shall come a-

gainst her with the sword on every side, and they shall know that I am the Lord.

24 And they shall bee no more a picking thorne unto the house of Israel, nor any grievous thorne of all that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall have gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I have giuen to my seruant Iacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I have executed iudgements upon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

He propheseth against Pharaoh and Egypt. The Lord prometh that he will restore Egypt after fouretye years, & Egypt is the reward of King Nebuchad-nazzar for the labour which he hath taken against Tyre.

In the twelfth yere, and in the twelfth moneth, in the twelfth day of the moneth, the word of the Lord came unto me, saying,

2 Sonne of man, set thy face against Pharaoh the King of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon that lieth in the middes of his riuers, which hath said, The riuer is mine, and I have made it for my selfe.

4 But I will put hooks in thy lawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will drawe thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I have giuen thee for meat to the beasts of the field, and to the fowles of the heauen.

6 And all the inhabitants of Egypt shall knowe that I am the Lord, because they haue bene a staffe of reed to the house of Israel.

7 When they took hold of thee with their hand, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest all their loynes to stand upright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall be desolate, and waste, and they shall know that I am the Lord: because he hath said, The riuer is mine, and I have made it.

10 Behold, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt utterly waste and desolate from

He sheweth for what cause God will assemble his Church, and preserve it still though he destroy his enemies, to wit, that they should praise him, and giue thanks for his great mercies.

To wit, of the captivity of Iechonah or of the reigne of Iedekiah. The order of these prophesies, and how the former sometime standeth after the latter, read Iere. 27. 1.

He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Iesai. 51. 9.

I will send enemies against thee which shall pluck thee & thy people which trust in thee, out of thy sure places.

Reade a King. 18. 21. Iesai. 36. 6.

Or, shake.

When they felt their hurt, they would say no more vpon thee, but stood vpon their feet, and put their trust in others.

Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing save in him alone.

e Like the rest of the heathen and infidels, which are Gods enemies,

d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength, and pleasures,

Or, Iasper.

Or, Carbuncle.

e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof, he compareth to the Cherubims, which couered the Arke, and by this word Anointed, he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessarie for the worke,

g To wit, among my people Israel, which shined as precious stones.

h Which was when I first called thee to this digniti.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

Or, brought to nothing.

l By executing my iudgements against thy wickednesse.

m That is, Nebuchad-nazzar.

† Ebr. Cush, or Ethiopia.

from the towne of Sennacher, even unto the borders of the blacke Doies.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourety yeeres.

12 And I will make the land of Egypt desolate in the middes of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate, for fourety yeeres: and I will scatter the Egyptians among the nations, and will disperse them thowow the countreys.

Iere. 46. 26.

13 Yet thus saith the Lord God, * At the end of fourety yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall bee there a small Kingdome.

15 It shall be the smallest of the kingdomes, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

17 ¶ In the seuen and twentiethe yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord unto me, saying,

18 Sonne of man, Nebuchad-nezzar king of Babel caused his arme to serue a great service against Tyus: every head was made balde, and every shoulder was made bare: yet had hee no wages, nor his arme for Tyus, for the service that hee serued against it.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt unto Nebuchad-nezzar the king of Babel, and he shall rake her multitude, & spoile her spoile, and take her pray, and it shall be the wages of his arme.

20 I haue giuen him the land of Egypt for his labour, that he serued against it, because they wrought for mee, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

The word of the Lord came againe unto me, saying,

2 Sonne of man, propheticke, & say, Thus saith the Lord God, Houle, and cry, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloude day, and it shall be the time of the he: then.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the flaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 * Ethiopia, and Whit, and Lud, and all the common people, and Cub, and the men

of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of ° Sennacher shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the middes of the countreys that are desolate, and her cities shall be in the middes of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers goe forth from me in ships, to make the careless Phoores afraid, and feare shall come vpon them as in the day of Egypt: for loe, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar King of Babel.

11 For he and his people with him, euen the terrible nations, shall be brought to destroy the land: and they shall drawe their swordes against Egypt, and till the land with the flaine.

12 And I will make the riuers dry, and sell the land into the handes of the wicke, and I will make the land waste, and all that therein is, by the handes of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, & I will cause their idoles to cease out of Hoph, and there shall bee no more Prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will poyse my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of it.

16 And I will set fire in Egypt: Sin shall haue great sorow: and No shall be destroyed, and Hoph shall haue sorowes dayly.

17 The yong men of Auen, & of Whibsch shall fall by the sword, and these cities shall goe into captiuitie.

18 At Tehaphuchas the day shall re- straine his light, when I shall breake there the barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know, that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the word of the Lord came vnto mee, saying,

21 Sonne of man, I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vnto be healed, neither shall they put a roue to binde it, and so make it strong to hold the sword.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh King of Egypt, and will breake his arme, that was

b Which was a strong cite of Egypt, Chap. 29. 10.

¶ Or, Memphis or, Alkana.

¶ Or, Tanis.

¶ Or, Pelusium
¶ Or, Alexandria.

¶ Or, Heliopolis
¶ Or, Bubastum.

c Meaning, that there shall be great sorow and affliction.
d That is, the strength and force.

e Of the captiuitie of Ieconiah or of Zedekiahs reigne.
f For Nebuchad-nezzar destroyed Pharaoh Necho at carchemish, Iere. 46. 26.

g His force and power.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians & Romans, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

h Left I should by this meanes punish their finnes.

i Counting from the captiuitie of Ieconiah.

k Hee tooke great paines at the siege of Tyrus, and his arme was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

¶ Or, in it.
¶ Or, will against me.

a By Put and Lud are meant Africa and Lybia.

was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and hee shall cast out slighings, as the slighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, & the armes of Pharaoh shall fall downe, and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babel, and hee shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the Lord.

CHAP. XXXI.

3 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

h Whereby we see that tyrants haue no power of themselves, neither can doe any more harme then God appointeth, and when he will they must cease.

a Of Zedekiahs reigne, or of Ieremiahs captiuitie,

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion.
 d Or, countrey.

d Signifying, that there was no greater power in the world then his was.

Or, thou wast lift vp.
 e That is, of Nebuchad nezzar, who afterward was the monarch and onely ruler of the world.

And in the ^a eleuenth yeere, in the thirde moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, & to his multitude, Whom art thou ^b like in thy greatnesse?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very high, & his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on high with her riuers running round about his plants, and sent out her ^c little riuers vnto all the trees of the field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the fowles of the heauen made their nests in his boughes, and vnder his branches did all the beasts of the field bring forth their young, and vnder his shadow dwelt all mightie nations.

7 Thus was hee faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

8 The cedars in the garden ^d of God could not hide him: no fire tree was like his branches, and the chekinut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beaultie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden that were in the garden of God, enuied him.

10 Therefore thus sayeth the Lord God, Because he is lift vp on high, and hath shot vp his top among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the ^e mightiest among the heathen: hee shall handle him, for I haue cast

him away for his wickednesse.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Upon his ruine shall all the fowles of the heauen remaine, and the beasts of the field shall be vpon his branches.

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men, among them that go downe to the pit.

15 Thus sayeth the Lord God, In the day when he went downe to hell, I caused them to mourne, and I covered the deep for him, and I did restraine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall be comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that be slaine with the sword, and his arme, and they that dwell vnder his shadow in the mids of the heathen.

18 To whom art thou thus like in glory, and in greatnesse among the trees of Eden: yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth, thou shalt sleepe in the mids of the ^a vncircumcised, with them that be slaine by the sword: this is Pharaoh and all his multitude, sayeth the Lord.

CHAP. XXXII.

3 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophesieth that destruction shall come vnto Egypt through the King of Babylon.

And in the ^a twelfth yeere in the twelfth moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a ^b lyon of the nations, and art as a dragon in the sea: thou castest out thy riuers, and troubledst the waters with thy feet, and stampedst in their riuers.

3 Thus sayeth the Lord God, I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leave thee vpon the land, and I will cast thee vpon the open field, and I will cause all the fowles of the heauen to remaine vpon thee, and I will fill

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so high (meaning his great abundance & pompe) shall now lament as though they were covered with sackcloth.
 i To cause this destruction of the king of Assyria to seeme more horrible, he setteth forth other kings and princes, which are dead, as though they reioyced at the fall of such a tyrant.
 i Meaning, that Pharaohs power was nothing so great as his was.
 k Reads Chap. 18. 10.

a Which was the first yeere of the general captivity vnder Zedekiah.
 k Thus the Scriptures compare tyrants to cruell and huge beasts, which deuoure all that be weaker then they, and such as they may ouercome.
 l Or, while.
 c Thou prepare great armies.
 Chap. 11. 13.
 all and 17. 20.

d With heapes
of the carcases
of thine armie.
e As Nilus over-
floweth Egypt,
so will I make
the blood of
thine hoste to
overflow it.
f The word sig-
nifieth to be put
out as a candle
is put out.
1/a. 1. 3. 10. 12. 13.
31. and 3. 15.
math. 24. 29.
g By this maner
of speech is ment
the great sorow
that shall be for
the slaughter
of the King and
his people.

h This came to
passe in lesse then
soure yeeres after
this prophetic.

i To wit, of the
Caldeans thine
enemies, which
shall quietly en-
joy althy com-
modities.

k That is, pro-
phetic that they
shall bee cast
downe: thus the
Lord giueth his
Prophets power
both to plant &
to destroy by his
word, read Ier.
1. 10.
l Hauē not other
kingdomes more
beautiful then
thou, perished?
m That is, Eg-
ypt.
n To make the
matter more sen-
sible, he bringeth
in Pharaoh,
whom the dead
shall meete and
maruell at him,
reade Isa. 14. 9.

all the beasts of the field with thee.

5 And I will lay thy flesh upon the moun-
taines, and fill the valleyes^d with thine
height.

6 I will also water with thy blood, the
land wherein thou^e swimmest, even to the
mountaines, and the rivers shall be full of
thee.

7 And when I shall^f put thee out, I will
cover the heauen, and make the starres
thereof darke: I will cover the sunne with
a cloud, and the moone shall not giue her
light.

8 All the lights of heauen will I make
darke for thee, and bring darkenesse vpon
thy land, saith the Lord God.

9 I will also trouble the hearts of many
people, when I shall bring thy destruction a-
mong the nations, and vpon the countreys
which thou hast not known.

10 Pea, I will make many nations ama-
sed at thee, and their kings shall be astonied
with feare for thee, when I shall make my
sword to glitter against their faces, and they
shall be afraid at euery moment: euery man
for his owne life in the day of thy fall.

11 For thus saith the Lord God, The
sword of the King of Babel shall come vpon
thee.

12 By the swords of the mightie will I
cause thy multitude to fall: they all shall be
terrible nations, and they shall destroy the
pompe of Egypt, and all the multitude
thereof shall be consumed.

13 I will destroy also all the beasts there-
of from the great water sides, neither shall
the foote of man trouble them any more, nor
the howes of beast trouble them.

14 Then will I makeⁱ their waters
deere, and cause their rivers to runne like
oyle, saith the Lord God.

15 When I shall make the land of Egypt
desolate, and the countrey with all that is
therein, shall bee layd waste: when I shall
smite all them which dwell therein, then shall
they know that I am the Lord.

16 This is the mourning wherewith they
shall lament her: the daughters of the nati-
ons shall lament her: they shall lament for
Egypt, and for all her multitude, saith the
Lord God.

17 In the twelfth yeere, also in the fif-
teenth day of the moneth, came the word of
the Lord vnto me, saying,

18 Sonne of man, lament for the multi-
tude of Egypt, and cast them downe, even
them and the daughters of the mighty nati-
ons vnto the nether parts of the earth, with
them that goe downe into the pit.

19 Whom dost thou passe^j in beauty? go
downe and sleepe with the vncircumcised.

20 They shall fall in the mids of them
that are slaine by the sword: there is deliue-
red to the sword: vnto her downe, and all
her multitude.

21 The most mightie and strong shall
speake to^k him out of the mids of hell with
them that helpe her: they are gone downe
and sleepe with the vncircumcised that be
slaine by the sword.

22 Allur is there and all his companie:

their graues are about him: all they are
slaine and fallen by the sword.

23 Whose graues are made in the side of
the pit, and his multitude are round about
his graue: all they are slaine and fallen by
the sword, which caused feare to bee in the
land of the liuing.

24 There is^l Ham and all his multitude^o Meaning, the
round about his graue: all they are slaine
Persians.
& fallen by the sword, which are gone downe
with the vncircumcised into^p nether parts
of the earth, which caused themselves to be
feared in the land of the^q liuing, yet haue
they borne their shame with them that are
gone downe to the pit.

25 They haue made his bed in the mids
of the slaine with all his multitude: their
graves are round about him: all these vncir-
cumcised are slaine by the sword: though
they haue caused their feare in the land of
the liuing, yet haue they borne their shame
with them that goe downe to the pit: they
are layd in the mids of them that be slaine.

26 There is^r Meshech, Tubal, and all
their multitude: their graues are round a-
bout them: all these vncircumcised were
slaine by the sword, though they caused their
feare to be in the land of the liuing.

27 And they shall not lie with the balliant^s
of the vncircumcised, that are fallen, which
are gone downe to the graue, with their wea-
pons of warre, and haue laid their swords
vnder their heads, but their iniquitie shall
be vpon their bones: because they were the
feare of the mighty in the land of the liuing.

28 Pea, thou shalt be broken in the mids
of the vncircumcised, and lie with them that
are slaine by the sword.

29 There is^t Edom, his kings, and all his
princes, which with their strength are layd
by them that were slaine by the sword: they
shall sleepe with the vncircumcised, and with
them that goe downe to the pit.

30 There be all the princes of the^u North,
with all the Idonians which are gone downe
with the slaine, with their feare: they are a-
shamed of their strength, and the vncir-
cumcised sleepe with them that be slaine by the
sword, and beare their shame with them that
goe downe to the pit.

31 Pharaoh shall see them, and he shall be^v
comforted ouer all his multitude: Pharaoh
and all his armie shall be slaine by the sword,
saith the Lord God.

32 For I haue caused my^w feare to be in
the land of the liuing: and he shall be layd in
the mids of the vncircumcised with them
that are slaine by the sword, even Pharaoh
and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14
He strengtheneth them that despaire, and boldeneth
them with the promise of mercie. 30 The word of
the Lord against the mockers of the Prophet.

A Gaine the word of the Lord came vnto
Ame, saying,

2 Sonne of man, speake to the children
of thy people, and say vnto them, When
31 2

Whom in this
life all the world
feared,

That is, the
Cappadocians
and Italians, or
Spaniards, as Io-
sephus writeth.

Which died
not by cruell
death, but by the
course of nature,
and are honou-
rably buried
with their
armour and
signes of honour.

The kings of
Babylon,

As the wicked
reioyce when
they see others
partakers of
their miseries.
I will make
the Egyptians
fraid of me, as
they caused o-
thers to feare
them.

Or, of their coaſts.

a He ſheweth that the people ought to haue continually go- uernors and tea- chers which may haue a care ouer them, & to warne them euer of the dangers which are at hand.

b Signifying, that the wicked ſhall not eſcape puniſhment, though the watchman be negligent: but if the watchman blow the trum- pet, and then hee will not obey, he ſhal deſerue double puniſhment.

Chap. 3. 17.

c Which teach- eth that he that receiveth not his charge at the Lords mouth, is a ſpy, and not a true watchman.

d The watch- man muſt answer for the blood of all that periſh through his negligence.

e Thus the wic- ked when they heare Gods iudg- ments for their ſinnes, deſpaire of his mercies, and murmur.

f Reade Chap.

18. 23.

g Reade of this

righteouſneſſe,

Chap. 18. 22, 24.

h Hereby hee condemneth all the men of hypo- criſie, which pre- tend to forſake wickedneſſe, and yet declare not themſelves ſuch by their fruits, that *h*, in obey- ing Gods com- mandments, and by godly life.

i bring the ſword vpon a land, if the people of the land take a man *h* from among them, and make him their watchman,

3 If when hee ſeeth the ſword come vpon the land, hee blow the trumpet, and warne the people,

4 Then hee that heareth the ſound of the trumpet, and wil not be warned, if the ſword come and take him away, his blood ſhall bee vpon his owne head.

5 For he heard the ſound of the trumpet, and would not be admoniſhed: therefore his blood ſhalbe vpon him: but he that receiveth warning, ſhall ſaue his life.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people bee not warned: if the ſword come, and take any perſon from among them, hee is taken away for his iniquitie, but his blood will I require at the watchmans hand.

7 So thou, ſonne of man, I haue made thee a watchman vnto the houſe of Iſrael: therefore thou ſhalt heare the words at my mouth, and admoniſh them from me.

8 When I ſhall ſay vnto the wicked, O wicked man, thou ſhalt die the death, if thou doſt not ſpeake, and admoniſh the wicked of his way, that wicked man ſhall die for his iniquitie: but his blood will I require at thine hand.

9 Neuertheleſſe, if thou warne the wic- ked of his way, to turne from it, if he doe not turne from his way, hee ſhall die for his iniquity: but thou ſhalt deliuer thy ſoule.

10 Therefore O thou ſonne of man, ſpeake vnto the houſe of Iſrael, Thus ye ſpeake and ſay, If our tranſgreſſions & our ſinnes be vpon vs, and we are conſumed becauſe of them, how ſhould we then liue?

11 Say vnto them, As I liue, ſayeth the Lord God, I deſire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O ye houſe of Iſrael?

12 Therefore thou ſonne of man, ſay vnto the children of thy people, The righteousneſſe of the righteous ſhall not deliuer him in the day of his tranſgreſſion, nor the wickedneſſe of the wicked ſhall cauſe him to fall therein, in the day that hee reuerteth from his wickedneſſe, neither ſhall the righteous liue for his righteousneſſe in the day that hee ſinneth.

13 When I ſhall ſay vnto the righteous, that he ſhall ſurely liue, if hee truſt to his owne righteousneſſe, and commit iniquitie, all his righteousneſſe ſhall bee no more remembered, but for his iniquity that hee hath committed, he ſhall die for the ſame.

14 Again, when I ſhall ſay vnto the wic- ked, Thou ſhalt die the death: if hee turne from his ſinne, and do that which is lawfull and right,

15 To wit, if hee wicked reſtore the pledge, and giue againe that hee had robbed, & walke in the ſtatutes of life, without committing iniquity, he ſhall ſurely liue and not die.

16 None of his ſinnes that hee hath com- mitted, ſhall be mentioned vnto him, becauſe

he hath done that which is lawfull & right, he ſhall ſurely liue.

17 Yet the children of thy people ſay, The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteouſneſſe, and committeth iniquitie, hee ſhall euen die thereby.

19 But if the wicked returne from his wickedneſſe, and doe that which is lawfull and right, he ſhall liue thereby.

20 Yet ye ſay, The way of the Lord is not equall. O ye houſe of Iſrael, I will iudge you eueſy one after his wayes.

21 Alſo in the twelfth yeere of our capti- uity, in the tenth moneth, and in the fiſt day of the moneth, one that had eſcaped out of Ieruſalem, came vnto me, and ſayd, The citie is ſieged.

22 Now the hand of the Lord had bene vpon me in the evening afore hee that had eſcaped, came, and had opened my mouth, vntill hee came to me in the morning: and when hee had opened my mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and ſaid,

24 Sonne of man, theſe that dwell in the deſolate places of the land of Iſrael, talke and ſay, Abraham was but one, and hee poſſeſſed the land: but we are many, there- fore the land ſhall be giuen vs in poſſeſſion,

25 Wherefore ſay vnto them, Thus ſaith the Lord God, See eate with the blood, and liſt vp your eyes toward your idoles, and ſhed blood: ſhould you then poſſeſſe the land?

26 See leane vpon your ſwords: yee worke abomination, and yee deſile euery one his neighbours wife: ſhould ye then poſſeſſe the land?

27 Say thus vnto them, Thus ſaith the Lord God, As I liue: ſo ſurely they that are in the deſolate places, ſhall fall by the ſword: and him that is in the open fields, will I giue vnto the beaſts to be deuoured: and they that be in the forts and in the caues, ſhall die of the peſtilence.

28 For I will lay the land deſolate and waſte, and the pompe of her ſtrength ſhall ceaſe, and the mountaines of Iſrael ſhall be deſolate, and none ſhall paſſe thorow.

29 Then ſhall they know that I am the Lord, when I haue laide the land deſolate and waſte becauſe of all their abominations that they haue committed.

30 Alſo thou ſonne of man, the children of thy people that talke of thee by the walles and in the doores of houſes, and ſpeake one to another, euery one to his brother, ſaying, Come, I pray you, and heare what is the word that cometh from the Lord.

31 For they come vnto thee, as the people vieſh to come: and my people ſit before thee, and heare thy words, but they will not doe than: for with their mouthes they make teſtes, and their heart goeth after their covetouſneſſe.

32 And lo, thou art vnto them, as a leſting ſong of one that hath a pleaſant voice, and can ſing well: for they heare thy words, but

i When the Pro- phet was led a- way captiue with Ieconiah. *k* I was endued with the ſpirit of prophecie, Chap. 8. 2.

l Whereby is ſignified that the miniſters of God cannot ſpeake till God giue them courage, and open their mouthes, Chap. 24. 27. and 29. 21. eph. 6. 19. *m* Thus the wic- ked think them- ſelves more wor- thy to enioy Gods promiſes, then the Saints of God, to whom they were made: and would binde God to be ſub- iect to them, though they would not be bound to him.

n Contrary to the Law, Levit. 17. 14.

o As they that are ready ſtill to ſhed blood.

Chap. 7. 24. and 24. 21. and 30. 6. 7.

p In deriſion.

q This declareth that we ought to heare Gods

word with ſuch

zeale and affe- ction, that wee ſhould in all

points obey it, elſe we abuſe the

word to our

own condemna- tion, and make

of his miniſters as though they

were leſſe to ſerue mens foo- liſh fantaſies.

|| Or, pleaſant, and loue ſong.

but they doe them not.

33 And when this cometh to passe (for loe, it will come) then shall they know that a Prophet hath bene among them.

CHAP. XXXIIII.

2 Against the shepherds that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 He promyseth the true Shepherd Christ, and with him peace.

And the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the shepherds of Israel, prophesie and say vnto them, Thus saith the Lord God vnto the shepherds, * Woe bee vnto the shepherds of Israel, that feed themselves: should not the shepherds feed the flockes?

3 Ye eat the fat, and ye clothe you with the wooll: ye kill them that are fed, but yee feed not the sheepe.

4 The weake haue ye not strengthened: the sicke haue ye not healed, neither haue yee bound vp the broken, nor brought again that which was taken away, neither haue yee sought that which was lost, but with cruelty, and with rigour haue ye ruled them.

5 And they were scattered without a shepherd: and when they were dispersed, they were deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaines, and vpon euery high hill: yea my flock was scattered thorow all the earth, and none did seeke or search after them.

7 Therefore yee shepherds, heare the word of the Lord.

8 As I live, saith the Lord God, surely because my flocke was spoiled, and my sheep were deuoured of all the beasts of the field, hauing no shepherd, neither did my shepherds seeke my sheepe, but the shepherds fed themselves, and fed not my sheepe,

9 Therefore heare yee the word of the Lord, O ye shepherds.

10 Thus saith the Lord God, Behold, I come against the shepherds, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepherds feede themselves any more: for I will deliuer my sheepe from their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepherd searcheth out his flock, when hee hath bene among his sheepe that are scattered, so will I seeke out my sheepe, and will deliuer them out of all places, where they haue bene scattered in the cloudes and darke day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feed them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the high mountaines of Israel shall

their folde bee: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was taken away, and will binde vp that which was broken, and will strengthen the weake, but I will destroy the fat and the strong, and I will feede them with iudgement.

17 Also you my sheepe, thus saith the Lord God, Behold, I iudge betwene sheepe and sheepe, betwene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but ye must treade downe with your feete the residue of your pasture: & to haue drunke of the deepe waters, but ye must trouble the residue with your feet?

19 And my sheepe eat that which ye haue troden with your feet, and drinke that which ye haue troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Behold, I, even I will iudge betwene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pushed all the weake with your hornes, till yee haue scattered them abroad,

22 Therefore will I help my sheepe, and they shall no more be spoiled, and I will iudge betwene sheepe and sheepe.

23 And I will set vp a shepherd over them, and he shall feed them, even my seruant David, he shall feede them, and he shall be their shepherd.

24 And I the Lord will be their God, and my seruant David shall be the prince among them. I the Lord haue spoken it.

25 And I will make with them a covenant of peace, and will cause the euill beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.

27 And the tree of the field shall yeelde her fruit, and the earth shall giue her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the cords of their yoke, and deliuered them out of the hands of those that serued themselves of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a plant of renowne, and they shall be no more confounded with hunger in the land, neither heare the reproach of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they euen the house of Israel, are my people saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

g Meaning, such as lift vp themselves about their brethren, and thinke they haue no need to be gouerned by me.

h That is, by putting difference betwene the good and the bad, and so giue to either as they deserue.

i By good pasture and deepe waters is meant the pure word of God, and the administration of Iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning Christ, of whom David was a figure, Ier. 30. 9. hofe. 3. 5.

l This declareth that vnder Christ the flock should be truly deliuered from sinne, and hell, and so be safely preserved in the Church where they should neuer perish.

m The fruits of Gods graces shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the root of Ithai, Iai. 11. 1.

Ier. 23. 1.

a By the shepherds he meaneth the king, the Magistrates, Priests and Prophets.

b Yee seeke to enrich your selues by their commodities, & so spoile their riches and substance.

c He describeth the office and ductie of a good Pastour, who ought to loue and succour his flock, and not to be cruell toward them.

d For lacke of good gouernement and doctrine they perished.

e By destroying the couetous hirelinges, and restoring true shepherdes: whereof wee haue a signe, so oft as God sendeth true preachers: who both by doctrine and life, labour to feede his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

CHAP. XXXV.

^a The destruction that shall come on mount Seir, because they troubled the people of the Lord.

Moreover the word of the Lord came unto me, saying,

² Sonne of man, set thy face against mount Seir, and prophesie against it,

³ And say unto it, Thus saith the Lord God, Behold, I mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

⁴ I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

⁵ Because thou hast had a perpetuall hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their ^b iniquitie had an end:

⁶ Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: except thou ^c hate blood, even blood shall pursue thee.

⁷ Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out, and him that returneth.

⁸ And I will fill his mountaines with his slaine men: in thine hills, and in thy valleys, and in all thy rivers shalt they fall, that are slaine with the sword.

⁹ I will make thee perpetuall desolations, and thy cities shall not ^d returne, and ye shall know that I am the Lord.

¹⁰ Because thou hast said, ^e These two nations, and these two countreys shall bee mine, and wee will possesse them (seeing the Lord was ^f there)

¹¹ Therefore as I live, saith the Lord God, I will do even according to thy ^g wrath, and according to thine indignation which thou hast shed in thine hatred against them: and I will make my selfe known among ^h them when I have iudged thee.

¹² And thou shalt know, that I the Lord have heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They be waste, they are given vs to be deuoured.

¹³ Thus with your mouthes yee haue boasted against mee, and haue multiplied your words against me: I haue heard them.

¹⁴ Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

¹⁵ As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so wil I doe vnto thee: thou shalt be desolate, I mount Seir, & all Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

⁸ Hee promisseth to deliuer Israel from the Gentiles. ²² The benefites done vnto the Iewes, are to bee ascribed vnto the mercie of God, and not vnto their desertings. ²⁶ God reneweth our hearts, that wee may walke in his Commandments.

Also thou sonne of man, prophesie vnto the ⁱ mountaines of Israel, and say, Ye

mountaines of Israel, heare the word of the Lord.

² Thus saith the Lord God, Because the ^j enemy hath said against you, Aha, when the ^k his places of the world are ours in possession,

³ Therefore prophesie & say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on every side, that yee might be a possession vnto the residue of the heathen, and ye are come vnto the lips and ^l tongues of men, and vnto the reproch of the people,

⁴ Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hills, to the rivers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

⁵ Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea which ^m haue taken my land for their possession, with the top of all their heart, and with despitefull minds to cast it out for a pray.

⁶ Prophecie therefore vpon the land of Israel, and say vnto the mountaines, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation, & in my wrath, because yee haue suffered the ⁿ shame of the heathen,

⁷ Therefore thus saith the Lord God, I haue ^o lifted vp mine hand, surely the heathen that are about you, shall beare their shame.

⁸ But you, I mountaines of Israel, yee shall ^p shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

⁹ For beholde, I come vnto you, and I will turne vnto you, and ye shall be ruled and sown.

¹⁰ And I will multiply the men vpon you, even all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

¹¹ And I will multiply vpon you man, and beast, and they shall increase and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefites vpon you more then ^q at the first, and yee shall know that I am the Lord.

¹² Yea, I will cause men to walke vpon you, even my people Israel, and they shall possesse // you, and yee shall be their inheritance, and yee shall no more henceforth depriue them of men.

¹³ Thus saith the Lord God, Because they say vnto you, Thou ^r land deuourest vp men, and hast beene a waste of thy people,

¹⁴ Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

¹⁵ Neither will I cause men to beare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 **C**omfort

^a That is, the Idumean.
^b That is Ierusalem, which for Gods promises was the chiefeft of all the world.

^c Ye are made a matter of talke and derision to all the world.

^d They appointed with themselves to haue it, and therefore came with Nebuchadnezzar against Ierusalem for this purpose.
^e Because you haue beene a laughing stocke vnto them.

^f By making a solemne oath, read Chap. 30. 5.
^g God declareth his mercies and goodness toward his Church, who still persecuteth his, even when he destroyeth his enemies.

^h Which was accomplished vnder Christ, to whom all these temporal deliuerances did direct them.

ⁱ That is, vpon the mountaines of Ierusalem.

^k Or, thee. This the enemies imputed as the reproch of the land, which God did for the sakes of the people according to his iust iudgements.

^a Where the Idumeans dwelt,

^b When by their punishment I called them from their iniquitie.
^c Except thou repent thy former crueltie.

^d To wit, to their former estate.
^e Meaning, Idumea and Iudah.
^f And so by fighting against Gods people, they should goe about to put him out of his owne possession.
^g As thou hast done cruelly, so shalt thou be cruelly handled.
^h Shewing, that when God punisheth the enemies the godly ought to consider that hee hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God till they seele his hand to their destruction,

16 **¶** Moreover, the word of the Lord came unto me, saying,

17 **¶** Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 **¶** Therefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idols, wherewith they had polluted it.

19 **¶** And I scattered them among the heathen, and they were dispersed thorow the countreys: for according to their wayes, and according to their deedes I iudged them.

20 **¶** And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they laid of them, These are the people of the Lord, and are gone out of his land.

21 **¶** But I fauoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went.

22 **¶** Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake, which yee polluted among the heathen, whither ye went.

23 **¶** And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 **¶** For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 **¶** Then will I poure cleane water vpon you, and yee shall bee cleane: yea, from all your filthinesse, and from all your idoles will I cleanse you.

26 **¶** A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stonie heart out of your body, and I will giue you an heart of flesh.

27 **¶** And I will put my spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 **¶** And ye shall dwell in the land that I gaue to your fathers, and ye shall be my people, and I will be your God.

29 **¶** I will also deliuer you from all your filthinesse, and I will call for corne, and will increase it, and lay no famine vpon you.

30 **¶** For I will multiply the fruite of the trees, and the increase of the fildes, that yee shall beare no more the reproach of famine among the heathen.

31 **¶** Then shall yee remember your owne wicked wayes, and your deedes that were not good, and shall iudge your selues worthy to haue bin destroyed for your iniquities, and for your abominations.

32 **¶** Be it known vnto you that I doe not this for your sakes, saith the Lord God: therefore, O ye house of Israel, bee ashamed and confounded for your owne wayes.

33 **¶** Thus saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the ci-

ties, and the desolate places shall be builded.

34 **¶** And the desolate land shall bee tilled, whereas it lay waste in the sight of all that passed by.

35 **¶** For they said, This waste land was like the garden of Eden, and their waste and desolate & ruinous cities were strong, and were inhabited.

36 **¶** Then the residue of the heathen that are left round about you, shall know that I the Lord build the ruinous places, & plant the desolate places: I the Lord haue spoken it, and will doe it.

37 **¶** Thus saith the Lord God, I will yet for this bee sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 **¶** As the holy flocke, as the flocke of Jerusalem in their iostonne feastes, so shall the desolate cities be filled with flockes of men, and they shall know that I am the Lord.

q Hee declareth that it ought not to bee referred to the soile or plentifulnesse of the earth that any countrey is rich and abundant, but onely to Gods mercy, as his plagues & curses declare when he maketh it barren.

CHAP. XXXVII.

1 He prophesieeth the bringing againe of the people being in captiuitie. 16 Hee sheweth the vnion of the tenne tribes with the two.

The hand of the Lord was vpon me, and carted mee out in the spirit of the Lord, and set me downe in the midst of the field, which was full of bones.

2 **¶** And hee led me round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 **¶** And hee said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 **¶** Again hee laide vnto mee, Prophecie vpon these bones, and say vnto them, O yee drie bones, heare the word of the Lord.

5 **¶** Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 **¶** And I will lay sinewes vpon you, and make flesh growe vpon you, and couer you with skin, and put breath in you, that yemay liue, and ye shall know that I am the Lord.

7 **¶** So I prophesied as I was commaunded: and as I prophesied, there was a noise, and behold, there was a shaking, and the bones came together, bone to his bone.

8 **¶** And when I beheld, loe, the sinewes, and the flesh grew vpon them, and about the skin conered them, but there was no breath in them.

9 **¶** Then said he vnto me, Prophecie vnto the winde: prophetic, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure windes, O breath, and breathe vpon these slaine, that they may liue.

10 **¶** So I prophesied as hee had commaunded me: and the breath came into them, and they liued, and stood vp vpon their feet, an exceeding great armie.

11 **¶** Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 **¶** Therefore prophetic, say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause

Or, valley. a He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones & bodies, and raise them vp againe.

b Signifying all parts, whereas the Israelites were scattered: that is, the faithfull shall bee brought to the same vnitie of spirit and doctrine, wherefoeuer they are scattered thorow the world.

Isa. 53. 5.
Ier. 3. 24.

I And therefore would not suffer my Name to be had in contempt as the heathen would haue reproched me, if I had suffered my church to perish in This excludeth from man all dignitie, and meane to deserue any thing by, seeing that God referreth the whole to himselfe, and that onely for the glory of his holy Name.

Or, your. n That is, his spirit whereby he reformeth the heart, and regenerateth his, Isa. 44. 3. Ier. 32. 39. chap. 11. 19.

o Vnder the abundance of temporall benefits, hee concludeth the spirittuall graces.

p Ye shall come to true repentance, & thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

you to come by out of your sepulchres, and bring you into the land of Israel,

c That is, when I haue brought you out of those places & townes where you are captiues.

13 And yee shall knowe that I am the Lord, when I haue opened your graues, & my people, and brought you by out of your sepulchres,

14 And shall put my spirit in you, and yee shall liue, and I shall place you in your owne land: then yee shall knowe that I the Lord haue spoken it, and performed it, sayeth the Lord.

15 ¶ The word of the Lord came againe to me, saying,

16 Whereout, thou sonne of man, take thee a piece of wood, and write vpon it, Unto Iudah, and to the children of Israel his companions: then take another piece of wood, and write vpon it, Unto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

d Which signifieth the ioyning together of the two houses of Israel and Iudah.

17 And thou shalt toyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meantst by these?

e That is, the house of Israel.

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and wil put them with him, even with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the pieces of wood whereon thou writest, shall be in thine hand in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the lande vpon the mountaines of Israel, and one king shall be king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdoms.

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they bee my people, and I will be their God.

24 And Dauid my seruant shall be king ouer them, and they all shall haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iakob my seruant, where your fathers haue dwelt, & they shall dwell therein, euery they and their sonnes, and their sonnes sonnes for ever, and my seruant Dauid shall be their prince for ever.

26 Whereouer, I will make a covenant of peace with them: it shall be an euermore covenant with them, and I will place them, and multiply them, and will let my sanctuary among them for euermore.

27 My tabernacle also shall bee with them: yea, I will bee their God, and they

shall be my people.

28 Thus the heathen shall knowe, that I the Lord do sanctifie Israel, when my sanctuary shall be among them for euermore.

CHAP. XXXVIII.

2 Hee propheseth that Gog and Magog shall fight with great power against the people of God, 21 Their destruction.

¶ And the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Gog, and against the land of Magog the chiefe prince of Meshech and Tubal, and prophesie against him,

3 And say, Thus saith the Lord God, Beholde, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hooks in thy lawes, and I will bring thee forth, and all thine hoste, both horses and horsemen, all clothed with all sorts of armor, euen a great multitude with bucklers & shields, all handling swords.

5 They of Paras, of Cush, and Phut with them, euen all they that beare shield and helmet.

6 Gomer and all his bandes, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe, and make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and bee thou their safeguard.

8 After many dayes thou shalt bee visited: for in the latter yeeres thou shalt come into the land, that hath bin destroyed with the sword, and is gathered out of many people, vpon the mountaines of Israel, which haue long lien waste: yet they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come by like a tempest, and shalt be like a cloud to couer the land, both thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke in thine thoughts.

11 And thou shalt say, I will goe by to the land that hath no walled towers: I will goe to them that are at rest, and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

12 Thinking to spoile the pray, and to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the Lyons thereof shall say vnto thee, Art thou come to

a Which was a people that came of Magog, the sonne of Iaphet, Gen. 10. 2. Magog also here signifieth a certaine country, so that by these two countreys, which had the gouernement of Gracia and Italy, he meaneth the principall enemies of the Church, Reuel. 20. 8.

b He sheweth that the enemies should bend themselves against the Church, but it should bee to their owne destruction.

c The Persians, Ethiopians, and men of Africa,

d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia minor.

e Signifying, that all the people of the world should assemble themselves against the Church, and Christ their head.

f That is, meaning the land of Israel.

g That is, to molest and destroy the Church.

h Meaning, Israel, which had now bene de-

stroyed, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselves by outward force, as to depend on the providence and goodnesse of God. h One enemy shall enuie another, because euery one shall thinke to haue the spoile of the Church.

Spoile

Ieremy 10. 16.

Isa. 40. 11.
Ierem. 23. 5.
Isa. 34. 23.
Isa. 9. 24.

Meaning, that elect by Christ shall dwell in the eternally Ierusalem, which is meant by the land of Canaan, Gal. 3. 10. 4. 116. 3.

i Shale not thou
spie thine occa-
sions to come
against my
Church when
they suspect no-
thing?

k Meaning, in
the last age, and
from the com-
ming of Christ
vnto the end of
the world.
l Signifying, that
God will be n-

distified by main-
taining his
Church, and de-
stroying his ene-
mies, as cha. 36.
23, and 37 28.

m Hereby hee
declareth that
none affliction
can cometo the
Church, whereof
they haue not
been aduertised
aforetime, to
teach them to
endure all things
with more pati-
ence, when they
know that God
hath so ordeined.

n All meanes
whereby man
should thinke to
saue himsele,
shall faile, the af-
fliction in those
dayes shall be so
great, and the
enemies destru-
ction shall be so
terrible.

o Against the
people of Gog
and Magog.
Chap. 36. 23.
and 37. 28.

spoil the pray? hast thou gathered thy mul-
titude to take a bootie, to carie away siluer
and gold, to take away cattell and goods,
and to spoile a great pray?

14 Therefore sonne of man, prophesie,
and say vnto Gog, Thus saith the Lord
God, In that day when my people of Israel
dwellereth safe, shalt thou not know it,

15 And come from thy place out of the
North parts, thou and much people with
thee? all shall ride vpon horses, euen a great
multitude and a mighty army.

16 And thou shalt come vp against my
people of Israel, as a cloud to couer the land:
thou shalt be in the latter dayes, and I will
bring thee vpon my land, that the heathen
may know me, when I shall be sanctified in
thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not
thou he, of whom I haue spoken in old time,
by the hand of my seruants the Prophets
of Israel, which prophesied in those dayes
and yeeres, that I would bring thee vpon
them?

18 At the same time also when Gog shall
come against the land of Israel, saith the
Lord God, my wrath shall arise in mine an-
ger.

19 For in mine indignation and in the fire
of my wrath haue I spoken it: surely at that
time there shall be a great shaking in the land
of Israel.

20 So that the fishes of the sea, and the
fowles of the heauen, and the beasts of the
field, and all that moue and creepe vpon
the earth, and all the men that are vpon the
earth shall tremble at my presence, and the
mountaines shall be ouerthrowen, and the
staires shall fall, and euery wall shall fall to
the ground.

21 For I will call for a sword against him
throughout all my mountaines, saith the
Lord God: euery mans sword shall be against
his brother.

22 And I will plead against him with
pestilence, and with blood, and I will cause
to raine vpon him and vpon his bands, and
vpon the great people, that are with him,
a sore raine, and hallelstones, fire, and brim-
stone.

23 Thus will I be magnified, and san-
ctified, and known in the eyes of many na-
tions, and they shall know that I am the
Lord.

CHAP. XXXIX.

3 He sheweth the destruction of Gog and Magog.
11 The graves of Gog and his hosts. 17 They shall be
denoured of birds and beasts. 23 Wherefore the house
of Israel is captiue. 24 Their bringing againe from
captiuitie promised.

Therefore thou sonne of man, prophesie a-
gainst Gog, & say, Thus saith the Lord
God, Behold, I come against thee, O Gog,
the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and leaue but
the sixt part of thee, and will cause thee to
come vp from the North parts, & will bring
thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy
left hand, and I will cause thine arrowes to
fall out of thy right hand,

4 Thou shalt fall vpon the mountaines
of Israel, and all thy bands, and the people
that is with thee: for I will giue thee vnto
the birds, and to euery feathered foule and
beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for
I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and
among them that dwell safely in the Isles,
and they shall know that I am the Lord.

7 So will I make mine holy Name
known in the middes of my people Israel,
and I will not suffer them to pollute mine
holy Name any more, and the heathen shall
know that I am the Lord, the Holy one of
Israel.

8 Behold, it is come, and it is done,
saith the Lord God: this is the day whereof
I haue spoken.

9 And they that dwell in the cities of Is-
rael, shall goe forth, and shall burne and set
fire vpon the weapons, and on the shields, and
bucklers, vpon the bowes, and vpon the ar-
rowes, and vpon the staves in their hands,
and vpon the speares, and they shall burne
them with fire seuen yeeres.

10 So that they shall bring no wood out
of the field, neither cut downe any out of the
forests: for they shall burne the weapons
with fire, and they shall robbe those that rob-
bed them, and people those that spoiled them,
saith the Lord God.

11 And at the same time will I giue vn-
to Gog, a place there for buriall in Israel,
euen the valley whereby men goe toward the
East part of the sea: and it shall cause them
that passe by, to stoppe their noses, and
there shall they bury Gog with all his mul-
titude: and they shall call it the valley of
Hamon-Gog.

12 And seuen moneths long shall the
house of Israel be burying of them, that they
may cleanse the land.

13 Yea, all the people of the land shall bu-
rie them, and they shall haue a name when I
shall be glorified, saith the Lord God.

14 And they shall chuse out men to go con-
tinually through the land with them that
trauile to burye hole that remaine vpon the
grauens, to cleanse it: they shall search to the
end of seuen moneths.

15 And the traualers that passe thorow
the land, if any see a mans bone, then shall he
set vp a stone by it, till the buriers haue buri-
ed it in the valley of Hamon-Gog.

16 And also the name of the cite shall bee
Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the
Lord God, Speake vnto euery feathered
foule, and to all the beasts of the field, As-
semble your selues, and come: gather your
selues on euery side to my sacrifice, for I doe
sacrifice a great sacrifice for you vpon the
mountaines of Israel, that ye may eate flesh
and drinke blood.

18 Ye shall eate the flesh of the ballant,
and drinke the blood of the Princes of the
earth, of the weathers, of the lambs, and of
the goats, and of bullockes, euen of all fat
beasts of Bashan.

19 And ye shall eate fatte till ye be full,
and

b Meaning, that
by the vertue of
Gods word the
enemie shall be
destroyed wher-
soeuer he affli-
ceth his Church.

c This is, among
all nations where
the enemies of
my people dwell,
seeme they neuer
so farre separate.
d That is, this
plague is fully
determined in
my counsell, and
cannot be chan-
ged.

e After this de-
struction the
Church shall
haue great peace
and tranquillity,
and burne all
their weapons,
because they shal
no more feare the
enemie: and this
is chiefly meane
of the accom-
plishment of
Christs king-
dome, when by
their head Christ
all enemies shall
be ouercome.

f Which decla-
reth that the ene-
mies shall haue
an horrible fall.

g For the stinke
of the carkeises,
|| Or, of the multi-
tude of Gog.

h Meaning, a
long time.
i Partly that the
holy land should
not be polluted,
and partly for
the compassion
that the children
of God haue e-
uen of their
enemies.

|| Or, multitude.

k Whereby he
signifieth the
horrible destru-
ction that should
come vpon the
enemies of his
Church.

a Or, destroy
thee with sixe
plagues, as chap.
38. 22.

and drinke blood till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with boies and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement that I haue executed, and mine hand, which I haue laid vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall know, that the house of Israel went into captiuitie for their iniquity, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now will I bring againe the captiuitie of Iacob, & haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations,

28 Then shall they know, that I am the Lord their God, which caused them to be ledde into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there.

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the Citie, and the Temple.

In the fine and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought mee thither.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very high mountaine, whereupon was the building of a citie toward the South.

3 And he brought me thither, and behold there was a man, whose similitude was to looke to, like braile, with a linnen theed in his hand, and a reede to measure with: and he stood at the gate.

4 And the man said vnto me, Sonne of man, behold with thine eyes, and heare with thine eares, and let thine heart vpon all that I shall shew thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of sixe cubites long by the cubite, and an hand breadth: so hee measured the breadth of the building with one reed, and the height with one reed.

6 Then came hee vnto the gate, which looketh towards the East, and went by the staires thereof, and measured the poise of the gate, which was one reed broad, and the other poise of the gate, which was one reed broad.

7 And euery chamber was one reed long, and one reed broad, and betweene the chambers were sixe cubites: and the poise of the gate by the porch of the gate within was one reed.

8 He measured also the porch of the gate within with one reed.

9 Then measured hee the porch of the gate of eight cubites, and the poises thereof, of two cubites, and the porch of the gate was inward.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the poises had one measure on this side, and one on that side.

11 And hee measured the breadth of the entry of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were sixe cubits on this side, and sixe cubites on that side.

13 Hee measured then the gate from the roofof a chamber to the top of the gate: the breadth was sixe and twenty cubites, doore against doore.

14 He made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within were fifty cubites.

16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went round about within: and vpon the postes were palme trees.

17 Then brought he mee into the outward court, and loe, there were chambers, and a pauement made for the court round about, and thirty chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubits Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the postes thereof and the arches thereof

Or, threshold.

Or, upper post.

Or, pentises.

I The heathen shall know that they ouercame not my people by their strength, neither yet by the weaknesse of mine arme, but that this was for my peoples sins.

Chap. 36. 23.

a The Iewes counted the beginning of the yeere after two sorts. for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

Or, visions of God.
b Which was an Angel in forme of a man, that came to measure out this building.

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites.

22 And their windows and their arches with their palme trees, were after the measure of the gate: & looketh toward the East, and the going up vnto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, & he measured from gate to gate an hundred cubites.

24 After that he brought me toward the South, and loe there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windows in it, and in the arches thereof round about like those windows: the height was fiftie cubites, and the breadth five and twentie cubites.

26 And there were seven steps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 And there was a gate in the inner court by the South gate, and hee measured from gate to gate toward the South an hundred cubites.

28 And hee brought mee into the inner court by the South gate, & he measured the South gate according to these measures:

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windows in it, and in the arches thereof round about, it was fiftie cubites long, and five and twenty cubites broad.

30 And the arches round about were five and twenty cubites long, and five cubites broad.

31 And the arches thereof were toward the better court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 Again he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windows therein, and in the arches thereof round about, it was fifty cubits long, and five and twenty cubites broad.

34 And the arches thereof were toward the better court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 After he brought me to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windows therein round about: the height was fifty cubites, and the breadth five and twenty cubites.

37 And the postes thereof were toward the better court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And every chamber, and the entrie

thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steppes, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate, were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, even eight tables wherupon they slew their sacrifice.

42 And the foure tables were of heuven stone for the burnt offering, of a cubit and an halfe long, and a cubite and an halfe broad, and one cubite hie, wherupon also they layd the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me, This chamber whose prospect is toward the South, is for the Priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Levi, which may come neere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, even square: likewise the altar that was before the house.

48 And he brought me to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twenty cubites, and the breadth eleven cubites, and he brought me by the steps wherby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. xli.

1 The disposition and order of the building of the Temple, and the other things thereto belonging.

Afterward hee brought me to the Temple, and measured the posts, five cubites broad on the one side, and five cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and hee measured the length thereof forty cubits, and the breadth twentie cubites.

3 Then went hee in, and measured the postes

poles of the entry two cubites, and the entire six cubites, and the breadth of the entry seven cubites.

4 So hee measured the length thereof twenty cubites, and the breadth twenty cubites before the Temple. And he said unto me, This is the most holy place.

5 After, hee measured the wall of the house, six cubites, and the breadth of every chamber four cubits round about the house on every side.

6 And the chambers were chamber upon chamber, three and thirtie foot high, & they entered into the wall made for the chambers which was round about the house, that the poles might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting upward to the chambers, for the staire of the house was mounting upward round about the house: therefore the house was larger upward: so they went up from the lowest chamber to the highest by 3 mids.

8 I saw also the house hee round about: the foundations of the chambers were a full reed of six great cubites.

9 The thicknes of the wall which was for the chamber without was six cubits, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twenty cubites round about the house on every side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was six cubits round about.

12 Now the building that was before the separate place towards the West corner, was twenty cubites broad, and the wall of the building was six cubites thicke, round about, and the length ninety cubites.

13 So hee measured the house an hundred cubites long, and the separate place, and the building with the walls thereof were an hundred cubites long.

14 Also the breadth of the forefront of the house, and of the separate place toward the East was an hundred cubites.

15 And hee measured the length of the building over against the separate place, which was behinde it, and the chambers on the one side, and on the other side an hundred cubites with the temple within, and the arches of the court.

16 The posts and the narrow windows, and the chambers round about, on three sides enter against the posts, filled with Cedar wood round about, and from the ground up to the windows, and the windows were filled.

17 And from above the doore unto the inner house and without, and by all the wall round about within and without it was filled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: thus was it made thorow all the house round about.

20 From the ground unto above the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, and thus to looke unto was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the sides thereof were of wood. And hee said unto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And upon the doores of the Temple there were made Cherubims, and palme trees, like as was made upon the walles, and there were thicke planks upon the forefront of the porch without.

26 And there were narrow windows and palme trees on the one side, and on the other side by the sides of the porch, and upon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought he mee into the vtter court by the way toward the North, and hee brought me into the chamber that was over against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubites was the North doore, and it was fifty cubites broad.

3 Over against the twenty cubites which were for the inner court, and over against the pavement, which was for the vtter court, was chamber against chamber in three rows.

4 And before the chambers was a gallerie of ten cubits wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers above were narrower: for those chambers seemed to eate up these, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rows, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, even from the ground.

7 And the wall that was without over against the chambers, toward the vtter court on the forefront of the chambers, was fifty cubits long.

8 For the length of the chambers that were in the vtter court, was fifty cubites, and loe, before the Temple were an hundred cubites.

9 And vnder these chambers was the entrie on the East side, as one goeth into them from the outward part.

10 The chambers were in the thicknesse of the wall of the court toward the East ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entereth.

13 Then sayd he vnto mee, The North chambers, and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approach vnto the Lorde shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespass offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vnder court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things which are for the people.

15 Now when hee had made an ende of measuring the inner house, hee brought me forth toward the gate whose prospect is toward the East, & measured it round about.

16 Hee measured the East side with the measuring rodde, five hundred reedes, even with the measuring reede round about.

17 He measured also the North side, five hundred reedes, even with the measuring reede round about.

18 And he measured the South side, five hundred reedes with the measuring reede.

19 He turned about also to the West side, and measured five hundred reedes with the measuring reede.

20 Hee measured it by the four sides: it had a wall round about, five hundred reedes long, and five hundred broad, to make a separation betweene the Sanctuary and the profane place.

CHAP. XLIIII.

2 He seeth the glory of God going into the Temple, from whence it had before departed. 7 Hee mentioneth the idolatry of the children of Israel, for the which they were consumed and brought to nought. 9 Hee is commanded to call them againe to repentance.

Afterward hee brought me to the gate, & euē the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voice was like a noise of great waters, and the earth was made light with his glory.

3 And the vision which I saw was like the vision, even as the vision that I saw when I came to destroy the cite: and the

visions were like the vision that I saw by the riuer Chebar: and I fell vpon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tokke me by, & brought me into the inner court, and behold the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which sayd vnto me, Sonne of man, this place is my throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defile mine holy Name, neither they nor their kings by their fornication, nor by the carkeles of their kings in their high places.

8 Albeit they set their thresholds by my thresholds, and their posts by my posts (for there was but a wall betweene me and them) yet haue they defiled mine holy Name with their abominations that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeles of their kings farre from me, and I wil dwell among them for ever.

10 Thou Sonne of man, shew this house to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the coming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the description of the house, it shall bee vpon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar after the cubites: the cubite is a cubite and an hand breadth, euen the bottome shalbe a cubite, and the breadth a cubite, and the border thereof by the edge thereof round about shall be a span: and this shall be the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece, shalbe two cubits, and the breadth one cubite, and from the little piece to the great piece shalbe foure cubites, and the breadth one cubite.

15 So the Altar shalbe foure cubites, and from the altar vppward shalbe foure hornes.

16 And the altar shalbe twelue cubits long and twelue broad, and foure square in the foure corners thereof.

17 And the frame shalbe fourteene cubits long, & foureteene broad in the foure square corners thereof, and the border about it shall be halfe a cubit, and the bottome thereof shall be a cubit about, and the steps thereof shalbe turned toward the East.

b Which was departed afore, Chap. 10 4. and 11. 32.

c By their idolatries.

d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, & there had erected vpon monuments to their idoles.

|| Or, winds.

Chap. 9 3.
a When I prophesied the destruction of the cite by the Chaldeans.

18 And he said unto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt give to the Priests, and to the Leuites that bee of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the four corners of it, and on the four corners of the frame, and upon the border round about: thus shalt thou cleanse it and reconsecrate it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the Altar, as they did cleanse it with the bullocke.

23 When thou shalt make an end of cleansing it, thou shalt offer a young bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt upon them, and they shall offer them for a burnt offering unto the Lord.

25 Seven dayes shalt thou prepare every day an hee goat for a sin offering: they shall also prepare a young bullocke and a ramme out of the flocke without blemish.

26 Thus shall they seven dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired, upon the eighth day and so forth, the Priests shall make your burnt offerings upon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

Hee reproveth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to bee admitted to the service of the Temple, and who to be refused.

When he brought mee toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then sayd the Lord unto mee, This gate shall bee shut, and shall not bee opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the prince: the prince himselfe shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 Then brought hee mee toward the North gate before the house: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell upon my face.

5 And the Lord sayd unto mee, Sonne of man, I marke well, and beholde with thine eyes, and heare with thine eares, all that I say unto thee, concerning all the ordinances of the House of the Lord, and all the Lawes thereof, and marke well the entering in of the

House with every going forth of the Sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, I house of Israel, ye have enough of all your abominations,

7 Seeing that ye have brought into my Sanctuary strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, even fat and blood: and they have broken my covenant, because of all your abominations.

8 For ye have not kept the ordinances of mine holy things: but you your selves have let other to take the charge of my Sanctuary.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel,

10 Neither yet the Leuites that are gone backe from mee, when Israel went astray, which went astray from me after their idols, but they shall beare their iniquitie.

11 And they shall serve in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to serve them.

12 Because they served before their idols, and caused the house of Israel to fall into iniquity: therefore have I lift up mine hand against them, saith the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere unto me to do the office of the Priest unto me, neither shall they come neere unto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they have committed.

14 And I will make them keepers of the watch of the house, for all the service thereof, and for all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went astray from mee, they shall come neere to me to serve me, and they shall stand before me to offer me the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table to serve me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wooll shall come upon them, while they serve in the gates of the inner court, and within.

18 They shall have linnen bonnets upon their heades, and shall have linnen breeches upon their loynes: they shall not gird themselves in the sweating places.

19 And when they goe forth into the outer court, even to the outer court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people

b For they had brought idolaters, which were of other countries, to teach them their idolatry, Chap. 33. 40.

c Ye have not offered unto me according to my Law.

d The Leuites which had committed idolatry, were put from their dignitie, and could not be received into the Priests office, although they had bin of the house of Aaron, but must serve the inferiour offices, as to watch and to keepe the doores, read 2. King. 23. 9.

e Which observed the Law of God, and fell not to idolatry.

† Ebr. fili hu bar. d.

a Meaning, from the common people, but not from the Priests, nor the Prince. Reade Chap. 46. 8, 9.

† Ebr. Set thine heart.

f As did the infidels and heathen.
Leuit. 10. 9.

Leuit. 21. 13.

Leuit. 21. 1, 2, 11.

g They may be at their buriall, which was a defiling.

Dent. 18. 1.
Leuit. 18. 20.

Exod. 13. 2. and 22. 29 and 34.
19. 10. 3. 13.

Exod. 22. 31.
Dent. 22. 8.

ple with their garments.

20 They shall not also have their heads, nor suffer their lockes to grow long, but round their heads.

21 Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their wives a widow, or her that is divorced, but they shall take maidens of the seede of the house of Israel, or a widow that hath been the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and profane, and cause them to discern betweene the unclean and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these may they be defiled.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary vnto the inner court to minister in the Sanctuary, he shall offer his sinne offering, sayth the Lord God.

28 And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shall eate the meat offering, and the sinne offering, and the trespass offering, and every dedicate thing in Israel, shall be theirs.

30 And all the first of all the first borne, and every oblation, even all of every sort of your oblations shall be the Priests. Ye shall also giue vnto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The Priests shall not eat of any thing that is dead, orayne, whether it be foule or beast.

CHAP. XLV.

1 Out of the land of promise are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 2 An exhortation vnto the heads of Israel. 3 Of iust weights and measures. 4 Of the first fruits, &c.

Moreouer, when ye shall diuide the land for inheritance, ye shall offer an oblation vnto the Lord, an holy portion of the land, sine and twentie thousand reedes long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall bee for the Sanctuary sine hundredth in length, with sine hundredth in breadth, all square round about, and fiftie cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of sine and twentie thousand, and the breadth of tenne thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall bee a place for their houses, and an holy place for the Sanctuary.

5 And in the sine and twentie thousand of length, and the ten thousand of breadth, shall the Leuites that minister in the house, haue their possession for twenty chambers.

6 Also ye shall appoynt the possession of the citie sine thousand broad, and sine and twentie thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall bee for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, even before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall bee his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they giue to the house of Israel according to their tribes.

9 Thus saith the Lord God, Let it suffice you, O princes of Israel: leave off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

10 Ye shall haue iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

12 And the shekel shall bee twentie gerahs, and twentie shekels, and sine and twentie shekels, and fiftene shekels shall be your Maneh.

13 This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheat, and ye shall giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, even of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Oze, (tenne Baths are an Homer, for ten Baths fill an Homer.)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall giue this oblation for the prince in Israel.

17 And it shall be the princes part to giue burnt offerings, and meate offerings, and drinke offerings in the solenne feasts, and in the new moones, and in the Sabbaths, and in all the high feasts of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 Thus saith the Lord God, In the first month, in the first day of the moneth, thou shalt

b The Prophet sheweth that the heads must be first reformed, afore any good order can bee established among the people.

c Ephah and Bath were both of one quantiry, saue that Ephah contained in dry things that which Bath did in liquor, Leuit. 5. 11. 1. king. 5. 11.

Exod. 30. 13. Leuit. 27. 25. num. 3. 47. d That is, threescore shekels make a weight called Mina: for he ioyneth these three parts to a Mina.

e Which was Nisan, containing part of March and part of April.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the Prince.

Thou shalt take a young bullock without blemish, and cleanse the Sanctuary.

|| Or, court.

19 And the Priest shall take of the blood of the sinne offering, & put it upon the postes of the house, and upon the four corners of the frame of the altar, and upon the postes of the gate of the inner court.

Exod. 12. 18.
Leuit. 23. 5.

20 And so shalt thou doe the seventh day of the moneth, for every one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 In the first moneth in the fourteenth day of the moneth, ye shall have the Pasche: a feast of seven dayes, and ye shall eat unleavened bread.

22 And upon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast, hee shall make a burnt offering to the Lord, even of seven bullockes, and seven rammes without blemish, dayly for seven dayes, and an hee-goate dayly for a sinne offering.

f Reade Exod.
29. 40.

24 And hee shall prepare a meat offering of an Ephah for a bullocke, an Ephah for a ramme, and an ^h hin of oyle for an Ephah.

25 In the seventh moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meat offering, and according to the oyle.

CHAP. XLVI.

ⁱ The sacrifices of the Sabbath and of the new Moones, 8. Thow which doores they must goe in, or come out of the Temple, &c.

Thus sayth the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the six working dayes: but on the Sabbath it shall be opened, and in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and hee shall worship at the threshold of the gate, after hee shall goe forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new Moones.

4 And the burnt offering that the prince shall offer unto the Lord on the Sabbath day shall be six lambs without blemish, and a ramme without blemish.

5 And the meat offering shall be an Ephah for a ramme: and the meat offering for the lambs ^a a gift of his hand, and an ^h hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the new moone shall be a young bullocke without blemish, and six lambs and a ramme: they shall be without blemish.

b Meaning, as he shall thinke good.

7 And he shall prepare a meat offering, even an Ephah for a bullocke, and an Ephah for a ramme, and for the lambs ^b according as his hand shall bring, and an ^h hin of oyle to an Ephah.

8 And when the prince shall enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feastes, hee that entereth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entereth by the way of the South gate, shall goe forth by the way of the North gate: hee shall not returne by the way of the gate whereby hee came in: but they shall goe forth over against it.

10 And the prince shall be in the midst of them: hee shall goe in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feastes, and in the solemnities, the meat offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambs, the gift of his hand, and an ^h hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering, or peace offerings freely unto the Lord, one shall then open him the gate, that turneth toward the East, and hee shall make his burnt offering, and his peace offerings as he did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering unto the Lord of a lambe of one yeere without blemish: thou shalt doe it every morning.

14 And thou shalt prepare a meat offering for it every morning, the first part of an Ephah, and the third part of an ^h hin of oyle, to mingle with the fine flour: this meat offering shall be continually by a perpetuall ordinance unto the Lord.

15 Thus shall they prepare the lambe, and the meat offering, and the oyle every morning, for a continuall burnt offering.

16 Thus sayth the Lord God, If the prince give a gift of his inheritance unto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the yeere of liberty: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

18 Moreover, the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered: every man from his possession.

19 After, hee brought mee through the entry, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd hee unto mee, This is the place where the Priests shall seeke the trespass offering, and the sinne offering, where they shall bake the meat offering, that they should not beare them into the inner court, to sanctifie the people.

21 Then he brought mee forth into the outer court, and caused mee to goe by the four corners

c Which was at the Iubile, Leu. 25. 9.

d But be content with that portion that God hath assigned him, as Chap. 45. 8.

e That the people should not have to doe with those things which appertain to the Lord, and thinke it lawfull for them to eat them.

corners of the court: and behold, in every corner of the court, there was a court.

22 In the four corners of the court there were courts topped of forty cubits long, and forty broad: these four corners were of one measure.

23 And there went a wall about them, even about those four, & kitchens were made under the walls round about.

24 Then said he unto mee, This is the kitchen where the ministers of the house shall see the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 13 The coasts of the land of promise, and the division thereof by tribes.

Afterward he brought me unto the door of the house: and behold, waters issued out from under the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters ranne down from under the right side of the house, at the South side of the altar.

2 Then brought he mee out toward the Northgate, and ledde mee about by the way without unto the utter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand went forth Eastward, he measured a thousand cubits, and he brought me through the waters: the waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters: the waters were to the knees: again he measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a river that I could not passe over: for the waters were risen, and the waters did flow as a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, & caused me to returne to the brink of the river.

7 Now when I returned, behold, at the brink of the river were very many trees on the one side, and on the other.

8 Then said he unto me, These waters issue out toward the East countrey, and run downe into the plaine, and shall goe into one sea: they shall runne into another sea, and the waters shall be wholesome.

9 And every thing that liueth, which mooueth, wheresoener the rivers shall come, shall liue, and there shall bee a very great multitude of fish, because the waters shall come thither: for they shall bee wholesome, and every thing shall liue whither the river cometh.

10 And then the fishers shall stand upon it, & from En-gedi even unto En-eglain, they shall spread out their nets: for their fish shall be according to their kinds, as the fish of the maine sea, exceeding many.

11 But the myrie places thereof, and the marishes thereof shall not be wholesome: they shall be made salt pits.

12 And then he brought me out, and he brought me to the great sea, where there are great abundance as in the great Ocean where they are bred. That is, the wicked and reprobate.

12 And by this river upon the brink thereof, on this side, and on that side shall grow all fruitfull trees, whole lease shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his months, because their waters runne out of the Sanctuary: and the fruit thereof shall be meate, and the lease thereof shall bee for medicine.

13 Thus saith the Lord God, This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall haue two portions.

14 And ye shall inherit it, one as well as another: concerning the which I lift up mine hand to giue it unto your fathers, and this land shall fall unto you for inheritance.

15 And this shall be the border of the land toward the North side, from the maine Sea toward Bethlon as men goe to Zedadah:

16 Hamath, Berothah, Sibmah, which is betweene the border of Damascus, and the border of Hamath, and Hazer, Hatticon, which is by the coast of Hauran.

17 And the border from the Sea shall be Hazer, Enan, and the border of Damascus, and the residue of the North, Northward, and the border Hamath: so shall be the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, and from the border unto the East sea: and so shall be the East part.

19 And the South side shall be toward Teman from Tamar to the waters of Beriboth in Kadesh, and the river to the maine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land unto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance unto you, and to the strangers that dwell among you, which shall beget children among you, and they shall bee unto you as borne in the countrey among the children of Israel: they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priests of the Temple, of the Levites, of the cities, and of the Prince are rehearsed.

Now these are the names of the tribes: from the North side, to the coast toward Bethlon, as one goeth to Hamath, Hazer, Enan, and the border of Damascus Northward the coast of Hamath, even from the East side to the West shall be a portion for Dan.

2 And by the border of Dan from the East side to the West side, a portion for Asher.

3 And by the border of Asher from the East part even unto the West part, a portion for Naphtali.

Or, tree for meat.

Or, for bruise and sore.

Gen. 48. 22.

Gen. 13. 7. and 13. 15. and 15. 18. and 26. 4.

dent. 34. 4. k By the land of promise he signifieth the spirituall land, whereof this was a figure.

Or, strife.

1 Meaning, that in this spirituall kingdom there should be no difference betweene Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

a The tribes, after that they entered into the land vnder Joshua, diuided the land so: each otherwise then is here set forth by this vision.

a Whereby are meant the spirituall graces that should be giuen to the church vnder the kingdom of christ.

b Signifying, that the graces of God should neuer decrease, but euer abound in his church, c meaning, the multitude of them that should be refreshed by the spirituall waters.

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof which is here meant by the Persian sea, or Genesareth, and the sea called Mediterraeneum, Zech. 14. 8.

e The waters which of nature are salt and vnholefome, shall be made sweet and comfortable. f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities at the corners of the salt or dead sea. h They shall be here of all sorts and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked and reprobate.

4 And by the border of Naphtali from the East quarter unto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side unto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part even unto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter unto the West quarter, a portion for Judah.

8 And by the border of Judah, from the East part unto the West part ^b shall bee the offering which they shall offer of five and twentie thousand reedes broad, and of length as one of the other parts, from the East side unto the West side, and the Sanctuary shall be in the mids of it.

9 The oblation that yee shall offer unto the Lord shall be of five and twentie thousand long, and of ten thousand the breadth.

10 And for them, even for the Priests, shall be this holy oblation, toward the North side and twenty thousand long, and toward the West tenne thousand broad, and toward the East tenne thousand broad, and toward the South side and twenty thousand long, and the Sanctuary of the Lord shall be in the mids thereof.

11 It shall be for the Priests, that are sanctified of the sonnes of Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Levites.

13 And ouer against the border of the Priests, the Levites shall haue five and twentie thousand long, and ten thousand broad: all the length shall be five and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy unto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twenty thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shall be the measures thereof. of the North part five hundred and foure thousand, and the South part five hundred and foure thousand, and the East part five hundred and foure thousand, and the West part five hundred and foure thousand.

17 And the suburbs of the city shall be toward the North two hundred and fiftie, and toward the South two hundred and fiftie, and toward the East two hundred and fiftie, and toward the West two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall be tenne thousand Eastward, and tenne thousand Westward, and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food unto them that live in the citie.

19 And they that serue in the citie, shall bee of all the tribes of Israel that shall serue therein.

20 All the oblation shall be five and twenty thousand with ^d five and twenty thousand: you shall offer this oblation four square for the Sanctuary, and for the possession of the citie.

21 And the residue shall be for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the city, ouer against the five and twentie thousand of the oblation toward the East border, and Westward ouer against the five and twentie thousand toward the West border, ouer against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the mids thereof.

22 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the mids shall be the princes: betweene the border ^e of Judah, and betweene the border of Benjamin shall be the princes.

23 And the rest of the tribes shall be thus: from the East part unto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East side unto the West side, Simeon a portion.

25 And by the border of Simeon from the East part unto the West part, Issachar a portion.

26 And by the border of Issachar from the East side unto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part unto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward Temath, the border shall be even from ^f Camar unto the waters of Meribah in Kadesh, and to the ^g river that runneth into the same sea.

29 This is the land, which yee shall distribute unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the North side five hundred, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, and one gate of Levi.

32 And at the East side five hundred and foure thousand, and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundred and foure thousand measures, and three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side five hundred and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eightene thousand measures, and the name of the citie from that day, shall be, ^h The Lord is there.

^d Every way it shall be five and twentie thousand.

^e So that Judah was on the North side of the Princes and Levites portions, and Benjamin on the South side.

^f Which is here taken for Idumea.

^g Which was Jericho the citie of Palme trees. ^h Meaning, Nilus that runneth into the sea called Mediterranean.

^b That is, the portion of the ground, which they shall separate & appoint to the Lord, which shall be divided into three parts: for the Priests, for the Prince, and for the citie.

Chap. 44-45.

^b Meaning, that it should be square.

^h Ebr. Ichmah. ⁱ Hiramah.

^j Daniel.

Daniel.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church are most lively here set forth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Propheets, as Ezekiel, and Daniel, whom hee adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captivity, to the last end of the world, and to the generall resurrection, as of the foure monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover, he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euermaking life. And as from the beginning God euer exercised his people vnder the crosse, so hee teacheth here, that after that Christ is offered, hee will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah. 4 The king chauseth certaine young men of the Iewes to learne his law. 5 They haue the kings ordinarie appointed, 8 but they abstaine from it.

a Reade 2 King. 24. 1. and Iere. 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was as master of the wardes.

d Hee collecth them Eunuches whom the King nourished and brought vp to be rulers of other countreys afterward.

e His purpose was to keepe them as hostages, and that he

might shew himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to bee able to serue him as gouernours in their land: moreover, by this means the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men. *f* The king required three things: that they should be of noble birth, that they should bee witty and learned, and that they should bee of a strong and comely nature, that they might doe him better seruice: this he did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this he is worthy of praise, that hee esteemed learning, and knewe that it was a necessarie meane to gouerne by. *g* That they might forget their owne religion and Countrey fashions, to serue him the better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things & superstition, inasmuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things. *h* That by their good entertainment, they might learne to forget the mediocritie of their owne people.



At the third yere of the reigne of Iehoiakim king of Iudah, came Nebuchadnezzar king of Babel vnto Ierusalem, and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand, with part of the vessels of the house of God, which hee caried into the land of Shinar, to the house of his god, and hee brought the vessels into his gods treasure.

3 And the King spake vnto Ashpenaz the Master of his Eunuches, that hee should bring certaine of the children of Israel, of the Kings seede, and of the Princes:

4 Children in whom was no blemish, but well fauoured, and instructed in all wisdom, and well seene in knowledge, and able to vnderstand knowledge, and such as were able to stand in the kings palace, and whom they might teach the learning, and the tongue of the Chaldeans.

5 And the king appointed them porsion on euery day of a portion of the kings meate, and of the wine which hee dranke, to nourish

ing them: three yeres, that at the end thereof, they might stand before the king.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Vnto whom the chiefe of the Eunuches gaue other names: for hee called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, and Azariah, Abednego.

8 But Daniel had determined in his heart, that hee would not defile himselfe with the portion of the kings meate, nor with the wine which hee dranke: therefore he required the chiefe of the Eunuches that hee might not defile himselfe.

9 Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches.

10 And the chiefe of the Eunuches sayd vnto Daniel, I feare my lord the king, who hath appointed your meate and your drinke: therefore if hee see your faces worse liking, then the other children, which are of your sort, then shall wee make mee lose mine head vnto the king.

11 Then sayd Daniel vnto Belshazzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael and Azariah,

12 Proue thy seruants, I beseech thee, ten dayes, and let them giue vs pulse to eat, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of

should not entise him by this sweere poyson, to forget his religion and accustomed sobriety, and that in his meate and drinke he might daily remember of what people hee was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet. *n* He supposed they did this for their religion, which was contrary to the Babylonians: and therefore herein he representeth them which are of no religion, for neither hee would condemne theirs, nor maintaine his owne. *o* Meaning, that within this space hee might haue the triall, and that no man should be able to discerne it: and thus hee spake, being moued by the Spirit of God. *p* Not that it was a thing abominable to eate dainty meates and to drinke wine, as both before and after they did, but if they should haue hereby become worse to the King, and haue refused their owne religion, that meate and drinke had become accursed.

i To the intent that in this time they might both learne the manners of the Chaldeans, and also their tongue.

k As well to serue at the table as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might

ever put them in remembrance of some point of Religion:

therefore this was a great temptation and a

signe of seruitude which they were not able

to resist.

m Not that he thought any religion to be in the meate or

drinke (for afterward hee did eate) but be-

cause the King

the kings meate; and as thou seest, deale with thy seruants.

14 So hee consented to them in this matter, and proued them ten dayes.

15 And at the end of ten dayes, their countenances appeared fairer, and in better liking then all the childrens, which did eate the portion of the kings meate.

16 Thus Belshazzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulle.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning, and wisdom: also hee gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chiefe of the eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them, and amongst them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom, and vnderstanding that the king enquired of them, hee found them ten times better then all the enchanters & astrologians that were in all his realme.

21 And Daniel was vnto the first yeere of king Cyrus.

¶ This bare feeding, and that also of Moses, when hee fled from the court of Egypt, declared that wee must liue in such sobrietie as God doeth call vs vnto, seeing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth. **†** Ebr. *faster in flesh.* **r** Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes, which are forbidden, Deut. 18. 11. **f** So that he only was a Prophet, and none of the other: for by dreames and visions God appeared to his Prophets, Num. 12. 6. **t** Of the three yeeres aboue mentioned, verse 5. **u** That is, he was esteemed in Babylon as a Prophet, so long as that common wealth stood.

CHAP. II.

1 The dreame of Nebuchad-nezzar. **13** The king commandeth all the wise men of Babylon to bee slaine, because they could not interpret his dreame.

16 Daniel requireth time to solute the question. **24** Daniel is brought vnto the king, and sheweth him his dreame and the interpretation thereof. **44** Of the euermlasting kingdome of Christ.

a The father and the sonne were both called by this name: so that this is meant of the sonne, when he reigned alone: for hee reigned also after a sort with his father. **b** Not that hee had many dreames, but because many matters were contained in this

AND in the second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians, & the sorcerers, and the Caldeans, for to shew the king his dreames: so they came and stood before the king.

3 And the king said vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the Aramites language, O King, liue for euer: shew thy seruants thy dreame, and we

dreame, **c** Because it was so rare and strange a dreame, that he had nor had the like. **d** He was so heauie with sleepe that he began to sleepe againe. Some reade, and his sleepe was broken from him. **e** For all these Astrologers and Sorcerers called themselves by this name of honor, as though all the wisdom and knowledge of the country depended vpon them, & that all other countreys were void of the same. **f** That is, in the Syrian tongue, which differed not much from the Caldeans saue it seemed to be more eloquent, and therefore the learned vied to speake it: as the Iewish writers doeto this day.

shall shew the interpretation.

5 And the king answered, and said to the Caldeans, The thing is gone from me. If ye will not make me vnderstand the dreame with the interpretation thereof, ye shall be broken in pieces, and your houses shall bee made a takes.

6 But if ye declare the dreame, and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew me the dreame, and the interpretation of it.

7 They answered againe, and said, Let the king shew his seruants the dreame, and we will declare the interpretation thereof.

8 Then the king answered, and said, I know certainly that ye would gaine the time, because ye see the thing is gone from me.

9 But if ye will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying & corrupt words, to speake before me till the time be changed: therefore tell mee the dreame, that I may know, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the king, and said, There is no man vpon earth, that can declare the Kings matter: yea, there is neither king, nor prince, nor lord that asked such things at an inchanter or astrologian, or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great furie, and commanded to destroy all the wise men of Babel.

13 And when sentence was giuen, the wise men were slaine, and they sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisdom to Arioch the Kings chiefe steward, which was gone forth to put to death: he wise men of Babel.

15 Yea he answered, and said vnto Arioch the Kings captaine, Why is the sentence so hasty from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went, and desired the king that he would giue him leasure, and that hee would shew the king the interpretation thereof.

17 Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret revealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, The name of God be praised for euer and euer: for wisdom and strength are his.

21 And hee changeth the times and seasons: hee taketh away kings: hee setteth vp kings: hee giueth wisdom vnto the wise, and

g This is a iust reward of their arrogancie (which wanted of themselves that they had the knowledge of all things) that they should be proued fooles, and that to their perpetual shame and confusion. **h** Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except hee entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people, they were worthy to die. **†** Ebr. *redeems the time.*

i Which declared that God would not haue his seruant ioyned in the company of these forcerers and Astrologers, whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale. **||** Or, the captaine of the guard.

¶ Psal. 113. 2. and 115. 18.

k He sheweth that man hath neither wisdom nor knowledge, but very darke blindness and ignorance of himselfe: for it cometh onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpret it.

n Whereby appeareth that many were slaine, as verse 13. and the rest at Daniels offer were preserved on condition, not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affection, & not considering if their science were lawfull or no.

o He affirmeth that man by reason and arte is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the king with a certaine feare and reuerence of God, that he might be

the more apt to receiue the high mysteries that should be reuealed. p Because he had said that God onely must reueale the signification of his dreame, the king might haue asked, why Daniel did enterpriue to interpret it: and therefore he sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory. q By gold, silver, brasse, and yron are meant, the Caldean, Persian, Macedonian and Romane kingdome, which should successiueley rule all the world, till Christ (which is here called the stone) come himselfe and destroy the last: and this was to assure the Iewes, that their afflictions should not end with the Empire of the Caldeans, but that they should patiently abide the coming of the Messiah, which should be at the end of the fourth Monarchie.

and vnderstanding to thole that vnderstand.

22 Hee discouereth the deepe and secret things: hee knoweth what is in the darke nesse, and the light dwelleth with him.

23 I thanke thee, and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that wee desired of thee: for thou hast declared vnto vs the Kings matter.

24 Therefore Daniel went vnto Arioch, whom the King had ordained to destroy the wise men of Babel: hee went and said thus vnto him, Destroy not the wise men of Babel, but bring me before the king, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the king in all hast, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and said vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the King.

28 But there is a God in heauen that reuealeth secrets, and sheweth the King. Beluchadnezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee what shall come.

30 As for me, this secret is not shewed me for any wisdom that I haue, more then any other liuing, but onely to shew the king the interpretation, and that thou mightest know the thoughts of thine heart.

31 O king, thou sawest, and beholdest, there was a great image: this great image whose glory was excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast and his armes of silver, his belly and his thighes of brasse,

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut

without hands, which smote the image vpon his feet, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the silver, and the golde broken altogether, and became like the chaffe of the Summer stormes, and the winde carried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 O King, thou art a King of kings: for the God of heauen hath giuen thee a kingdome, power and strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the fowles of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art this head of gold.

39 And after thee shall rise another kingdome, inferior to thee, of silver, and another third kingdome shall be of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall bee strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiceth all these things, so shall it breake in pieces, and bruiseth all.

41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shall bee diuided: but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feete were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselves with the yse of men: but they shall not ioine one with another, as yron cannot be mixt with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the silver and the golde: so

the hardnesse thereof, but the vilenesse in respect of silver. u That is, the Romane Empire shall subdue all these other aforesaid, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians. x They shall haue ciuill warres, and continuall discords among themselves. y They shall by marriages and affinities thinke to make themselves strong, yet shall they neuer be ioined in hearts. z His purpose is to shew that all the kingdomes of the world are transitory, and that the kingdome of Christ shall onely remaine for euer. a Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should be small and without beauty to mans iudgement, but should at length grow and fill the whole earth, which he calleth a great mountaine, as verse 35. And this kingdome which is not onely referred to the person of Christ, but also to the whole body of his Church, and to every member thereof shall be eternall: for the Spirit that is in them is life eternall, Rom. 8. 10.

r Daniel leaueth out the kingdom of the Assyrians which was before the Babylonian, both because it was not a Monarchy and generall Empire, and also because he would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these wonderful alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruell.

s Meaning the Persians, which were not inferior in dignitie, power and riches, but were worse touching ambition, cruelty, and all kind of vice: shewing, that the world should grow worse and worse, till it was restored by Christ.

t That is, of the Macedonians, shall be of brasse, not alluding to

b Though this humbling of the king seemed to deserue commendation, yet because he ioynd Gods honour with the Prophets, it is to be reprobred, and Daniel herein etred if he suffered it: but it is credie that Daniel admonished him of his fault and did not suffer it.

c This confession was but a

sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward. d Not that the Prophet was desirous of giftes or honour, but because by this meanes he might relieue his poore brethren which were grievously oppressed in this their captiuitie, and also hee received them, lest hee should offend this cruell king, which willingly gaue them. e He did not this for their priuie profite, but that the whole Church which was then there in affliction, might haue some releafe and ease by this benefite. f Meaning, that either he was a Iudge, or that he had the whole authoritie, so that none could bee admitted to the Kings prefence but by him.

CHAP. III.

x The king setteth up a golden image. 8 Certaine are accused because they despised the kings commandement, and are put into a burning ouen. 15 By belife in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

a Vnder presence of religion & holines in making an image to his idole Bel, he sought his owne ambition and vaine glory: & this declareth, that he was not touched with the true feare of God before, but that he confessed him

on a sudden motion, as the wicked, when they are overcome with the greatnesse of his workes. The Greeke interpreters write that this was done eigheteene yeeres after the dreame, and as may appeare, the king feared lest the Iewes by their Religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his own quietnesse then Gods glory. b Shewing that the idole is not known for an idole so long as he is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approue their religion, if the kings authoritie were alleaged for the establishment thereof, not considering in the meane season what Gods word did permit.

Nebuchad-nezzar the King made an image of golde, whose height was threescore cubites, and the breadth thereof fire cubites, hee set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the Nobles, the Princes and the Dukes, the Iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the dedication of the image which Nebuchad-nezzar the king had set vp.

3 So the nobles, princes and dukes, the

iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: and they stood before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cryed aloud, Bee it knowne to you, O people, nations, and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musike, ye fall down and worship the golden image that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe and worshippeth, shall the same houre be cast into the mids of an hote fierie fornace.

7 Therefore alioone as all the people heard the sound of the cornet, trumpet, harp, sackbut, psalterie, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 By reason whereof at that same time came men of the Caldeans, and grievously accused the Iewes.

9 For they spake and said to the king Nebuchad-nezzar, O king, lue for euer.

10 Thou, O king, hast made a decree, that every man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, shall fall downe and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should bee cast into the mids of an hote fierie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the Prouince of Babel, Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 Now therefore are ye ready when yee heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, to fall down and worship the image, which I haue made: for if ye worship it not, ye shall be cast immediately into the mids of an hote fierie fornace, for who is that God that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and said to the king, O Nebuchad-nezzar, we are not carefull to answer thee in this matter.

17 Behold, our God whom we serue, is

d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude which consented to the wickednesse, astonished them: and here the king required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true Religion.

e It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying, that he would receiue them to grace, if they would now obey his decree.

g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say that they are resolved to die for Gods cause. h ablg

h They ground on two points, first on the power & providence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry.

i This declareth that y more than tyrants rage, and the more wittie they shew themselves in inuenting strange and cruell punishments, the more is God glorified by his seruants, to whom hee giueth patience & constancie to abide the cruelty of their punishment: for either hee deliuereth them fro death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God because of their excellency: therefore the King called this Angel, whom God sent to comfort his in these great tormentes, the Sonne of God. l This commendeth their obedience vnto God that they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the Arke till the Lord called him forth. m Hee was moued by the greatnesse of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned without the which there can be no faith.

n able to deliuer vs from the hott fierie furnace, and hee will deliuer vs out of thyne hand, O King.

18 But if not, bee it knowne vnto thee, O King, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commaunded that they should heate the furnace at once seuen times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hott fierie furnace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the midst of the hott fierie furnace.

22 Therefore, because the Kings commaundement was strait, that the furnace should be exceeding hott, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And those three men, Shadrach, Meshach, and Abednego fell downe bound into the midst of the hott fierie furnace.

24 ¶ Then Nebuchad-nezzar the King was assented and rose vp in haste, and spake, and sayd vnto his counsellers, Did not wee cast these men bound into the middes of the fire? who answered, and said vnto the king, It is true, O King.

25 And hee answered, and sayd, Lo, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the Sonne of God.

26 Then the King Nebuchad-nezzar came nere to the mouth of the hott fierie furnace, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the High God, goe forth and come hither: so Shadrach, Meshach, and Abednego came forth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the Kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and sayd, Blessed bee the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commaundement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake

any blasphemy against the God of Shadrach, Meshach, and Abednego, shall be drowen in pieces, and their houses shall be made a lake, because there is no God that can deliuer after this sort.

30 ¶ Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the world, Peace be multiplied vnto you.

32 I thought it good to declare the signes & wonders, that the high God hath wrought toward me.

33 Now great are his signes, and how mighty are his wonders: his Kingdom is an euertasting Kingdome, and his dominion is from generation to generation.

so they suffer double punishment. Meaning, so farre as his dominion extended. p Read Chap. 2.44.

CHAP. IIII.

3 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud king hee should become as a beast. 31 After hee confesseth the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar being at rest in mine house, and flourishing in my palace,

2 Saw a dreame, which made mee affraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wite men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the enchanters, the astrologians, the Chaldeans and the soothsayers, to whom I tolde the dreame, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before me (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy Gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzar, chiefe of the enchanters, because I know that the spirit of the holy Gods is in thee, and no secret troubleth thee, tell mee the visions of my dreame, that I haue scene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I saw a tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the light thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meate for all: it made a shadow vnder it for the beastes of the fildes, and the

d This no doubt was a great grieve to Daniel. not onely to han his name changed, but to bee called by the name of a vile idell which thing Nebuchad-nezzar did, to make him forge the true religion of God. e Which also was a great grieve to the Prophet, bee numbred among the forcerers, and men whose practises were wicked and contrary to Gods word. f By the tree, is signified the dignity of a King, whom God ordeineth to be a defence for a kind of men, and whose state is profitable for mankind.

2 Moaning, the Angel of God, which neither eateth nor sleepech, but is ever ready to do Gods will, and is not infected with mans corruption, but is ever holy: and in that that he commaundeth to cut down this tree, he knew that it should not be cut down by man, but by God. Hereby he meaneth that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast. God hath decreed this judgement, and the whole army of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselves against God. Hee was troubled for the great judgement of God which he saw ordained against the King: and so the Prophets vsed on the one part to denounce Gods iudgments for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if hee did not regard them with pity. Whereby he meaneth a long space, as seven yeeres. Some interpret seven moneths, and others seven weekes: but it seemeth hee meant of yeeres

foules of the heauen dwell in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head, vpon my bed, and behold, a watchman, and a hely one came downe from heauen,

11 And cryed aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beasts may flee from vnder it, and the foules from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it bee wet with the dew of heauen, and let his portion bee with the beasts among the grasse of the field.

13 Let his heart be changed from mans nature, and let a beasts heart bee giuen vnto him, and let seven times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may know, that the most High hath power ouer the kingdome of men, and giueth it to whomsoever hee will, and appoynteth ouer it the most abiet among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shewe mee the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belteshazzar) held his peace by the space of one houre, and his thoughts troubled him, and the King spake and sayd, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire, and the fruite thereof much, and in it was meate for all, vnder the which beasts of the field dwell, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O King, that art great and mighty: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and a holy one that came downe from heauen, and sayd, Hew downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it bee wet with the dew of heauen, and let his portion bee with the beasts of the field, till seven times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King,

22 That they shall drine thee from men, and thy dwelling shall bee with the beasts of

the field: they shall make thee to eate grasse as the oren, and they shall wet thee with the dew of heauen: & seven times shall passe ouer thee, till thou know, that the most High beareth rule ouer the kingdome of men, and giueth it to whomsoever he will.

23 Whereas they sayd, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt know that the heauens haue the rule.

24 Therefore, O King, let my counsell be acceptable vnto thee, and breake off thy sinnes by righteousness, and thine iniquities by mercie toward the poore: loe, let there bee an healing of thine errour.

25 All these things shall come vpon the King Nebuchad-nezzar.

26 At the end of twelue moneths, hee walked in the royall palace of Babel.

27 And the King spake and sayd, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee bee it spoken, Thy kingdome is departed from thee,

29 And they shall drine thee from men, and thy dwelling shall bee with the beasts of the field: they shall make thee to eate grasse, as the oren, and seven times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it to whomsoever he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and hee was drinen from men, and did eate grasse as the oren, and his body was wet with the dew of heauen, till his haire was growen as Eagles feathers, and his nayles like birdes claws.

31 And at the end of these dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine understanding was restored vnto mee, and I gaue thanks vnto the most High, and I praised and honoured him that liueth for euer, whose power is an euermouing power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, and say vnto him, What dost thou?

33 At the same time was mine understanding restored vnto mee, and I returned to the honour of my kingdome: my glory and my beauty was restored vnto mee, and my counsellers, and my princes sought vnto mee, and I was established in my kingdome, and my glory was augmented toward mee.

34 Now therefore, I Nebuchad-nezzar

stand content therewith, and giue him the glory, seemeth that he had beene put from his kingdome before,

Not that his shape or forme was changed into a beast, but that he was either stricken mad, and so auoided mans company, or was cast out for his tyranny, and so wandered among the beasts, and ate herbes and grasse.

in Daniel sheweth the cause why God thus punished him, O Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance.

Suffer the errors of thy former life to be redressed,

After that Daniel had declared this vision, and this his pride declared that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatnings could not moue him to repent.

When the terme of these seven yeeres was accomplished

Chap. 7. 14. Micah. 4. 7. Luke 1. 33.

He confesseth Gods will to be the rule of all iustice, and a most perfect law whereby he gouerneth both man and Angels and deuils, so that none ought to murmur or aske reason of his doings, but only to

By whom is praised.

u He doeth not onely praise God or his deliue-
ance, but also onfessech his
ault, that God may onely haue the glory, and man the shame, and
hat he may be exalted, and man cast downe.

" praise and extoll and magnifie the King of
heauen, whose works are all truech, and his
wayes iudgement, and chole that walke in
pride, he is able to abase.

CHAP. V.

5 Belshazzar king of Babylon seeth an hand wri-
ting on the wall, 8 The soothsayers called of the king
cannot expound the writing. 25 Daniel readeth it,
and interpreteth it also. 30 The king is slaine. 31
Darius enioyeth the kingdome.

a Daniel reciteth
this history of
king Belshazzar
Euilmerodachs
sonne, to shew
Gods iudgments
against the wic-
ked, for the deli-
rance of his
Church, & how
the prophesie of
Ieremiah was
true, that they
should be deliue-
red after seventy
yeeres.

b The kings of
the East parts
then vied to sit
alone common-
ly, and disdained
charany should
sit in their com-
pany: and now to
shew his power,
and how little he
set by his enemy,
which then be-
sieged Babylon,
he made a so-
lemne banquet, &
vied excesse in
their company,
which is meant
here by drinking
wine: thus the
wicked are most
dissolute and
negligent when
their destruction
is at hand.

|| Or, ouercome
with wine.

c Meaning, his
grandfather.

d In contempt
of the true God
they praised their idoles, not that they thought that the gold or sil-
uer were gods, but that there was a certaine vertue and power in
them to doe them good, which is also the opinion of all idolaters.

e That it might the better be seen. f So he char before contemned
God was moued by this sight to tremble for feare of Gods iudge-
ments. g Thus the wicked in their troubles seeke many means,

who draw them from God, because they seek not to him who is the
only comfort in all afflictions. h To wit, his grandmother Nebu-
chad-nezzars wife, which for her age was not before at the feast,
but came thither when she heard of these strange newes.

K Ing Belshazzar made a great feast to a
thousand of his princes, and dranke wine
before the thousand.

2 And Belshazzar || whiles hee tasted the
wine, commanded to bring him the golden
and silver vessels, which his father Nebu-
chad-nezzar had brought from the Temple
in Ierusalem, that the king and his princes,
his wiues, and his concubines might drinke
therein.

3 Then were brought the golden vessels
that were taken out of the Temple of the
Lords house at Ierusalem, and the king and
his princes, his wiues and his concubines
dranke in them.

4 They dranke wine, and praised the
gods of gold and of silver, of brasse, of yron,
of wood and of stone.

5 At the same houre appeared fingers of
a mans hand, which wrote ouer against the
candlestick vpon the plaister of the wall of
the kings palace, and the king saw the palm
of the hand that wrote.

6 Then the kings countenance was
changed, and his thoughts troubled him, so
that the loyntes of his loynes were loosed, and
his knees smote one against the other.

7 Wherefore the king cried loud, that they
should bring the Astrologians, the Calde-
ans & the soothsayers. And the king spake,
and said to the wise men of Babel, Whoso-
euer can read this writing, and declare mee
the interpretation thereof, shall bee clothed
with purple, and shall haue a chaine of golde
about his necke, and shall be the third ruler in
the kingdome.

8 Then came all the kings wise men, but
they could neither reade the writing, nor
shew the king the interpretation.

9 Then was King Belshazzar greatly
troubled, and his countenance was changed
in him, and his princes were astonished.

10 Now the Queene by reason of the
talke of the King and his princes came into
the banquet house, and the Queene spake, and
said, O King, lue for euer: let not thy

thoughts trouble thee, nor let thy counte-
nance be changed.

11 There is a man in thy kingdome, in
whom is the spirit of the holy gods, and in
the dayes of thy father, light and understand-
ing and wisdom like the wisdom of the
gods, was found in him: whom the King
Nebuchad-nezzar thy father, the King, I say,
thy father made chiefe of the Inchanterers,
Astrologians, Caldeans, and Soothsayers.

12 Because a more excellent spirit, and
knowledge, and understanding (for hee did
expound dreames, & declare hard sentences,
and dissolued doubts) were found in him,
even in Daniel, whom the king named Bel-
teshazzar: now let Daniel be called, and hee
will declare the interpretation.

13 Then was Daniel brought before
the King, and the King spake, and said vnto
Daniel, Art thou that Daniel, which art
of the children of the captiuitie of Iudah,
whom my father the King brought out of
Iury?

14 Now I haue heard of thee, that the
spirit of the holy gods is in thee, and that
light and understanding, and excellent wis-
dome is found in thee.

15 Now therefore, wise men and Astro-
logians haue bene brought before mee, that
they should reade this writing, and shew
mee the interpretation thereof, but they
could not declare the interpretation of the
thing.

16 Then heard I of thee, that thou couldest
shew interpretations, & dissolue doubts:
now if thou canst reade the writing, and
shew me the interpretation thereof, thou shalt
bee clothed with purple, & shalt haue a chaine
of gold about thy neck, and shalt be the third
ruler in the kingdome.

17 Then Daniel answered, and said be-
fore the king, Keepe thy rewards to thy selfe
and giue thy giftes to another: yet I will
reade the writing vnto the King, and shew
him the interpretation.

18 O King, heare thou, The most High
God gaue vnto Nebuchad-nezzar thy fa-
ther a kingdome, and maiestie, and honour,
and glory.

19 And for the maiesty that he gaue him,
all people, nations and languages trembled
and feared before him: hee put to death
whom he would: he smote whom he would:
whom hee would hee set vp, and whom hee
would hee put downe.

20 But when his heart was puffed up, and
his mind hardened in pride, he was deposed
from his kingly throne, and they tooke his
honour from him.

21 And he was diuine from the sonnes of
men, and his heart was made like the beasts,
and his dwelling was with the wilde asses:
they fedde him with grasse like oren, and
his body was wet with the dewe of the hea-
uen, till hee knew that the most High God
bare rule ouer the kingdome of men, and
that hee appointeth ouer it whomsoever hee
pleaseth.

22 And thou his sonne, O Belshazzar,
hast not humbled thine heart, though thou
knewest all these things;

Reade Chap. 4.
6. and this decla-
reth that both
this name was o-
dious vnto him,
and also that he
did not vsethese
vile practises, be-
cause he was not
among them
when all were
called.

k For the idola-
ters thought,
that the Angels
had power as
God, and there-
fore had them in
like estimation,
as they had God,
thinking that
the spirit of pro-
phesie and vnder-
standing came
of them.

l Before he read
the writing, he
declareth to the
king his great
ingratitude to-
ward God, who
could not bee
moued to giue
him the glory,
considering his
wonderful work
toward his
grandfather, and
to shewe that
he doth not sinne
of ignorance, but
of malice.

23 But hast lift by thy selfe against the Lord of heauen, & they haue brought the vessels of his house before thee, and thou & thy princes, thy wives and thy concubines haue drunke wine in them, and thou hast prayed the gods of silver and golde, of brasse, yron, wood, and stone, which neither see, neither heare, nor understand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

m After that God had so long time deferred his anger, and patiently waited for thine amendment,

n This word is twise written for the certaintie of the thing: shewing that God had most surely counted: signifying also that God had appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselves against him.

Or, wanting. o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

24 Then was the palme of the hand sent from him, & hath written this writing.

25 And this is the writing that hee hath written, **MENE, MENE, TEKEL VPHARSIN.**

26 This is the interpretation of the thing, **MENE**, God hath numbred thy kingdome, and hath finished it.

27 **TEKEL**, thou art weighed in the balance, and art found too light.

28 **PERES**, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commaundment of Belshazzar, they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him, that he should bee the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Chaldeans slaine.

31 And Darius of the Medes tooke the kingdome, being threescore & two yeres olde.

CHAP. VI.

1 Daniel is made ruler over the gouernours. 2 An act against Daniel. 3 Hee is put into a denne of lions by the commaundment of the King. 4 Hee is deliuered by faith in God. 5 Daniels accusers are put into the lions. 6 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set over the kingdome an hundred and twentie gouernours, which should be over the whole kingdome;

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the King should haue no damage.

3 Now this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole Realme.

4 Therefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for hee was so faithfull that there was no blame nor fault found in him.

5 Then said these men, Wee shall not find an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and

said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the countellers, and dukes haue consulted together to make a decree for the King, and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it bee not changed, according to the law of the Medes and Persians, which altereth not.

9 Therefore king Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that hee had sealed the writing, hee went into his house, and his window being open in his chamber toward Ierusalem, hee kneeled vpon his knees three times a day, and prayed, and praised his God, as hee did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, Hast thou not sealed the decree, that every man that shall make request to any God or man within thirtie dayes, save to thee, O king, shall bee cast into the denne of lions? The king answered, and said, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the childe of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, hee was sore displeased with himselfe, and set his heart on Daniel to deliuer him: and hee laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the king, Vnderstand O King, that the Law of the Medes and Persians is, that no decree nor statute which the king confirmeth, may bee altered.

16 Then the king commaunded, and they brought Daniel; and cast him into the denne of lions: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layde vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19 Then the King arose early in the morning, and went in all hast vnto the den of lions.

20 And when hee came to the denne, hee cried with a lamentable voyce vnto Daniel: and

d Herein is condemned the wickedness of the king, who would be set vp as a God, and passed not what wicked lawes he approved for the maintenance of the same.

e Because hee would not by his silence shew that hee consented to this wicked decree, hee set open his windowes toward Ierusalem, when hee prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people wher they should pray toward that Temple, and also that other might see, that hee would neither consent in heart nor deed for these few dayes to any thing that was contrary to Gods glory.

f Thus the wicked maintaine quill lawes by constancie and authority, which is oftentimes either lightnesse, or stubbornnesse, when as the innocents thereby perish, & therefore gouernours neither ought to feare nor bee ashamed to breake such,

a Reade Ester, Chap. i. i.

|| Or, not be troubled.

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to desire them. therefore against such assaults there is no better remedie then to walke vprightly in the feare of God, and to haue a good conscience.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power, h My iust cause and vprightnesse in this thing, wherein I was charged, is approved of God. **i** For he did disobey the kings wicked commandement, to obey God, and so did no injury to the king, who ought to command nothing, whereby God should be dishonoured. **k** Because hee committed himselfe wholly vnto God, whose cause he did defend, he was assured that nothing but good could come vnto him: where in we see the power of faith, as Heb. 11. 33. **l** This is a terrible example against all the wicked, which doe against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednes is cometo light: though not in every point, or with like circumstances, yet to execute true iustice vpon them. **m** This proueth not that Darius did worship God aright, or els was conuerted: for then hee would haue destroyed all superstition and idolatry, and not only giuen God the chiefe place, but also haue fet him vp, and caused him to be honoured according to his word: but this was a certaine confession of Gods power, whereunto hee was compelled by this wonderfull miracle. **n** Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

and the king spake, and said to Daniel, **o** Daniel, thy seruant of the liuing God, is not thy God (whom thou alway serueth) able to deliuer thee from the lions?

21 Then said Daniel vnto the King, **o** King, I will for euer.

22 Whp God hath sent his Angel, and hath shut the Lyons mouths, that they haue not hurt mee, for my iustice was found out before him, and vnto thee, **o** King, I haue done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the den: so Daniel was brought out of the den, and no manner of hurt was found vpon him, because hee beleued in his God.

24 And by the commaundement of the king, these men which had accused Daniel, were brought, and were cast into the den of lions, even they, their children, & their wiues: and the lions had the matter of them, and brake all their bones a peeces, or euer they came at the ground of the den.

25 Afterward king Darius wrote, vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and feare before the God of Daniel: for he is the liuing God, and remaineth for euer: and his kingdom shall not perishe, and his dominion shall be euermolting.

27 He releueth the distressed, and he wozketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the Lyons.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. **8** The ten hornes of the fourth beast. **27** Of the everlasting kingdome of Christ.

In the first yere of Belshazzar king of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bed: then hee

a Whereas the people of Israell looked for a

continuall quietnesse after these seuentie yeeres, as Ieremiah had declared, hee sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Messia bee vttered and revealed, by whom they should haue a spirituall deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome.

wrote the dreame, and declared the summe of the matter.

2 Daniel spake and sayde, I saw in my vision by night, and beholde, the foure windes of the heauen stroue vpon the great sea:

3 And foure great beasts came vp from the sea, one diuers from another.

4 The first was as a lion, and had eagles wings: I beheld, till the wings thereof were pluckt off, & it was lifted vp from the earth, and set vpon his feete as a man, and a mans heart was giuen him.

5 And beholde, another beast which was the secon, was like a beare, and stood vpon the one side: and hee had three ribbes in his mouth betwene his teeth, & and they said thus vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and loe, there was another like a leopard, which had vpon his backe foure wings of a foule: the beast had also foure heades: and dominion was giuen him.

7 After this, I sawe in the visions by night, and beholde, the fourth beast was fearful, and terrible, and very strong. It had great iron teeth: it deuoured, and brake in peeces, and stamped the residue vnder his feete: and it was unlike to the beasts that were before it: for it had tenne hornes.

8 As I considered the hornes, beholde, there came vp among them another little horne, before whom there were three of

and cruell. **e** They were small in the beginning, and were shut vp in their mountaines, and had no bruit. **f** That is, destroyed many kingdomes, and was insatiable. **g** To wit, the Angels by Gods commandement, who by this means punished the ingratitude of the world. **h** Meaning Alexander the king of Macedonie. **i** That is, his foure cheife captaines, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was king of Macedonie, & Ptolomeus had Egypt. **k** It was not of himselfe, nor of his owne power that he gate all these countries: for his army contained but thirty thousand men, & he ouer came in one battell Darius, which had ten hundred thousand when he was so heauy with sleepe, that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. **l** That is, the Romane Empire, which was a monster and could not bee compared to any beast, because the nature of none was able to expresse it. **m** Signifying the tyrannie and greedinesse of the Romanes. **n** That which the Romanes could not quietly enioy in other countreys, they would give it to other kings and rulers, that at all times when they would, they might take it againe: which liberality is here called the stamping of the rest vnder the feete. **o** That is, sundry and diuers prouinces, which were governed by the Deputies and Proconsuls, wherof euery one might be compared to a King. **p** Which is meant of Iulius Caesar, Augustus, Tiberius, Caligula, Claudius & Nero, &c. who were as kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of government: therefore this cannot be applied vnto them. And also in this prophetic the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. **q** Meaning, a certaine portion of the tenne hornes: that is, a part of the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of chusing the Deputies to send into the prouinces, and tooke the government of certaine countreys to himselfe.

b Which signified that there should be horrible troubles and afflictions in the world, in all corners of the world, and at sundry times.

c Meaning, the Assyrian & Caldean Empire which was most strong and fierce in power and most soone come to their authoritie, as though they had had wings to flee: yet their wings were pulled by the Persians, & they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning, the Persians, which were barbarous

r These Romane Emperors at the first vsed a certaine humanitie, and gentleness, & were content that other, as the Consuls and Senate should beare the name of dignitie, so that they might haue the profite, and therefore in elections and counsels would behaue themselves according as did other Senators: yet against their enemies, and those that would resist them, they were fierce and cruell, which is here meant by the proud mouth, f Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgement should begin at the first coming of Christ,

t That is, God which was before all times, & is here described as mans nature is able to comprehend some portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commandment. x This is meant of the first coming of Christ, when as the will of God was plainly reuealed by his Gospel. y Meaning, that hee was astonished when hee saw these Emperours in such dignitie and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchy was subiect to men of other nations. z As the three former Monarchies had an end, at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the son of David according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie. b To wit, when hee ascended into the heauen, and his diuine Maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediatour. c This is meant of the beginning of Christs Kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that he should gouerne heere his Church in earth continually, till the time that he brought them to eternall life. d Through the strangeness of the vision, e Meaning of the Angels, as vsel 10.

the first hornes pluckt away: and beholde, in this horne were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the thrones were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wool: his throne was like the fiery flame, and his wheel as burning fire.

10 A fiery streame issued, and came forth from before him: thousand thousands ministered vnto him, and tenne thousand thousands stood before him: the iudgement was set, and the bookes opened.

11 Then I beheld, because of the voice of the presumptuous words, which the horne spake: I beheld, vntill the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beasts, they had taken away their dominion, yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, behold, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion is an euermlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 I Daniel was troubled in my spirit in the middes of my body, and the visions of mine heade made mee afraid.

16 Therefore I came vnto one of them that stood by, and asked him the truth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beasts which are four, are four kings, which shall arise out of the earth.

18 And they shall take the kingdome of the Saints of the most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 After this I would know the truth of the fourth beast, which was so unlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasie, which deuoured, brake in peeces, and stamped the residue vnder his feete:

20 Also to know of the tenne hornes that were in his head, & of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose looke was more stout then his fellows.

21 I behelde, and the same horne made battell against the Saints, yea and persecuted against them,

22 Vntill the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be vnlike to all the kingdomes, and shall deuoure the whole earth, and shall treade it downe, and brake it in peeces.

24 And the ten hornes out of this kingdome are ten kings that shall rise: & another shall rise after them, and hee shall be vnlike to the first, and hee shall subdue three kings,

25 And he shall speak words against the most High, and shall consume the Saints of the most High, and thinke that hee may change times and lawes, and they shall be giuen vnto his hand, vntill a time, & times, and the diuiding of time.

26 But the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdome, and dominion,

retained them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselves, i Read vers. 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning, the Romane Emperors, who were most cruel against the church of God both of the Iewes and of the Gentiles. m Til God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his some rest, and lo obtained a famous name in the world, and were called the church of God, or the kingdom of God. n Read the exposition hereof, vers. 8 o That is, shall make wicked decrees & proclamations against Gods word, & sendethorowout all their dominion, to destroy all that did professe it. p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octavius, Tiberius, Caligula, Nero, Domitianus, &c q God shall suffer the thus to rage against his Saints for a long time, which is meant by the time and times, but at length he will asswage these troubles, and shorten the times for his elects sake, Matth 24. 22. which is here meant by the diuiding of time. r God by his power shall restore things that were out of order, and so destroy this little horne that it shall neuer rise vp againe. s Hee weth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these words, Vnder the heauen: and therefore hee here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head,

and

f Because Abraham was appointed heire of all the world, Rom. 4. 13, and in him all the faithfull, therefore the kingdome thereof, is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles that their afflictions should haue an end at length. g That is, of the most hie things, because God hath chosen them out of this world, that they should looke vp to the heauens, wheron all their hope dependeth. h For the other threemonarchies were gouerned by a king, & the Romane Empire by Consuls: the Romans changed their gouernors yeely, and the other monarchies

That is, some of euery sort that beare rule.

u Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously yet was he content with that which God reuealed, and kept it in memorie, and wrote it for the vse of the Church.

and the greatnesse of the kingdome vnder the whole heauen shall bee giuen to the holy people of the most high, whose kingdome is an euerlasting kingdome, and all powers shall serue and obey him.

28 Euen this is the end of the matter, I Daniel had many cogitations which troubled mee, and my countenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

1 A vision of a battell betwene a ramme and a goat. 29 The understanding of the vision.

a After the generall vision bee cometh to certaine particular visions, as touching the destruction of the monarchy of the Persians and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdome of the Persians and Medes, which were ioyned together.

d Meaning, Cyrus, which after grow greater in power then Darius his vnckle & father in law.

e That is, no kings, or nations.

f Meaning Alexander that came from Grecia

with great speed and expedition.

g Though hee came in the name of all Grecia, yet he bare the title and dignitie of the generall capitaine, so that the strength was attributed to him, which is meant by this horne.

h Alexander overcame Darius in two sundry battells and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for when he had overcome all the East, he thought to returne toward Grecia, to subdue them that there had rebelled, and so died by the way.

k That is, which were famous: for almost in the space of fiftene yeere there were fiftene diuers successors before this monarchy was diuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemies Egypt.

l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other betwene him and the kingdome: and therefore is here called the little horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

I Belsazzar, a vision appeared vnto mee, euen vnto me Daniel, after that which appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince of Elam, and in a vision me thought I was by the river of Elat.

3 Then I looked vp and saw, and behold, there stood before the riuer a ramme, which had two hornes: and these two hornes were he: but one was higher then another, and the highest came vp last.

4 I sawe the ramme pushing against the West, & against the North, and against the South: so that no beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goat came from the West over the whole earth, and touched not the ground: and this goat had an horn that appeared betwene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being moued against him, he smote the ramme, and brake his two hornes, and there was no power in the ramme to stand against him, but hee cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the strongest, his great horn was broken: and for it came vp foure that appeared toward the foure winds of the heauen.

9 And out of one of them came forth a li-

tle horne, which waxed very great toward the South, and toward the East, and toward the pleasant land.

10 Peas, it grew vp vnto the host of heauen, and it cast downe some of the host, and of the starres to the ground, and trode vpon them.

11 And extolled himselfe against the prince of the host, from whom the dayly sacrifice was taken away, and the place of his sanctuary was cast downe.

12 And a time shall bee giuen him over the dayly sacrifice for the iniquity: and it shall cast downe the truth to the ground, & thus shall it doe and prosper.

13 Then I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the dayly sacrifice, and the iniquity of the desolation to treade both the Sanctuary and the armie vnder foote?

14 And hee answered mee, Vnto the evening, and the morning, two thousand and three hundred, then shall the Sanctuary be cleansed.

15 Now when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me like the similitude of a man.

16 And I heard a mans voyce betwene the bankes of Elat, which called and said, Gabriel, make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, & fell vpon my face: but he said vnto me, vnderstand, sonne of man: for in the last time shalbe the vision.

18 Now as he was speaking vnto mee, I being asleepe fell on my face to the ground: but he touched me, and set me vp in my place.

19 And he said, Behold, I will shew thee what shall bee in the last wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the kings of the Medes and Persians.

21 And the goat is the king of Grecia, and the great horn that is betwene his eyes, is the first king.

22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shall stand vp of that nation, but not in his strength.

23 And in the ende of their kingdome, when the rebellious shalbe consumed, a king of fierce countenance, and vnderstanding

That is toward Egypt.

n Whereby he meant Ptolemies.

o That is, Iudea.

p Antiochus ragged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the world.

q That is, God who gouerneth and maintaineth his Church.

r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the world to haue his name there truly called vpon.

s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them in that he appointeth this tyrant a time, whom he would not suffer vnto to abolish his religion.

t This horne shall abolish for a time the true doctrine, and so corrupt Gods seruice.

u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth

x That is, the Iewes sinnes, which were cause of this destruction.

y That is, which suppresseth Gods religion, and his people.

z Christ answered me for the comfort of the Church.

a That is, vntill to many naturall dayes be past, which make sixe yeeres, three moneths, and a halfe: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this manner declared himselfe to the old Fathers how he would bee God manifested in flesh.

c This power to command the Angel declared that he was God.

d The effect of this vision shall not yet appeare, but a long time after.

e Meaning, that great rage which Antiochus should shew against the Church.

f That is, out of Grecia.

g They shall not haue like power as had Alexander.

h Noting that this Antiochus was impudent, and cruell, and alto crastie, that he could not be deceived.

i Noting that this Antiochus was impudent, and cruell, and alto crastie, that he could not be deceived.

j Noting that this Antiochus was impudent, and cruell, and alto crastie, that he could not be deceived.

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v Noting that this Antiochus was impudent, and cruell, and alto crastie, that he could not be deceived.

w Noting that this Antiochus was impudent, and cruell, and alto crastie, that he could not be deceived.

i That is, not like Alexanders strength.

k Both the Gentiles that dwell about him, and also the Jewes.

l Whatsoever he goeth about by his craft, he shall bring it to passe.

m That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9.

p Reade verse 14. q For feare and astonishment.

darke sentences, shall stand vp.

24 And his power shall be mighty, but not in his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the^k mighty, and the holy people.

25 And through his^l policie also, he shall cause craft to prosper in his hand, and he shall extoll himselfe in his heart, and by^m peace shall destroy many: he shall also stand vp against theⁿ Prince of princes, but he shall be broken downe^o without hand.

26 And the vision of the^p evening, and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.

27 And I Daniel was stricken and sicke 9 certaine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none understood it.

CHAP. IX.

3 Daniel desireth to haue that performed of God which hee had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seventy weekes. 24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

a Who was also called Astiages.

b For Cyrus led with ambition, went about wars in other countreys, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.

c For though he was an excellent Prophet, yet he dayly increased in knowledge by reading of the Scriptures.

d He speaketh not of that ordinary prayer,

which he vsed in his house thrise a day, but of a rare, and vehement prayer, lest

their sins should cause God to delay the time of their deliuerance prophesied by Ieremiah.

e That is, hast all power in thy selfe to execute thy terrible iudgements against horrible sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.

f He sheweth that whensoever God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe but acknowledge that in themselves there is iust cause why hee should so intreat them.

g He doeth not excuse the kings because of their authority, but prayeth chiefly for them as the chief occasions of these great plagues.

h He sheweth that they rebell against God, which serue him not according to his commandment and word.

i As Deut. 32. 15 or the curle confirmed by an oath.

k Or, gauerne d vi.

In the first yeere of Darius the sonne of Ahasuerus, of the seede of the Medes, which was made King ouer the^b realme of the Chaldeans,

2 Euen in the first yeere of his reigne, I Daniel understood by^c bookes the number of the yeeres, wherof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplysh seventy yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and^d sought by prayer and supplications, with fastings, and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, which art^e great and fearefull, and keepst couenant^f & mercie toward them which loue^g thee, and toward them that keepe thy commandments,

5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, righteousnes belongeth vnto thee, and vnto vs^h open shame, as appeareth

this day vnto every man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farr off, through all the countreys, whither thou hast driven them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs appertaineth open shame, to ourⁱ kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiveness is in the Lord our God, albeit we haue rebelled against him.

10 For we haue not obeyed the^j voyce of the Lord our God, to walke in his Lawes, which hee had layd before vs by the ministrerie of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy law, and are turned backe, & haue not heard thy voyce: therefore the^k curle is powred vpon vs, and the oth that is written in the Law of Moses the seruant of God, because wee haue sinned against him.

12 And hee hath confirmed his words, which he spake against vs, and against our Iudges that^l iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities, and vnderstand thy trueth.

14 Therefore hath the Lord^m made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works, which he doeth: for we would not heare his voyce.

15 And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as appeareth this day, wee haue sinned, we haue done wickedly.

16 O Lord, according to all thyⁿ righteousness, I beseech thee let thine anger & thy wrath be turned away from thy citie Ierusalem thine holy mountaine: for because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to^o shine vpon thy Sanctuary, that lieth waste for the^p Lords sake.

18 O my God, incline thine eare, and heare: open thine eyes, and behold our desolations, and the Citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne^q righteousness, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord^r consider & do it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, & did present my supplication before the Lord my God, for the

g He doeth not excuse the kings because of their authority, but prayeth chiefly for them as the chief occasions of these great plagues.

h He sheweth that they rebell against God, which serue him not according to his commandment and word.

i As Deut. 32. 15 or the curle confirmed by an oath.

k Or, gauerne d vi.

l Ebr. watched vpon the wall.

Exod. 14. 28.

burne, 2. 11.

k That is, according to all thy mercifull promises and the performance thereof.

l Shew thy selfe fauourable.

m That is, for thy Christs sake, in whom thou wilt accept all our prayers.

n Declaring, that the godly see onely vnto Gods mercies,

and renounce their own works when they seeke for remission of their finnes.

o Thus he could not content himselfe with any vehemencie of words: for he was so led with a fervent zeale,

considering Gods promise made to his Church, and for the advancement of Gods glory.

q Thus he could not content himselfe with any vehemencie of words: for he was so led with a fervent zeale,

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Chap. 8. 16.

p He alludeth to Ieremiahs prophesie, who prophesied that their captivity should be seventy yeres; but now Gods mercy should be seven fold exceede his iudgement which should be 400. and ninie yeres, euen to the coming of Christ, and so then it should continue for euer.

q Meaning Daniels nation, ouer whom hee was careful.

r To shew mercy and to put sin out of remembrance.

s That is, from the time that Cyrus gaue them leaue to depart.

t These weekes make 49. yeres, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

u Counting from the sixt yere of Darius who gaue the second commandement for the building of the Temple, are 61. weekes, which make 434. yeres,

which comprehend the time from the building of the temple, vnto the baptisme of Christ. † *Eur. in streets of time.* x In this last weeke of the seventy, shall Christ come and preach and suffer death.

y He shall seeme to haue no beauty, nor to be of any estimation, as Isaiah 53. 2.

z Meaning, Titus Vespasian sonne, who should come and destroy both the Temple and the people without all hope of recovery.

a By the preaching of the Gospel hee confirmed his promise, first to the Iewes, and after the Gentiles.

b Christ accomplished this by his death and resurrection.

c Meaning, that Ierusalem and the Sanctuary should be vnto the destruction for their rebellion against God, and their idolatry: or as some read, that the plagues shall be so great, that they shall all be astonished at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen, which sheweth him wherefore he is sent.

I At the third yere of Cyrus king of Persia, a thing was reuealed vnto Daniel, (whose name was called Belteshazzar) and the word was true, but the time appointed was long, and he understood the thing, and had vnderstanding of the vision.

II For howe can the seruant of this my Lord talke with my Lord being such a one? for as for me, straightway there remained no strength in me, neither is there breath left in me.

for the comfort of his Church. I This was the same Angel that spake with him before in the similitude of a man. m I was ouercome with feare and sorrow, when I saw the vision.

the holy mountaine of God.

21 Pea, while I was speaking in prayer, euen the man Gabriel whom I had seene before in the vision, came flying, and touched mee about the time of the evening oblation.

22 And he informed me, and talked with mee, and said, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shew thee for thou art greatly beloved: therefore vnderstand the matter and consider the vision.

24 Seventy weekes are determined vpon thy people, and vpon thine holy citie to finish the wickednesse, and to seale by the sinnes, and to reconcile the iniquity, and to bring in euerslasting righteousness, & to seale vpon the vision and prophesie, and to anoynt the most Holy.

25 Know therefore and vnderstand, that from the going forth of the commandement to bring againe the people, and to build Ierusalem vnto Messiah the prince shall be seuen weekes, and three score and two weekes, and the street shall bee built againe, and the wall euen in a troublous time.

26 And after three score and two weekes, shall Messiah be slaine, and shall haue nothing, and the people of the prince that shall come, shall destroy the city and the Sanctuary, and the end thereof shall be with a flood: and vnto the end of the battell it shall be destroyed by desolations.

26 And hee shall confirme the couenant with many for one weeke: and in the mids of the weeke hee shall cause the sacrifice and the oblation to cease, and for the overspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

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2 At the same time, I Daniel was in headnesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoynt my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the first moneth, as I was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man clothed in linen, whose loynes were girded with fine gold of Ephay.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lighting, and his eyes as lampes of fire, and his armes and his fette were like in colour to polished brass, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, & saw this great vision, and there remained no strength in me: for my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his wordes, and when I heard the voyce of his wordes, I slept on my face: and my face was toward the ground.

10 And beholde, an hand touched me, which set mee vpon my knees, and vpon the palmes of my hands:

11 And he said vnto me, O Daniel, a man greatly beloved, vnderstand the wordes that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had saide this word vnto mee, I stood trembling.

12 Then said he vnto me, Feare not Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the Prince of the kingdome of Persia withstood me one and twenty dayes: but loe, Michael one of the chief Princes, came to helpe mee, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter dayes: for yet the vision is for many dayes.

15 And when hee spake these wordes vnto mee, I set my face toward the ground, and held my tongue.

16 And behold, one like the similitude of the sonne of man touched my lips: then I opened my mouth, and spake, and said vnto him that stood before mee, O my Lord, by the vision my sorowes are returned vpon me, and I haue retained no strength.

17 For howe can the seruant of this my Lord talke with my Lord being such a one? for as for me, straightway there remained no strength in me, neither is there breath left in me.

for the comfort of his Church. I This was the same Angel that spake with him before in the similitude of a man. m I was ouercome with feare and sorrow, when I saw the vision.

18 Then

Called Abib, which containeth part of March & part of April.

d Being carried by the spirit of prophecy to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth.

f The word also signifyeth comeliness or beauty, so that for feare hee was like a dead man for deformity.

g Which declarerth that when we are stricken downe with the maistie of God, we cannot rise, except hee also lift vs vp with his hand, which is his power.

h Meaning Cambyse, who reigned in his fathers absence, and did not only for this space hinder the building of the temple, but would haue further ragged, if God had not sent mee to resist him, and therefore haue I stayed for the profite of the Church.

i Though God could by one Angel destroy all the world, yet to assure his children of his loue, hee sendeth forth double power, euen Michael, that is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the coming of Christ.

l I was ouercome with feare and sorrow, when I saw the vision.

m I was ouercome with feare and sorrow, when I saw the vision.

n I was ouercome with feare and sorrow, when I saw the vision.

o I was ouercome with feare and sorrow, when I saw the vision.

p I was ouercome with feare and sorrow, when I saw the vision.

q I was ouercome with feare and sorrow, when I saw the vision.

r I was ouercome with feare and sorrow, when I saw the vision.

s I was ouercome with feare and sorrow, when I saw the vision.

t I was ouercome with feare and sorrow, when I saw the vision.

u I was ouercome with feare and sorrow, when I saw the vision.

v I was ouercome with feare and sorrow, when I saw the vision.

w I was ouercome with feare and sorrow, when I saw the vision.

x I was ouercome with feare and sorrow, when I saw the vision.

y I was ouercome with feare and sorrow, when I saw the vision.

z I was ouercome with feare and sorrow, when I saw the vision.

n He declareth hereby that God would be merciful vnto the people of Israel, o Which declareth when God smiteth down his children, he doth not immediatly lift them vp at once (for now the Angel had touched him twice) but by litle and litle.

p Meaning he would not onely himselfe bridle rage of Cambyfes, but also the other kings of Persia by Alexander the king of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

1 A prophesie of the kingdomes which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 39 and of the Romanes.

a The Angel assureth Daniel that God hath giuen him power to performe these things seeing he appointed him to assist Darius when he ouercame the Caldeans, b Whereof Cambyfes that now reigned, was the first, the second Smerdes, y third Darius the son of Hystaspis, & the fourth Xerxes, which all were enemies to the people of God, and stood against them, c For he raised vp all the East

Also I, in the first yere of Darius of the Medes, euen I stood to encourage and to strengthen him.

2 And now will I shew thee the trueth. Behold, there shall stand vpon yet three kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches hee shall stirre vp all against the realme of Grecia.

3 But a mightie king shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand vp, his kingdom shall be broken, and shall be diuided toward the foure winds of heauen: and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked vp, euen to be for others besides those.

5 And the King of the South shall be mightie, and one of his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeres they shall be joined together: for the kings daughter of the

South shall come to the king of the North, to make an agreement, but shee shall not continue the power of the arme, neither shall he continue, nor his arme: but she shall be deliuered to death, and they that brought her and he that begate her, and he that comforted her in these times.

7 But out of the budde of her roots shall one stand vp in his stead, which shall come with an armie, and shall enter into the fortreffe of the King of the North, and doe with them as hee list, and shall preuaile.

8 And shall also cary captiues into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and he shall continue more yeres then the king of the North.

9 So the king of the South shall come into his kingdom, and shall returne into his owne land.

10 Wherefore his sonnes shall be stirred vp, and shall assemble a mightie great armie: and one shall come and ouerflow, and passe thow: then shall hee returne, and be stirred vp at his fortreffe.

11 And the king of the South shall be angry, and shall come forth and fight with him, euen with the King of the North: for hee shall see forth a great multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall be proud, and their heart shall be lifted vp: for he shall cast downe thousands: but hee shall not kill preuaile.

13 For the king of the North shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeres) with a mighty armie, and great riches.

14 And at the same time there shall many stand vp against the king of the South: also the rebellious children of thy people, shall exalt themselves to stablish the vilion, but they shall fall.

15 So the King of the North shall come, and cast vp a mount, and take the strong Citie: and the armes of the South, shall not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But hee that shall come, shall doe vnto him as hee list, and none shall stand a

o That force and strength shall not continue: for soone after, Berenice and her young sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the son of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolemeus, nor Antiochus,

q Some reade, feede, meaning the childe begotten of Berenice.

r Some reade, she that begate her, and thereby vnderstand her wife, which brought her vp: so that all they that were occasion of this marriage, were destroyed.

s Meaning, that Ptolemeus together, after the death of his father Philadelphus, should succede in the kingdom, being of the same stock that Berenice was.

t To reuenge his sisters death against Antiochus Calinicus king of Syria.

u For this Ptolemeus reigned

sixe and fourtie yeeres. x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus, shall make warre against Ptolemeus Philopater the sonne of Philadelphus. y For his elder brother Seleucus died, or was slaine whiles the warres were preparing. z That is, Philopater, when he shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt. a For Antiochus had sixe thousand horsemen, and threecore thousand footemen. b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire. c For not onely Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them. d For vnder Ontas which falsly alledged that place of Isaiah 19. 19. certaine of the Iewes retired with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God. e The Egyptians were not able to resist Stopas Antiochus captaine.

gint

f Hee sheweth that he shal not onely afflicte the Egyptians, but also the Iewes, and shall enter into their countrey, whereof hee admonisheth them before, that they may know that all these things come by Gods providence.

g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautiful woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter, in respect of the kingdom of Egypt.

k Shee shall not agree to his wicked counsell, but shall loue her husband as her duey requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum: for the Iewes called all countreys yles, which were diuided from them by sea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadors to shame in all places, Antilius the Consul or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life, and obeying of foolish counsell. o For feare of the Romanes hee shall flee to his holdes.

p For when as ynder the pretence of pouertie he would haue robbed the temple of Iupiter Dodonius, the countrey men slewe him.

q That is, Seleucus shall succeed his father Antiochus. r Not by forreine enemies, or battell, but by treason. s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, & was of a vile, cruel, and flitting nature, and defrauded his brothers sonne of the kingdom, and vsurped the kingdom without the consent of the people.

t Hee sheweth that great forreine powers shall come to helpe the young sonne of Seleucus against his vnkle Antiochus, and yet shall bee ouerthrowen.

u Meaning Ptolemeus Philometor, Philopaters sonne, who was this childes cousin germane, and is here called the prince of the covenant, because hee was the chiefe, and all other followed his conduct. x For after the battell, Philometor and his vnkle Antiochus made a league. y For hee came vpon him at vnawares, and when he suspected his vnkle Antiochus nothing. z Meaning, in Egypt. a Hee will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefe. b Hee shall be overcome with treason,

against him, and he shall stand in the pleasant land, which by his hand shall bee consumed.

17 Again hee shall set his face to enter with the power of his whole kingdom, and his confederates with him: thus shall hee doe, and hee shall giue him the daughter of women, to destroy her: but she shall not stand on his side, neither be for him.

18 After this shall hee turne his face vnto the yles, and shall take many: but a prince shall cause his shame to light vpon him, beside that hee shall cause his owne shame to turne vpon himselfe.

19 For he shall turne his face toward the fortes of his owne land: but hee shall be ouerthrowen, and fall, and be no more found.

20 Then shall stand vp in his place in the glory of the kingdom, one that shall raise tares, but after fewe dayes hee shall be destroyed, neither in wrath, nor in battell.

21 And in his place shall stand vp a vile person, to whom they shall not giue the honour of the kingdom: but hee shall come in peaceably, and obtaine the kingdom by flatteries.

22 And the armes shall be ouerthrowen with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, he shall worke deceitfully: for he shall come vp, and overcome with a small people.

24 He shall enter into the quiet and plentifull prouince, and hee shall doe that which his fathers haue not done, nor his fathers fathers: hee shall diuide among them the pray and the spoile, and the substance, yea, and he shall forecast his deuices against the strong holdes, euen for a time.

25 Also he shall stirre vp his power & his courage against the king of the South with a great army, and the king of the South shall bee stirred vp to battell with a very great and mighty armie: but he shall not stand:

for they shall forecast and practise against him.

26 Yea, they that feede of the portion of his meat, shall destroy him: and his armie shall ouerflow: and many shall fall, and be slaine.

27 And both these kings hearts shall bee to doe mischief, and they shall talke of deceit at one table: but it shall not auail: for yet the end shall bee at the time appointed.

28 Then shall hee returne into his land with great substance: for his heart shall be against the holy covenant: so shall hee doe and returne to his owne land.

29 At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

30 For the ships of Chittim shall come against him: therefore hee shall be sore and returne, and fret against the holy Covenant: so shall hee doe, he shall euen returne, and haue intelligence with them that forsake the holy Covenant.

31 And armes shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly breake the covenant, shall hee cause to sinne by flattery: but the people that doe know their God, shall perseuer and prosper.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captiuitie and by spoile, many dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto them & faile.

35 And some of them of vnderstanding shall fall to try them, and to purge, and to make them white till the time bee out: for there is a time appointed.

Signifying his princes and the chiefe about him.

d Declaring that the souldiers shall burst out & venture their liues, to slay and to be slaine for the safeguard of their prince.

e The vnkle and the nephew shall take truce, and banquet together, yet in their hearts they shall imagine mischief one against another.

f Signifying that it standeth noe in the counsell of men to bring things to passe, but in the providence of God,

who ruleth the kings by a secret bridle, that they cannot doe what they list themselves.

g Which hee shall take of the Iewes in spoiling Ierusalem & the Temple, and this is told them before, to moue them to patience, knowing that all things are done

by Gods providence. h That is, the Romane power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romanes name: to which thing hee obeyed, although with griefe, and to reuenge his rage, hee came against the people of God the second time. i With the Iewes which shall forsake the covenant of the Lord: for first hee was called against the Iewes by Jason the hie Priest, and this second time by Menelaus. k A great faction of the wicked Iewes shall hold with Antiochus. l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God. m Meaning, such as bare the name of Iewes, but in deede were nothing lesse: for they sold their soules, and betrayed their brethren for gaine. n They that remaine constant among the people, shall teach others by their example, and edifie many in the true religion. o Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long. p As God will not leaue his Church destitute, yet will hee not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as hee did in the time of the Maccabees, whereof hee here prophesieth. q That is, there shall be euen of this small number many hypocrites. r To wit, of them that feare God, and will lose their life for the defence of true Religion, signifying also, that the Church must continually be tried & purged, and ought to look for one persecution after another: for God hath appointed the time, therefore we must obey.

f Because the Angels purpose is to shew the whole course of the persecutions of the Jewes vnto the coming of Christ, he now speaketh of the Monarchie of the Romanes which he noteth by the name of a king, who were without all religion, and contemned the true God.

e So long the tyrants shall preuaile, as God hath appointed to punish his people: but he sheweth that it is but for a time, u The Romanes shall obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea contemne them and prefer themselves to their gods.

x Signifying, y they should be without all humanity: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26. y That is, the god of power and riches: they shall esteeme their

own power above all their gods, and worship it. z Vnder pretence of worshipping the gods, they shall enrich their city with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue beene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others rulers thereof, that the profit euer came to the Romanes. b That is, both the Egyptians and Syrians shall at length fight against the Romanes, but they shall be overcome. c The Angel forewarneth the Jewes, that when they should see the Romanes invade them, and that the wicked should escape their hands that then they should not thinke but that all this was done by Gods providence, forasmuch as he warned them of it so long afore, and therefore hee would still preferue them. p Hearing that Crassus was slaine and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countreyes, and from sea to sea, and in Iudaea: but at length for their cruelty God shall destroy them.

CHAP. XII.

Of the deliuerances of the Church by Christ.

36 And the king shall doe what him list, he shall exalt himselfe, and magnifie himselfe against all, that is, God, and shall speake marvellous things against the God of gods, and shall prosper till the wrath be accomplished: or the determination is made.

37 Neither shall hee regard the God of his fathers, nor the desires of women, nor feare of any god: for hee shall magnifie himselfe alone all.

38 But in his place shall hee honour the god Hauzzim, and the god whom his fathers knew not shall hee honour with golde and with siluer, and with precious stones, and pleasant things.

39 Thus shall hee doe in the holdes of Hauzzim with a strange god whom hee shall acknowledge: he shall increase his glory, and shall cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the end of time shall the king of the South push at him, and the king of the North shall come against him like a whirlwind, with charrets and with horsemen, and with many shippes, and hee shall enter into the countreyes, and shall ouerflow and passe thorough.

41 Hee shall enter also into the pleasant land, and many countreyes shall be overthrowen: and these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 Hee shall stretch forth his hands also vpon the countreyes, and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Moyses where he shall passe.

44 But the tidings out of the East and the North shall trouble him, therefore hee shall goe forth with great wrath to destroy and root out many.

45 And he shall plant the tabernacles of his palace betweene the seas in the glorious and holy mountaine, yet hee shall come to his end, and none shall helpe him.

And at that time shall Michael stand by, the great prince, which standeth for the children of thy people, and there shall bee a time of trouble, such as neuer was since there began to bee a nation, vnto that same time: and at that time thy people shall be deliuered, every one that shall be found written in the booke.

2 And many of them shall sleepe in the dust of the earth, shall awake, some to euertlasting life, & some to shame & perpetuall contempt.

3 And they that bee wise, shall shine as the brightness of the firmament: and they that turne many to righteousness, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, shut vp the wordes, and seale the booke till the end of the time: many shall runne to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and beheld, there stood other two, the one on this side of the brinke of the riuer, and the other on that side of the brinke of the riuer.

6 And one said vnto the man clothed in linnen, which was vpon the waters of the riuer, When shall be the end of these wonders?

7 And I heard the man clothed in linnen, which was vpon the waters of the riuer, when he held vp his right hand and his left hand vnto heauen, and sware by him that liueth for euer, that it shal eary for a time, two times and an halfe: and when hee shall haue accomplished to scatter the power of the holy people, all these things shalbe finished.

8 Then I heard it, but I understood it not: then said I, O my Lord, what shall bee the end of these things?

9 And he said, See thy way, Daniel: for the words are closed vp, and sealed, till the end of the time.

10 Many shall bee purified, made white and tried: but the wicked shall doe wickedly, and none of the wicked shall haue understanding: but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abominable desolation set vp, there shall be a thousand two hundred and ninety dayes.

12 Blessed is hee that waiteth and cometh to the thousand three hundred and thirtie dayes.

13 But goe thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

mysteries, which things they obtaine now by the light of the Gospel. g Which was Tygris. h Which was as it were a double oath and did the more confirme the thing. i Meaning, a long time, a longer time, and at length a short time: signifying, that their troubles should haue an end. k When the Church shalbe scattered and diminished in such sort, as it shall seeme to haue no power. l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law. m Signifying, that the time shalbe long of Christs second coming, and yet the children of God ought not to be discouraged, though it be deferred. n In this number he addeth a moneth & an halfe to the former number, signifying, that it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying, that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

HOSEA.

Hosea.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked & subtil counsel of Ieroboam the sonne of Nebat, and in stead of his true seruice commanded by his word, worshipped him according to their owne fantasies and traditions of men, giuing themselves to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse and worse, and still abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adultery: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeres, though they remained still in their wickednes and vices, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetness of Gods promises, hee setteth before them the two principall parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom only they should haue true deliuerance: and for the second, he setteth threatnings and menaces to bring them from their wicked manners and vices: and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe the setwo points, yet the Prophets moreouer note particularly, both the time of Gods iudgements, and the manner.

CHAP. I.

1 The time when Hosea prophesied. 2 The idolatry of the people. 3 The calling of the Gentiles, 4 Christ is the head of all the people.



Hosea the sonne of Beeri, in the dayes of Azziah, Iotham, Ahab, and Jeroboam kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

a Called also Azariah, who being a leper was deposed from his kingdome. b So that it may be gathered by the reigne of these foure kings that he preached aboue threescore yeere.

c That is, one that of long time haue accustomed to play the harlot: not that the Prophet did this thing in effect, but hee saw this in a vision, or els was commanded by God to set forth

vnder this parable or figure the idolatry of the Synagogue, and of the people her children. d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs. e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people alluding to Izreel, which was the chiefe city of the ten tribes vnder Ahab, where Iehu shed so much blood, 2. Kin. 10. 8, 11. f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet hee did them for his owne ambition, and not for the glory of God, as the end declared: for hee builded vp their idolatry, which hee had destroyed. g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force,

name, h Lo-ruhamah: for I will no more haue pittie vpon the house of Israel: but I will bitterly take them away.

7 Yet will I haue mercy vpon the house of Iudah, and will saue them by the Lord their God, and will not saue them by bowe, nor by sword, nor by battell, by horses, nor by holsemen.

8 Now when shee had weaned Lo-ruhamah, shee conceived and bare a sonne.

9 Then said God, Call his name I Ammi: for yee are not my people: therefore will I not be yours.

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot bee measured nor told: and in the place where it was said vnto them, Yee are not my people, it shall be said vnto them, Yee are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come vp out of the land: for great is the day of Izreel.

cept he had preserved them, he declarerh that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9. 26. n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentime. o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 The people is called to repentance, 2 He sheweth their idolatry, and threatneth them except they repent.

Say vnto your brethren, Ammi, and to your sisters, Ruhamah,

2 Plead with your mother: plead you deliuerance, it remaineth that you encourage one another to embrace the same, considering that ye are my people on whom I will haue mercie. b God sheweth that the fault was not in him but in their Synagogue, & their idolatries, that hee forooke them, Isa. 50. 1.

e Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25. **d** For though this people were as an harlot for their idolatries, yet he had left them with their apparell & dowrie and certaine signes of his fauour, but if they continued still, he would vicerily destroy them. **e** When I brought her out of Egypt, Ezek. 16. 4. **f** That is, bastards, & begotten in adultery. **g** Meaning the idoles which they serued, and by whom they thought they had wealth and abundance. **h** I will punish thee, that then thou maist trie whether thine idoles can helpe thee and bring thee into such straitnesse, that thou shalt haue no lust to play the wanton. **i** This he speaketh of the faithfull which are truly conuerted, and also sheweth the vse and profit of Gods rods. **k** This declareth ydolatry as defrauding God of his honour when they attribute his benefits to their idoles. **l** Signifying, that God will take away his benefits, when man by his ingratitude doeth abuse them. **m** That is, all her seruice, ceremonies and inuentions, whereby she worshipped her idols. **n** I will punish her for her idolatry. **o** By shewing how harlots trim themselves to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselves on their holy dayes. **p** By my benefits in offering her grace and mercie, euen in that place where he shall thinke her selfe destitute of all helpe and comfort. **q** Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Iosh. 7. 26, and is called the doore of hope, because it was a departing from death, and an entry into life. **r** Shee shall then praise God as she did when she was deliuered out of Egypt.

with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, & her adulteries from betwene her breasts,

3 ^d Let I strip her naked, and set her as in the day that she was borne, and make her as a wilderness, and leaue her like a dry land, and slay her for thirst.

4 And I will haue no pittie vpon her children: for they be the children of fornications.

5 For their mother hath played the harlot: shee that conceived them, hath done shamefully: for she said, I will goe after my louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will stop thy way with thornes, and make an hedge, that shee shall not finde her paths.

7 Though she follow after her louers, yet shall shee not come at them: though shee seeke them, yet shall shee not finde them: then shall she say, I will goe and returne to my first husband: for at that time was I better then now.

8 Now she did not know that I gaue her corne and wine and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.

9 Therefore will I returne, & take away my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent to coner her shame.

10 And now will I discouer her lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast dayes, her newe moones, and her Sabbaths, and all her solenne feasts.

12 And I will destroy her vines, and her fig trees, whereof she hath said, These are my rewards that my louers haue giuen me: and I will make them as a forest, and the wilde beasts shall eate them.

13 And I will visite vpon her the dayes of Baalim, wherein she burnt incense to them: and she decked herselfe with her earerings and her Jewels, and she followed her louers and forgate me, saith the Lord.

14 Therefore behold, I will allure her and bring her into the wilderness, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley of Achor for the doore of hope, and she shall sing there as

in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me Ishi, and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembred by their names.

18 And in that day will I make a covenant for them, with the wilde beasts, and with the fowles of the heauen, and with that that creepeth vpon the earth, & I will breake the bow and the sword, and the battell out of the earth, and will make them to sleepe safely.

19 And I will marry thee vnto mee for euer: yea, I will marry thee vnto mee in righteousness, and in iudgement, and in mercie and in compassion.

20 I will euen marry thee vnto mee in faithfulness, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will euen heare the heauens, and they shall heare the earth.

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Israel.

23 And I will sow her vnto mee in the earth, and I will haue mercie vpon her, that was not pittied, and I will say to them which were not my people, Thou art my people. And they shall say, Thou art my God.

CHAP. III.

1 The Lewes shall be cast off for their idolatry. 3 Afterward they shall returne to the Lord.

Then said the Lord to mee, ^a See yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and ^b loued the wine bottles.

2 So ^c I bought her to mee for fifteene pieces of siluer, and for an homer of barley, and an halfe homer of barley.

3 And I said vnto her, Thou shalt abide with me many dayes: Thou shalt not play the harlot, and thou shalt bee to none other man, and I will be so vnto thee.

4 For the children of Israel shall remain many dayes without a king, and without a prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and David their king, and shall feare the Lord, and his goodnesse in the latter dayes.

perceiuing the greatnesse of my loue should haue abused mee, and not beene vnder duety: for fifteene pieces of siluer were but halfe the price of a slave, Exod. 21. 32. ^d I will try thee a long time as in thy widowhood whether thou wilt be mine or no. ^e Meaning, not onely all the time of their captiuitie, but also vnto Christ. ^f That is, they should neither haue policie nor Religion, and their idoles also wherein they put their confidence should bee destroyed. ^g This is meant of Christs kingdome, which was promised vnto David to be eternall, Psal. 72. 17.

CHAP. IIII.

A complaint against the people, and the Priests of Israel.

1 That is, mine husband, knowing that I am ioyned to thee by an inuolable covenant, ^t That is, my master, which name was applyed to their idoles. ^u No idolatry shall once come into their mouth but they shall serue me purely according to my word. ^x Meaning, that he will so blesse them, that all creatures shall fauour them. ^y With a covenant that neuer shall be broken. ^z Then shall the heauen desire rain for the earth which shall bring forth for the vse of man. Rom. 9. 25. 1. pet. 2. 10.

^a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdraw the same when she gaue her selfe to idoles. ^b That is, gaue themselves wholly to pleasures, and could not take vp, as they that are giuen to drunkennesse. ^c Yet I loued her, and paid a small portion for her, lest she

a Because the people would not obey the admonitions of the Prophet, he citheth them before the iudgement seate of God against whom they chiefly offended, Isa. 7. 13. Micah, 6. 1, 2. Zech. 13. 10.

b In euery place appeareth a liberty to most heinous vices, so that one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shall perishe all together: the one because he would not obey and the other because he would not admonish.

e That is, the Synagogue where in thou boastest.

f That is, the Priests shalbe cast off, because that for lacke of knowledge they are not able to execute their charge, and instruct others, Deut. 33. 3. Mal. 2. 7.

g Meaning, the whole body of the people which

were weary with hearing the word of God. h The more I was beneficiall vnto them. i To wit, the Priests seeke to eate the peoples offerings, and flatter them in their sinnes. k Signifying, that as they haue sinned together, so shall they bee punished together. l Shewing that their wickednesse shalbe punished on all sorts: for though they thinke by the multitude of wives to haue many children, yet they shall be deceived of their hope. m In giuing themselves to pleasures, they become like bruis beafts. n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of flocks and stickes. o They are carried away with a rage. p Because they take away Gods honour, and giue it to idols, therefore he will giue them vp to their lusts, that they shall dishonour their owne bodies Rom. 1. 28. q I will not correct your shame to bring you to amendment, but let you run headlong to your owne damnation.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing and lying, and killing, and stealing, and whooring, they breake out, and blood coucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shall be cut off, with the beasts of the field, and with the fowles of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinne against me: therefore will I change their glory into shame.

8 They eate vp the sinnes of my people and lift vp their minds in their iniquitie.

9 And there shall bee like people, like Priest: for I will visite their wayes vpon them, and reward them their deedes.

10 For they shall eate, and not haue enough: they shall commit adulterie, and shall not increase, because they haue left off to take heed to the Lord.

11 Whoredome, and wine, and newe wine take away their heart.

12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whooring from vnder their God.

13 They sacrifice vpon the tops of the mountains, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

14 I will not visite your daughters when they are harlots, nor your spouses when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that

doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet let not Judah sinne: come not ye into Gilgal, neither go ye vp to Beth-aen, nor swear, The Lord liueth.

16 For Israel is rebellious as an unruly heifer. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is turned to idols: let him alone.

18 Their drunkennesse stincketh: they haue committed whoredome: their rulers loue to lay with shame, bring ye.

19 The wilde hath bound them vp in her wings, and they shall be ashamed of their sacrifices.

ple should resort thither. He calleth Beth el, that is, the house of God, Beth-aen, that is, the house of iniquitie, because of their abomination set vp there, signifying that no place is holy, where God is not purely worshipped. u God will so disperse them that they shal not remaine in any certaine place. x They are so impudent in receiuing bribes, that they will command men to bring them vnto them. y To carry them suddenly away.

CHAP. V.

Against the Priests and rulers of Israel. 13 The helpe of man is vaine.

O Priests, heare this, and hearken ye, O house of Israel, and giue ye eare, O house of the King: for iudgement is toward you, because ye haue bene a snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound, to decline to slaughter, though I haue bene a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the middes of them, & they haue not knowne the Lord.

5 And the pride of Israel doeth testifie to his face: therefore shall Israel & Ephraim fall in their iniquitie: Judah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lord: but they shall not finde him: for hee hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten strange children: now shall a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeah, and the shawme in Ramah: crie out at Beth-aen, after thee, Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the truth.

10 The princes of Judah were like thym that remooue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in

generate, so that there is no hope in them. g Their destruction is not farre off. h That is, all Israel comprehended vnder this part, signifying, that the Lords plagues should pursue them from place to place till they were destroyed. i By the successe they shall know that I haue surely determined this. k They haue turned vp side downe all politickall order, and all manner of Religion,

Ab 3 iudgement,

r God complaineth that Iudah is infected, and willett them to learne by their example to returne in time.

s Foralbeit the Lord had honoured this place in times past by his presence, yet because it was abused by their idolatry, he would not that his people

a The Priests & princes catthed the poore people in their snares, as the fowles did the birds, in these two hie mountains.

b Notwithstanding they seemed to be giuen altogether to holiness, and to sacrifices, which here he calleth slaughter in contempt.

c Though I had admonished them continually by my Prophets.

d They boasted themselves, not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.

e Meaning their contemning of all admonitions.

f That is, their children are de-

I To wit, after king Ieroboams commandment, and did not rather follow God,

m In stead of seeking for remedy at Gods hand.
n Who was king of the Assyrians,

judgement, because he willingly walked after the¹ commandment.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennelle.

13 When Ephraim saw his sicknesse, and Iudah his wound, then went Ephraim vnto ^m Ashur, and sent vnto king ⁿ Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will bee vnto Ephraim as a lyon, and as a lions whelp to the house of Iudah: I, euen I will spoile, and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God, **9** The wickednesse of the Priests.

Come, and let vs ^a returne to the Lord: for hee hath spoiled, and hee will heale vs: he hath wounded vs, and he will binde vs by.

2 After two dayes will ^b hee reuiue vs, and in the third day he will raise vs by, and we shall liue in his sight.

3 Then shall wee haue knowledge, and indenuour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I increate thee? for ^c your goodnesse is as a morning cloude, and as the morning deaw it goeth away.

5 Therefore haue I ^d cut downe by the Prophets: I haue slaine them by the wordes of my mouth, and ^e thy iudgements were as the light that goeth forth.

6 For I desired ^f mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like ^g men haue transgressed the covenant: there haue they trespassed against me.

8 ^h Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as the eues wait for a man, so the company of Priestes murder in the way by consent: for they worke mischief.

10 I haue seene villanie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a ⁱ plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord that he might cal back his plagues
b Though he correct vs from time to time, yet his helpe wil not be farre off, if we returne to him,
c You seeme to haue a certaine holinesse, and repentance, but it is vpon the ladden and as a morning cloude.
d I haue still laboured by my Prophets: and as it were framed you to bring you to amendment, but all was in vaine. for my word was not meate to feede them but a sword to slay them.
e My doctrine which I taught thee was most euident.
f He sheweth to what scope his doctrine tended. that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.
g That is, like light and weak persons.
h Which was the place wherethe Priests dwelt, and which should haue bene best instructed in my word.
i That is, doeth imitate thine idolatric and hath taken grafts of thy trees.

CHAP. VII.

1 Of the vices and wantonnesse of the people.

12. Of their punishment.

When I would haue healed Israel, then the iniquitie of Ephraim was discovered, and the wickednesse of Sa-

maria: for they haue dealt falsely: and the ^a chiefe commeth in, and the robber spoyleth without,

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue deser them about: they are in my sight.

3 They make the ^b king glad with their wickednesse, and the ^c princes with their lies.

4 They are all adulterers, and as a very ^d ouen heated by the baker, which ceaseth from raising vp, & from kneading the dough vntill it be leauened.

5 This is the ^e day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorner.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue ^f deuoured their Iudges: all their kings are fallen: there is none among them that cal- leth vnto me.

8 Ephraim hath ^g mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and hee knoweth it not: yea, ^h gray haire are here and there vpon him, yet hee knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceived, ⁱ without heart: they call to Egypt: they goe to Ashur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chastise them as their ^j congregation hath heard.

13 Woe vnto them: for they haue fled a way from me: destruction shall be vnto them, because they haue transgressed against mee: though I haue ^k redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto me with their hearts, when they howled vpon their beds: ^l they assemble themselves for coyne and wine, and they rebell against me.

15 Though I haue bound, and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most High: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage ^m of their tongues: this shall be their destruction in the land of Egypt.

it is better to cleaue onely to God, or to seeke the helpe of man.
i According to my curses made to the whole Congregation of Israel.
k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction, and cried out for paine, they sought not vnto mee for helpe.
m They onely seeke their owne commoditie and wealth, and passe not for me their God.
n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal, 73.9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatry.

Set.

a God incourageth the Prophet to signifie the speedy coming of the enemy against Israel, which was once the people of God.
 b They shall cry like hypocrites, but not from the heart, as their deedes declare
 c That is, Ieroboam, by whom they sought their owne liberty and not to obey my will.
 d That is, vpright iudgement and godly life.
 e Meaning, the calse was inuented by themselves and of their fathers in the wilderness.
 f Shewing that their religion hath but a shew, and in it selfe is but vanitie.
 g They neuer cease but run to and fro to seeke helpe.
 h That is, for the tribute which the king and the princes shall lay vpon the which meanes the Lord vltimo to bring them to repentance.
 i Thus the idolaters count the word of God as strange in respect of their owne inuentions.
 k Saying that they offer it to the Lord, but he accepteth no seruice, which hee himselfe hath not appointed,

S As the trumpet to thy mouth: he shall come because they haue transgressed my couenant, and trespassed against my Law.

2 Israel shall cry vnto mee, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemies shall pursue him.

4 They haue set by a king, but not by mee: they haue made princes and I knew it not: of their silver and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calse, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without innocencie.

6 For it came euen from Israel: the workman made it, therefore it is not God: but the calse of Samaria shall be broken in pieces;

7 For they haue sown the wind, & they shall reape the whirlwind: it hath no stalk: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone by to Asshur: they are as a wild ass alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorrow a little, for the burthen of the king, and the princes.

11 Because Ephraim hath made many Altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but the Lord accepteth them not: now will hee remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker and buildeth Temples, and Judah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

R Emoyce not, O Israel for toy, as other people: for thou hast gone a whooring from thy God: thou hast loued a reward vpon euery coine floore.

2 The floore and the winepresse shall not feede them, and the new wine shall faile in her.

3 They will not dwell in the Lords land but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They shall not offer wine to the Lord, as an harlot that had rather liue by playing the whore, then to be entertained of her owne husband. c These outward things that thou seekest, shall be taken from thee. d All their doings both touching policie and religion, shall be reiected as things polluted.

neither shall their sacrifices be pleasant vnto him: but they shall bee vnto them as the bread of mourners: all that eate thereof, shall bee polluted: for their bread for their soules shall not come into the house of the Lord.

5 What wilt thou doe then in the solempne day, and in the day of the feast of the Lord?

6 For loe, they are gone from a destruction: but Egypt shall gather them by, & Memphis shall burie them: the nettle shall possesse the pleasant places of their silver, and the thornes shall bee in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: the prophet is a fool: the spiritual man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: but the prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.

9 They are deeply set: they are corrupt as in the dayes of Shebah: therefore hee will remember their iniquitie, hee will visite their sinnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figtree at her first time: but they went to Baal-peor, and separated themselves vnto that shame, and their abominations were according to their louers.

11 Ephraim their glory shall flee away like a bird: from the birth, and from the wombe, and from the conception.

12 Though they bring by their children yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree in Cyprus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

14 O Lord, giue them: what wilt thou giue them: giue them a barren wombe and drye breasts.

15 All their wickednes is in Gilgal for there doe I hate them: for the wickednes of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried by: they can bring forth no fruit: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

louters the idoles. n Signifying, that God would destroy their children by these sundry means, and so consume them by little and little.

o As they kept tender plants in their houses in Tyrus to preserve them from the colde ayre of the Sea, so was Ephraim at the first vnto me, but now will I giue him to the slaughter. p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren rather then that this great slaughter should come vpon their children. q The chiefe cause of their destruction is, that they commit idolatry, and corrupt my religion in Gilgal.

CHAP. X.

1 Against Israel and his idoles. 14 Destruction for the same.

¶ In 4 Israel

The meate-offering which they offered for themselves.

f When the Lord shall take away all the occasions of seruicing him, which shall be the most grievous paine of your captiuitie, when you shall see your selues cut off from God.

g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

h Then they shall know that they were deluded by them who challenged to themselves to be their Prophets and spirituall men.

i The Prophets duetie is to bring men to God, and not to bee a snare to pull them from God.

k This people is so rooted in their wickednesse, that Gilbeah which was like to Sodome was neuer more corrupt, Iudg. 19. 22.

l Meaning that hee so esteemed them and delighted in them.

m They were as abominable vnto me, as their

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubbornnesse.

b As they were rich and had abundance.

c To wit, from God.

d The day shall come, that God shall take away their King, and when they shall feeble the fruit of their finnes, and how they trusted in him in vaine,

2. King. 17. 6, 7.

e In promising to bee faithfull toward God,

f Thus their inregritie and fide- line which they pretended was nothing but bitterness and griefe.

g When the cause shall be carried away.

h Chemarims were certaine idolatrous priests which did weare blacke apparell

in their sacrifices and cried with a lowde voice:

which superstition Elijah derided, 1. King. 18.

27. read. 2. King. 23. 5.

i This he speaketh in contempt of Bethel, read

Chap. 4. 15.

Isa. 3. 15, Luke 23

30. 15. 6, 16, and

3. 6. k In those dayes wast thou as wicked as the Gibeonites, as

God there partly declared for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.

l To wit, to fight, or the Israelites remained in that stubbornnes from that time.

m The Israelites were not moued by their example to cease from their finnes.

n Because they are so desperate, I will delight to destroy them.

o That is, when they haue gathered all their strength together.

p Wherein is pleasure, as in plowing is labour and paine.

q I will lay my yoke vpon her fat necke.

r Reade Ieremy. 4. 4. f That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age,

Israel is an empty vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof he hath increased the Altars: according to the goodness of their land they haue made faire images.

2 Their heart is diuided: now shall they be found faultie: he shall breake downe their Altars: he shall destroy their images.

3 For now they shall say, Wee haue no King because we feared not the Lord: and what should a king doe to vs?

4 They haue spoken wordes, swearing falsely in making a couenant: thus iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the cause of Beth-auen: for the people thereof shall mourne ouer it, and the Chemarims thereof that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a present vnto King Iareb: Ephraim shall receive shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed as the stone vpon the water.

8 The high places also of Auen shall be destroyed: euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Cover vs, and to the hills, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Shebah: there thy stood: the battell in Shebah against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them: and the people shall bee gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is as an heifer bled to delight in threshing: but I will passe by her faire necke: I will make Ephraim to ride: Judah shall plow, and Iacob shall breake his clouds.

12 How to your selues in righteousness: reape after the measure of inercie: breake vp your fallow ground: for it is time to seeke the Lord, till he come and raine righteousness vpon you.

13 But you haue plowed wickednesse: yee haue reaped iniquitie: you haue eaten the fruit of lies: because thou dost trust in thine owne wayes, and in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall bee destroyed, as Shalman destroyed Beth-

arbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el do vnto you, because of your malicious wickednesse: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lord toward Israel. 5 Thanksgiving against him.

When Israel was a childe, then I loved him, and called my sonne out of Egypt.

2 They called them, but they went thus from them: they sacrificed vnto Baalim and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.

4 I led them with cords of a man, euen with bands of loue, and I was to them, as hee that taketh off the yoke from their iawes and I laid the meat vnto them.

5 He shall no more returne into the land of Egypt, but Asshur shall be his King because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them because of their owne counsels.

7 And my people are bent to rebellion against mee: though they called them to the most high, yet none at all would exalt him.

8 How shall I giue thee vp Ephraim: how shall I deliuer thee, Israel: how shall I make thee, as Admah: how shall I set thee as Seboim: mine heart is turned within me: my repentings are rolled together.

9 I will not execute the fiercenes of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not enter into the citie.

10 They shall walke after the Lord: hee shall roare like a lyon: when hee shall roare then the children of the West shall feare.

11 They shall feare as a sparrow out of Egypt, and as a dove out of the land of Asshur, and I will place them in their houses saith the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithfull with the Saints.

therly affection, that his mercy toward his shall overcome his iudgements, as he declareth in the next verse. i To consume thee, but will cause thee to yeelde and so receiue thee to mercy: and this is meant of the small number who shall walke after the Lord: k The Egyptians and Assyrians shall be afraid when the Lord maintaineth his people. l Gouverneth their state according to Gods word, and doeth not degenerate.

CHAP. XII.

He admonisheth by Iacob's example to trust in God and not in man.

Ephraim is fed with the wind, and foloweth after the East wind: hee increaseth deeply lies and destruction, and they doe make a couenant with Asshur, and oyle is carried into Egypt.

2 The Lord hath also a controuersie with Judah, and will visite Iacob, according to his wayes: according to his works will he recompense him.

a Whiles the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude.

b They rebelled and went a contrary way when the Prophets called them to repentance.

c That is, friendly, and not as beasts or slaues.

e Seeing they contemne all this kindness, they shall be led captiue into Assyria.

e To wit, the Prophets,

f God considereth with himselfe, and that with a certaine griefe, how to punish them.

g Which were two of the cities that were destroyed with Sodom, Deut.

29. 23.

h Meaning, that his loue where with he first loued them, made him betweene

doubt and assurance what to doe: and herein appeareth his fa-

therly affection, that his mercy toward his shall overcome his iudgements, as he declareth in the next verse.

i To consume thee, but will cause thee to yeelde and so receiue thee to mercy: and this is meant of the small number who shall walke after the Lord.

k The Egyptians and Assyrians shall be afraid when the Lord maintaineth his people.

l Gouverneth their state according to Gods word, and doeth not degenerate.

m He admonisheth by Iacob's example to trust in God and not in man.

n Ephraim is fed with the wind, and foloweth after the East wind: hee increaseth deeply lies and destruction, and they doe make a couenant with Asshur, and oyle is carried into Egypt.

o The Lord hath also a controuersie with Judah, and will visite Iacob, according to his wayes: according to his works will he recompense him.

p That is, flattereth himself with vaine confidence.

q Meaning, presents to get friendship.

r Which in these points was like to Ephraim, but not in idolatries.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred. e Reade Gen. 22. 31.

f God found Iaakob as he lay sleeping in Beth-el, Gen 28. 12. & so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.

g As for Ephraim, he is more like the wicked Canaanites, then godly Abraham or Iaakob.

h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reproue their doings.

i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwell in tents as in the feast of Tabernacles, which thou dost now contemne. k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion is but vanitie. l If you boast of your riches and nobility, yee seeme to reproch your father, who was a poore fugitive and seruant. m Meaning Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 The abominations of Israel, 2 and cause of their destruction.

a He sheweth the excellencie and authoritie that this tribe had aboue all the rest. b Hee made a king of his tribe. c The Ephraimites are not far from destruction, and haue lost their authority. d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and hee sheweth how they would exhort one another to the same, and to kisse and worship these calues, which were their idoles.

When Ephraim spake, there was a trembling: he^a exalted himselfe in Israel, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their silver, and soles according to their owne understanding: they were all the worke of the craftsmen: they say one to another whilst they sacrifice a man, Let them kisse the calues.

3 Therefore they shall be as the morning cloude, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God, from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me. 5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lyon, and as a leopard in the way of Asshur.

8 I will meete them as a Beare that is robbed of her whelpes, and I will breake the kall of their heart, and there will I deuoure them like a lyon: the wilde beast shall teare them.

9 O Israel, oneⁱ hath destroyed thee, but in me is thy helpe.

10 I am: where is thy king that should helpe thee in all thy cities? and thy Iudges of whom thou saiest, Giue me a King, and I will giue thee.

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is bound by his sinne is hid.

13 The sorrowes of a trauailing woman shall come vpon him: hee is an vnwise sonne, esse would hee not stand still at the time, euen at the breaking forth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death: O death, I will be thy death: O graue, I will be thy destruction: repentance is hid from mine eyes.

15 Though hee grow vp among his brethren, an East winde shall come, euen the winde of the Lord shall come vp from the wilderness, and dry by his beine, and his fountaine shall be dryed vp: he shall spoyle the treasure of all pleasant vessels.

CHAP. XIII.

1 The destruction of Samaria. He exhorteth Israel to turne to God, who requirith prayse and thanks.

Samaria shall be desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ript.

2 O Israel, returne vnto the Lord thy God: for thou hast fallen by thine iniquity.

3 Take vnto you wordes, and turne to the Lord, and say vnto him, Take away all iniquity, and receiue vs graciously: so will we render the calues of our lips.

4 Asshur shall not lase vs: neither will wee ride vpon horses: neither will wee say any more to the worke of our hands, Yee are our gods: for in thee the fatherlesse findeth mercy.

5 I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the deaw vnto Israel: hee shall grow as the lillie, and fasten his

Hee calleth them to repentance, and repro- ueth their ingratitude.

Thy destruction is certaine, & my benefites toward thee declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men must needes bee the cause thereof.

I am alone, James 1. 17. It is surely laid vp to be punished, as Ier. 17. 1.

But would come out of the wombe, that is, out of this danger, wherein he is, and not vray to be stifled.

Meaning, that no power shall resist God when he will deliuer his, but euen in death will hee giue them life.

Because they will not turne to me, I will not change my purpose.

a He exhorteth them to repentance, to auoyd all these plagues, willing them to declare by words their obedience and repentance.

b Hee sheweth them, how they ought to confesse their sinnes.

c Declaring that this is the true sacrifice that the faithfull can offer, euen thanks and prayse, Hebr.

13. 15. d We will leaue off all vaine confidence & pride. e He declareth how ready God is to receiue them that doe repent.

rootes as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

f Who so ever
ioyne themselves
to this people,
shall be blessed.

8 They that dwell vnder his shadow shall returne: they shall reniue as the corne, and flourish as the vine: the sent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What haue I to

doe any more with Idoles? I haue heare him, and looked vpon him: I am like a greene firre tree: vpon mee is thy fruite found.

10 Altho is wise, and bee shall vnderstand those things: and prudent, and he shall know them: for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

g God sheweth
how prompt he
is to heare his,
whē they repent,
and to offer him-
selfe as a proce-
dion and safegard
vnto them, as a
most sufficient
fruit and profit.
h Signifying,
that the true wil-
doms and know-
ledge consisteth
in this, even to
rest vpon God,

Joel.

THE ARGUMENT.

The Prophet Joel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardnesse of heart, & rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, he promisseth that God will be merciful, and not forget his covenant that hee made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Iewes, 2 He exhorteth the people to prayer and fasting, for the miserie that was at hand.



1 The word of the Lord that came to Joel the sonne of Pethuel.

2 Heare ye this, O Elders, and hearken ye all inhabitants of the land, whether such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children shew to their children, & their children to another generation.

4 That which is left of the palmer worme, hath the grasshopper eaten, and the residue of the grasshopper hath the canker worme eaten, and the residue of the canker worme hath the caterpillar eaten.

5 Awake ye drunkards, and weepe and howle all ye drinkers of wine, because of the new wine: for it shall bee pulled from your mouth.

6 Pea, a Nation commeth vpon my land, mighty, and without number, whose teeth are like the teeth of a lyon, and hee hath the lawes of a great lyon.

7 He maketh my vine waste, and pilleth off the barks of my figge tree: hee maketh it bare, and casteth it downe, the branches thereof are made white.

8 Mourne like a virgine grieved with sackcloth for the husband of her youth.

9 The meate offering, and the drinke offering is cutt off from the house of the Lord: the Priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: the new wine is dried vp, and the oyle is decayed.

11 Bee ye ashamed, O husbandmen: howle, O ye vine dressers, for the wheate, and for the barley, because the harvest of the field is perished.

12 The vine is dried vp, and the fig tree is decayed: the pomegranate tree, and the

palme tree, and the apple tree, even all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

13 Give your selues and lament, ye Priests, howle ye ministers of the altar: come, and lie all night in sackcloth, ye ministers of my God: for the meate offering and the drinke offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and cry vnto the Lord,

15 Alas for the day, for the day of the Lord is at hand, and it commeth as a destruction from the Almighty.

16 Is not the meate cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The seede is rotten vnder their clouds: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne? the herds of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cry also vnto thee: for the riuers of waters are dried vp, and the fire hath deuoured the pastures of the wilderness.

CHAP. VI.

He prophesieth of the coming and conuersion of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God toward his people.

1 Blow the trumpet in Zion, and shoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darknesse, and of blacknesse, a day of cloudes, and obscuritie, as the morning spread vpon the mounti-nes, so is there a great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the yeres of many generations.

h He sheweth
that the onely
meanes to auoid
Gods wrath, and
to haue all things
restored, is vnfa-
ined repentance.

i We see by these
great plagues,
that vtter destru-
ction is at hand.

k That is,
drought.

a Hee sheweth
the great iudge-
ments of God
which are at
hand, except
they repent.
b Of affliction
and trouble.
c Meaning, the
Assyrians,

a Signifying,
the Princes, the
Priests, and the
gouernours.

b He calleth the
Iewes to the co-
sideration of
Gods iudgments,
who had now
plagued the fruits
of the ground
for the space of
four yeeres,
which was for
their sinnes, and
to call them to
repentance.

c Meaning, that
the occasion of
their exesse and
drunkenesse
was taken away.

d This was an
other plague
wherewith God
had punished
them, when hee
stirred vp the As-
syrians against
them.

e Mourne grie-
uously as a wo-
man which hath
lost her husband
to whom shee
hath bene marri-
ed in her youth.

f The tokens of
Gods wrath did
appeare in his
temple, in so much as Gods service was left off,

g All comfort
and substance for nourishment is taken away.

d The enemy
destroyer our
plentiful coun-
treys, whereoe-
uer he commeth.

e They shall be
pale and blacke
for feare, as Na-
um, 2. 10.

f For none shall
be able to resist
them.

g Reade verses
2. 3. 1. and isa. 13.
10. ezek. 3. 7.
chap. 3. 15. matth.
24. 29.

h The Lord shall
surreyp the As-
syrians to exe-
cute his iudge-
ments.

Jer. 30. 7. amos 5.
18. xeph. 1. 15.

i Mortifie your
affections and
serue God with
purenes of heart,
and not with ce-
remonies.

k He speaketh
this to stirre vp
their slouthful-
nes, and not that
hee doubted of
Gods mercies, if
they did repent.
How God repen-
teth, reade Iere.
18. 8.

l That as all haue
sinned, so all may
shew forth signes
of their repen-
tance, that men
seeing the chil-
dren which are
not free fro Gods
wrath might be
the more liuely
rouched with the
consideration of
their owne sins.
Psal. 79. 10.

m If they repent
he sheweth that
God wil preserue
and defend them
with a most ar-
dent affection,
n That is, the
Assyrians your
enemies.

3 A fire deuoureth before him, and behind
him a flame burneth vp: the land is as the
garden of Eden before him, & behind him
a desolate wilderness, so that nothing shall
escape him.

4 The beholding of him is like the sight
of hostes, & like the hostes, so shall they run.

5 Like the noise of chariots in the toppes
of the mountaynes shall they leape, like the
noise of a flame of fire that deuoureth the
stubble, and as a mighty people prepared to
the battell.

6 Before his face shall the people tremble:
all faces shall gather blackenesse.

7 They shall runne like strong men, and
goe vp to the wall like men of warre, and
euery man shall goe forward in his wayes,
and they shall not stay in their pathes.

8 Neither shall one thrust another, but
euery one shall walke in his path: and when
they fall vpon the sword, they shall not bee
wounded.

9 They shall runne to and fro in the ci-
ty: they shall runne vpon the wall: they shall
clime vp vpon the houses, and enter in at the
windowes like the theefe.

10 The earth shall tremble before him,
the heauens shall shake, the sunne and the
moone shall bee darke, and the starres shall
withdraw their shining.

11 And the Lord shall utter his voice be-
fore his hoste: for his hoste is very great: for
he is strong that doth his word: for the day
of the Lord is great and very terrible, and
who can abide it?

12 Therefore also now the Lord sayeth,
Turne you vnto me with all your heart, and
with fasting, and with weeping, and with
mourning.

13 And rent your heart, and not your
clothes: and turne vnto the Lord your God,
for he is gracious and mercifull, slow to an-
ger, and of great kindnes, and repenteth
him of the euill.

14 Who knoweth, if he wil returne and
repent and leaue a blessing behind him, euen
a meate offering, and a drinke offering vnto
the Lord your God?

15 Blow the trumpet in Zion, sanctifie a
fast, call a solemne assembly.

16 Gather the people: sanctifie the con-
gregation, gather the Elders: assemble the
children, and those that sucke the breasts:
let the bridegrome go forth of his chamber,
and the bride out of her bryde chamber.

17 Let the Priests, the ministers of the
Lord weepe betweene the porch and the Al-
tar, and let them say, Spare thy people, O
Lord, and giue not thine heritage into re-
proach that the heathen should rule ouer
them. Wherefore should they say among
the people, Where is their God?

18 Then wil the Lord be incensour ouer
his land, and spare his people.

19 Praise the Lord with answere and say vn-
to his people, Behold I will send you corne,
and wine, and oyle, and you shall bee satisfied
therewith: and I will no more make you a
reproch among the heathen.

20 But I will remoue farre off from you
the Assyrian army, and I will drine him

into a land, barren and desolate, with his
face toward the Eastes, and his ende to
the vtmost sea, and his stinke shall come vp,
and his corruption shall ascend, because hee
hath exalted himselfe to doe this.

21 Feare not, O land, but be glad and re-
ioyce: for the Lord will doe great things.

22 Bee not afraid ye beastes of the field:
for the pastures of the wilderness are greene
for the tree beareth her fruit: the figge tree
and the vine do giue their force.

23 Be glad then ye children of Zion, and
reioyce in the Lord your God: for hee hath
giuen you the raine of righteousness, and
hee will cause to come downe for you the rain
euen the first raine, and the latter raine in
the first moneth.

24 And the barnes shall be full of wheate
and the presses shall abound with wine & oile.

25 And I will render you the peeces that
the grasshoppers hath eaten, the canker worm
and the caterpillar, and the palmer worme,
my great host which I sent among you.

26 So you shall eate and bee satisfied,
and prayse the Name of the Lord your God,
that hath dealt maruellously with you: and
my people shall neuer be ashamed.

27 Ye shall also know that I am in the
mids of Israel, and that I am the Lord your
God, and none other, and my people shall
neuer be ashamed.

28 And afterward will I powre out my
Spirit vpon all flesh: and your lonnes and
your daughters shall prophesie: your old men
shall dreame dreames, and your young men
shall see visions.

29 And also vpon the seruants, and vpon
the maydes in those dayes will I powre my
Spirit.

30 And I will shew wonders in the hea-
uens and in the earth: blood and fire, and
pillars of smoke.

31 The sunne shall be turned into dark-
nesse, and the moone into blood, before the
great and terrible day of the Lord come.

32 But whosoever shall call on the Name
of the Lord, shall be saved: for in mount Zion
and in Ierusalem shall be deliuerance, as the
Lord hath said, and in the remnant, whom
the Lord shall call.

bles hee would preserue them. The order of nature shall seeme
to be changed for the horrible afflictions that shall be in the world
Isa. 13. 10. ezek. 32. 7 chap. 3. 15. matth. 24. 29. u Gods iudge-
ments are for the destruction of the infidels, and to moue the god-
ly to call vpon the Name of God, who will giue them saluation
x Meaning hereby the Gentiles, Rom. 10. 13.

CHAP. III.

Of the iudgement of God against the enemies of his
people.

Behold, in those dayes, and in that
time, when I shall bring againe the cap-
tivity of Iudah and Ierusalem,

2 I will also gather all nations, and
will bring them downe into the valley of Iewes and of
the Gentiles,

b It appeareth that hee alludeth to the great victorie of Ieho-
shaphat, when as God without mans helpe destroyed the enemies,
Chron. 20. 26. also he hath respect to this word Iehoshaphat, which
signifieth pleading, or iudgement, because God would iudge the
enemies of his Church, as hee did there.

Jehoshaphat.

o Called the sea
of Persia
sea: meaning,
that though his
army were so
great, that it fil-
led all from this
sea to the sea cal-
led Mediterra-
neum, yet he would
scatter them.

p That is, such a
should come by
iust measure, and
as was wont to
bee sent when
God was recon-
ciled with them,
Leuit. 26. 4. dent
11. 14.

q That is, in-
greater abun-
dance, and more
generally then
in time past: and
this was fulfilled
vnder Christ,
when as Gods
graces, and his
spirit vnder the
Gospel was abun-
dantly giuen to
the Church, Isa.
44. 3. adies 3. 17.
Iohn 7. 38. 39.
r As they had vi-
sions & dreames
in old times, so
shall they now
haue clearer re-
velations.

s He warneth the
faithfull what
terrible things
should come, to
the intent they
should not looke
for continuall
quietnesse in this
world, and yet
in all their trou-
bles.

u Gods iudge-
ments are for the
destruction of the
infidels, and to
moue the god-
ly to call vpon the
Name of God, who
will giue them
saluation

x When I shall
deliuer my
Church, which
standeth of the
Iewes and of
the Gentiles,

y It appeareth that hee alludeth to the great victorie of Ieho-
shaphat, when as God without mans helpe destroyed the enemies,
Chron. 20. 26. also he hath respect to this word Iehoshaphat, which
signifieth pleading, or iudgement, because God would iudge the
enemies of his Church, as hee did there.

That which the enemy gate for the sale of my people, he bestowed vpon harlots and drinke. d He taketh the cause of his Church in hand against the enemy, as though the iniury were done to himselfe. e Haue I done you wrong, that ye will render me the like? f For afterward God sould them by Nebuchadnezzar, & Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs. g When I shall execute my iudgements against mine enemies, I will cause euery one to be ready and to prepare their weapons to destroy one another for my Church sake.

Jehoshaphat, and will pleade with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land.
3 And they haue cast lots for my people, & haue giuen the child for the harlot, & sold the girl for wine, that they might drinke.
4 **Dea**, and what haue you to doe with me, O Tyne and Sidon, and all the coasts of Palestina? will ye render mee a recompense? and if ye recompense me, swiftly and speedily will I render your recompense vpon your head.
5 For yee haue taken my silver and my gold, and haue caried into your temples my goodly and pleasant things.
6 The children also of Judah and the children of Jerusalem haue you sold vnto the Grecians, that ye might send them farre from their border.
7 Behold, I will raise them out of the place where ye haue sold them, and will render your reward vpon your owne head.
8 And I will sell your ionnes and your daughters into the hand of the children of Judah, and they shall sell them to the Sabaeans, to a people farre off: for the Lord hath spoken it.
9 Publish this among the Gentiles: prepare warre, wake vp the mighty men let all the men of warre draw neere and come vp.
10 Break your plow shares into swords, and your sickles into speares: let the weak say, I am strong.
11 Assemble your selues, and come all yee heathen, and gather your selues together round about: there shall the Lord cast down thy mighty men.
12 Let the heathen be awakened, and come vp to the valley of Jehoshaphat: for there

will I sit to iudge the heathen round about.
13 But in your cities, for the harvest is ripe: come, get you downe, for the wine-press is full: yea, the wine-presses runne ouer, for their wickednesse is great.
14 Multitude, multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.
15 The sunne & moone shall be darkened, and the starres shall withdraw their light.
16 The Lord also shall roare out of Zion, and utter his voyce from Jerusalem, and the heauens and the earth shall shake, but the Lord will bee the hope of his people, and the strength of the children of Israel.
17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then shall Jerusalem be holy, and there shall no strangers go thorow her any more.
18 And in that day shall the mountaines drop downe new wine, and the hills shall flow with milke, and all the riuers of Judah shall run with waters, and a fountaine shall come forth of the house of the Lord, and shall water the valley of Shittim.
19 Egypt shall be waste, & Edom shall be a desolate wilderness, for the iniuries of the children of Judah, because they haue shed innocent blood in their land.
20 But Judah shall dwell for ever, and Jerusalem from generation to generation.
21 For I will cleanse their blood, that I haue not cleansed, and the Lord will dwell in Zion.
enemies shall haue no part of this grace. n He had suffered his Church hitherto to lie in their filthinesse, but now hee promiseth to cleanse them, and to make them pure vnto him.

h Thus he shall encourage the enemies, when their wickednes is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.
i God assureth his against all troubles, that when he destroyeth his enemies, his children shall be deliuered.
k The strangers shall no more destroy his Church which if they do, it is the people which by their sinnes make the breach for the enemy.
l He promiseth to his Church abundance of graces, read Ezekiel 47. 1, which should water and comfort the most barren places, Amos. 9. 13.
m The malicious He had suffered his

Amos.

THE ARGUMENT.

Among many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednes & idolatrie, he stirred vp Amos, who was an herdman or shepherd of a poore towne, and gaue him both knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfeigned repentance. And finally he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

1 The time of the prophesie of Amos. 3 The word of the Lord against Damascus, 6 the Philistines, Tyre, Idumea and Ammon.

THE wordes of Amos, who was among the herdmen at Tecoa, which hee saw vpon Israel in the dayes of Uzziah King of Iudah, and in the dayes of Jeroboam the sonne of Ioash King of Israel, two yeeres before the earthquake.

2 And he said, The Lord shall roare from Zion, & utter his voyce from Jerusalem, and the dwelling places of the shepherds shall

perish, and the toppe of Carmel shall wither.

3 Thus saith the Lord, For three transgressions of Damascus, and for foure, I will not turne to it, because they haue threshed Gilead wth threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the palaces of Ben-hadad.

meant by three and foure which make seuen, because the Israelites should the more deeply consider Gods iudgements toward them.

f If the Syrians shall not bee spared for commutting this crueltie against one citie, it is not possible that Israel should escape punishment, which hath committed so many and grieuous sinnes against God and man, g The antiquitie of their buildings shall not auoyde my iudgements, read Ierem. 49. 27.

d Whatloeuers fruitful and pleasant in Israel, shall shortly perish.
e Hee sheweth first that all the people round about should be destroyed for their manifold sinnes: which are

Which was a towne sixe miles from Jerusalem in Iudea, but hee prophesied in Israel.

In his dayes the kingdome of Israel did most flourish.

Which as Iohannes writeth, was when Vzziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.

h Tiglath Pileser led the Syrians captiue and brought them to Cyrus, which he calleth here Kir. **i** They ioyned themselves with the Edomites their enemies, which carried them away captiues,

k For Blau (of which came the Edomites) and Isakob were brethren: therefore they ought to haue admonished the of their brotherly friendship, and not to haue prouoked them to hatred, *† Ebr. corrupt his compassions.*

l He was a continuall enemy vnto him. **m** He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham,

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bekerath-aun: and him that holdeth the scepter out of Beth-edon, and the people of Aram shall goe into captiuitie vnto Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they carried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore I will send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, & him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembered the brotherly covenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 Thus sayeth the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and did cast off all pitie, and his anger spoiled him euermore, and his wrath watched him alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 Thus sayeth the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they haue ript by the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlwind.

15 And their King shall goe into captiuitie, hee and his princes together, saith the Lord.

CHAP. II.

Against Moab, Judah, and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, & it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the Iudge out of the mids thereof, and will slay all the Princes thereof with him, saith the Lord.

4 Thus saith the Lord, For three transgressions of Judah, and for foure, I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caused them

to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Judah, and it shall deuoure the palaces of Ierusalem.

6 Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they sold the righteous for silver, and the poore for shoes.

7 They gaze ouer the head of the poore in the dust of the earth, and peruers the wayes of the meeke: and a man and his father will goe in to a mayde to dishonour mine holy Name.

8 And they lie downe vpon clothes layd to pledge by euery altar: and they drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oakes: notwithstanding I destroyed his fruit from above, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thorow the wilderness, to possesse the land of the Amorite.

11 And I rayled vp of your sonnes for Prophets, and of your yong men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But yet gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophesie nor.

13 Behold, I am pressed vnder you, as a cart is pressed that is full of sheaues.

14 Therefore the swift shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty saue his life:

15 For he that handleth the bow, shall stand, and he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of a mightie courage amongst the strong men, shall flee away naked in that day, saith the Lord.

i Ye condemned my benefices, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets. **k** You haue wearied me with your sinnes, Isa. i. 14. **l** None shall be deliuered by any meanes.

CHAP. III.

He reproueth the house of Israel of ingratitude, 11 for the which God will punish them.

Hear this word that the Lord pronounceth against you, O children of Israel, even against the whole familie which I brought vp from the land of Egypt, saying,

2 You onely haue I knowne of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be agreed?

4 Will a lion roare in the forest, when he hath no praye? or will a lions whelpe crie out of his denne if he haue taken nothing?

f I haue onely chosen you to be mine among all other people, and yet you haue forsaken me. **b** I eraby the Prophet signifieth that he speakeh not of himselfe, but as God guideth and mooueth him, which is called the agreement betweene God and his Prophets. **c** Will God threaten by his Prophets, except there be some great occasion?

5 Can

c If he spare not Iudah vnto whom his promises weremade, much more hee will not spare this degenerate kingdome. **d** They esteemed most vile bribes more then mens liues.

e When they haue spoyled him & throwen him to the ground, they gape for his life. **f** Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spoyle others, and offer thereof vnto God, thinking that he wil dispense with them, when he is made partaker of their iniquity.

h The destruction of their enemies, & his mercie toward them, should haue caused their hearts to melt for loue toward him.

d Can any thing come without Gods prouidence?

e Shall his threatenings be in vaine?

f Shall the Prophets threaten Gods iudgements, and the people not bee afraid?

g Doeth any aduersite come without Gods appointment? Isa 45.7.

h God dealeth not with the Israellites as hee doth with other people: for hee euer warneth them before of his plagues by his Prophets.

i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit mooued them so to speake as they did.

k He calleth the strangers, as the Philistims and Egyptians to be witnesses of Gods iudgements against the Israellites for their cruelty and oppression.

l The fruit of their cruelty and theft appeareth by their great riches which they haue in their houses.

m When the Lion hath satiate his hunger, the shepheard findeth a legge, or a tip of an eare, to shew that the sheepe hath been worried.

n Where they thought to haue had a sure hold, and to haue been in safety.

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5 Can a bird fall in a snare vpon the earth where no fowler is? or will he take vp the snare from the earth, and haue taken nothing at all?

6 Shall a trumpet bee blowen in the citie, and the people be not afraid? or shall there be euil in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he reuealeth his secret vnto his seruants the Prophets.

8 The lion hath roared: who will not be afraid? The Lord God hath spoken: who can but prophesie?

9 Proclaime in the Palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to doe right, sayth the Lord: they store vp violence, and robbery in their palaces.

11 Therefore thus saith the Lord God, An aduersary shall come euen round about the country, and shall bring downe thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord, As the shepheard taketh out of the mouth of the Lyon two legs, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couch.

13 Heare and testifie in the house of Jacob, saith the Lord God, the God of hosts.

14 Surely in the day that I shall visit the transgressions of Israel vpon him, I will also visit the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of luxury shall perish, and the great houses shall be consumed, saith the Lord.

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4 Come to Beth-el, and transgresse: to Gilgal, & multiply transgression, and bring your sacrifices in the morning, & your tithes after three yeeres.

5 And offer a thanksgiving of leauen, publish and proclaime the free offerings: for this saith the Lord God, Dye children of Israel, saith the Lord God.

6 And therefore haue I giuen you cleanesse of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three moneths to the harvest, and I caused it to raine vpon one citie, & haue not caused it to raine vpon another city: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandered vnto one city, to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, and mildew: your great gardens and your vineyards, and your fig trees, & your olive trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the manner of Egypt: your young men haue I slaine with the sword, and haue taken away your horses: & I haue made the stinke of your tents to come vpon euen into your nostrils: yet haue ye not returned vnto mee, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrew Sodom and Gomorrah: and ye were as a firebrand pluckt out of the burning, yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declarerth vnto man what is his thought: which maketh the morning darkness, and walketh vpon the high places of the earth, the Lord God of hosts is his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

Hear ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.

2 The virgin Israel is fallen, and shall no more rise: shee is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lord God, The citie which went out by a thousand, shall leaue an hundred: and that which went forth by an hundred, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and goe not to Beer-sheba: for Gilgal shall goe into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, lest hee bring you into bondage: therefore he sayeth that these shall not saue them.

He saith

d He saith this in contempe of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them. e Reade Deut. 10.10.

f As Leuit. 7.13.

g You onely delight in these outward ceremonies, & haue none other respect.

h That is, lacks of bread and meate.

i I stayed the raine till the fruits of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.

k They could not finde water enough where they had heard say it had rained.

l As I plagued the Egyptians, Exod. 9.10.

m You were almost all consumed, and a few of you wonderfully preferred.

n Turne to him by repentance.

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CHAP. IIIII.

Against the gouernours of Samaria.

a Thus he calleth the Princes and gouernours, which being overwhelmed with the great abundance of Gods benefits, forgot God, and therefore he calleth them by the name of beasts, and not of men.

b They encourage such as haue authority ouer the people, to powle them, so that they may haue profit by it.

c He alludeth to fishers, which catch fish by hookes and thornes,

Hear this word ye kine of Bashan, that are in the mountain of Samaria, which oppress the poore, and destroy the needy, and they say to their masters, Bring, and let vs drinke.

2 The Lord God hath sworn by his holinesse, that so the dayes shall come vpon you, that he will take you away with thornes, and your posterity with fishhookes.

3 And ye shall goe out at the breaches, euerie Cow forward: and ye shall cast your selues out of the palace, saith the Lord.

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d In stead of iudgement and equity, they execute cruelty and oppression.
e He describeth the power of God, Job 9. 9.
f They hate the Prophets, which reprove them in the open assemblies.
g Ye take both his money and also his food where with he should live.
h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faults.
i So that all degrees shall have matter of lamentation for the great plagues.
k Thus he speaketh because the wicked & hypocrites sayd they were content to abide Gods iudgements, whereas the godly tremble and feare, ler. 30. 7. ioe. 3. 3, 11. zeph. 1. 15.
l Because yee haue corrupted my true service, and remaine obstinate in your vices, isa. 1. 11. iere. 6. 10.
m Doe your dutie to God and to your neighbour, and yee shall feel his grace plentifully if you shew your abundant affections, according to Gods word.
n That idole which you esteemed as your king, and caried about as you did Chiun, in the which images you thought that there was a certaine diuinitie,

break out like fire in the house of Ioseph, and deuoure it, and there be none to quench it in Beth-el.
7 They turne iudgement to worme-wood, & leane off righteousness in the earth.
8 He maketh Bleiades, and Dizon, and he turneth the shadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and pouereth them out vpon the open earth: the Lord is his Name.
9 He strengtheneth the destroyer against the mighty: and the destroyer shall come against the fortreffe.
10 They haue hated him, that rebuked in the gate: and they abhorred him that speaketh uprightly.
11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but yet shall not drinke wine of them.
12 For I know your manifold transgressions, and your mightie sinnes: they afflict the iust, they take rewards, and they oppress the poore in the gate.
13 Therefore the prudent shall keepe silence in that time, for it is an euill time.
14 Seeke good and not euill, that ye may liue: and the Lord God of hostes shall be with you, as you haue spoken.
15 Hate the euill and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes will be mercifull vnto the remnant of Ioseph.
16 Therefore the Lord God of hostes, the Lord sayeth thus: Mourning shall be in all streetes: and they shall say in all the high wayes, Alas, alas: and they shall call the husbandman to lamentation, and such as can mourne, to mourning.
17 And in all the vines shall be lamentation: for I will passe thorough thee, sayeth the Lord.
18 Come vnto you, that desire the day of the Lord: what haue you to doe with it? the day of the Lord is darknesse and not light.
19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.
20 Shall not the day of the Lord bee darknesse, and not light: euen darknesse and no light in it?
21 I hate & abhorre your feast dayes, and I will not smell in your sollemne assemblies.
22 Though you offer me burnt offerings and meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.
23 Take thou away from mee the multitude of thy songs: for I will not heare the melodie of thy viols.
24 And let iudgement runne downe as waters, & righteousness as a mighty river.
25 Haue ye offered vnto me sacrifices and offerings in the wilderness forty yeeres, O house of Israel?
26 But you haue borne Chiunth your king, & Chiun your images, and the starre of

your gods, which ye made to your selues.
27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose Name is the God of hostes.
CHAP. VI.
Against the princes of Israel living in pleasures.
Woe to them that are at ease in Zion, and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.
2 Got you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims, be they better then these kingdomes: or the border of their lands greater then your border.
3 Ye that put farre away the euill day, and approach to the seat of iniquitie?
4 They lie vpon beds of yuorie, & stretch themselves vpon their beddes, and eate the lambes of the flocke, and the calves out of the stall.
5 They sing to the sound of the viole: they inuent to themselves instruments of musike like David.
6 They drinke wine in bowles, & anoint themselves with the chiefe oynments, but no man is toyle for the affliction of Ioseph.
7 Therefore now shall they goe captiue with the first that goe captiue, and the sorrow of them that stretched themselves, is at hand.
8 The Lord God hath sworne by himselfe, sayeth the Lord God of hostes, I abhorre the excellencie of Iacob, and hate his palaces: therefore will I deliuer vp the city with all that is therein.
9 And if there remaine tenne men in one house, they shall die.
10 And his vnckle shall take him by and burne him to carry out the bones out of the house, and shall say vnto him that is by the sides of the house, Is there yet any with thee? And he shall say, None. Then shall hee say, Hold thy tongue: for wee may not remember the Name of the Lord.
11 For beholde, the Lord commandeth, and he will smite the great house with breaches, and the little house with cleftes.
12 Shall houses runne vpon the rocke? or will one plow there with oxen? for yee haue turned iudgement into gall, and the

a The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.
b The two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auailable them that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions?
c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnesse, then yours are yet, thinke you to be better, or to escape?
d Yet hath continuall still in your wickednesse, and thinke that Gods plagues are not at hand, but giue your selues to all idlenesse, wantonnesse and riot.
e As he caused diuers kinds of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lusts.
f They pittied not their brethren, whereof now many were slaine, and caried away captiue.
g Somereade, the ioy of them that stretch themselves, shall depart.
h Read ler. 51. 14.
i That is, the riches & pompe.
k The destruction shall be so great, that none almost shall be left to bury the dead: and therefore they shall burne them at home, to carrie out the burnt ashes with more ease.
l That is, to some neighbour that dwelleth round about.
m They shall be so astonished at this destruction, that they shall no more boast of the Name of God, and that they are his people: but they shall bee dumbe when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.
n Hee compareth them to barren rockes, whereupon it is in vaine to bestow labour: shewing that Gods benefits can haue no place among them.

o Reade Chap. 5-7.
p That is, power and glory.

q From one corner of the country to another.

fruit of righteousness into wormewood.
13 Perceipe in a thing of nought: ye say, Vaine not we gotten vs^p by our owne strength?
14 But beholde, I will raise vp against you a nation, O house of Israel, saith the Lord God of hosts: and they shall afflict you from the entering in of Hamath vnto the river of the wilderness.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His craftie counsell.

a To deuoure the land, and hee aludeth to the inuading of the enemies.

b After the publike commandment for mowing was given: or as some reade, when the kings sheepe were thorne.

c That is stayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed against the stubbornesse of this people.

e Signifying that this should be the last measuring of the people, and that he would desire his iudgement no longer.

f That is, when Amos had prophesied that the king should be destroyed: for this wicked priest more for hatred he bare to the Prophet, then for loue toward

g king thought this accusation sufficient to condemn him, whereas none other could take place.

g When this instrument of Satan was not able to compass his purpose by the king, he assayed by another practise, that was, to feare the Prophet, that hee might depart, and not reprove their idolatry there openly, and to hinder his profit. h Thus he sheweth by his extraordinary vocation, that God had given him a charge which he must needs execute.

h Thus he sheweth by his extraordinary vocation, that God had given him a charge which he must needs execute.

Thus hath the Lord God shewed vnto mee, and behold, he formed^a grasshoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth^b after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iakob? for he is small.

3 So the Lord repented for this. It shall not be, saith the Lord.

4 Thus also hath the Lord God shewed vnto mee, and behold, the Lord God called to iudgement by fire: and it deuoured the great deepe, and did eat vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iakob? for he is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

7 Thus againe hee shewed me, and behold, the Lord stood vpon a wal made by line with a line in his hand.

8 And the Lord said vnto mee, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the hie places of Ithak shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 Then Amaziah the Priest of Bethel sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his words.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also Amaziah said vnto Amos, O thou sheerer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophesie there.

13 But prophesie no more at Beth-el: for it is the kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no^a Prophet, neither was I a Prophets sonne, but I was an herdsman, and a gatherer of wild figs.

15 And the Lord took me as I followed the flocke, and the Lord said vnto mee, Go, prophesie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, prophesie not against Israel, and spare nothing against the house of Ithak:

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie forth of his land.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord sweareth. 11 The famine of the word of God.

Thus hath the Lord God shewed vnto mee, and behold, a basket of summer fruite.

2 And hee said, Amos, what seest thou? And I said, a basket of summer fruit. Then said the Lord vnto mee, The end is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall bee howlings in that day, saith the Lord God: many dead bodies shall be in euery place: they shall cast them forth with silence.

4 Heare this, O ye that swallow vp the poore, that ye may make the needie of the land to faile,

5 Saying, When will the new moneth be gone, that we may sel corne, and the Sabbath, that we may set forth wheat, and make the Ephrah small, and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for silver, and the needy for shooes: yea, and sell the residue of the wheate.

7 The Lord hath sworne by the excellencie of Iakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one moue, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and drowned as by the flood of Egypt.

9 And in that day saith the Lord God, I will euen cause the Sunne to goe downe at noone: and I will darken the earth in the cleare day,

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the word of the Lord, and shall not find it.

13 In that day shall the faire virgins and they shall not onely perish in body, but also in soule for lacke of Gods word, which is the foode thereof.

Thus God vnd to approue the authoritie of his Prophets by his plagues & iudgements against them which were malicious enemies, 1er. 28. 12. and 29. 21, 25. as this day hee doth against them that persecute the ministers of his Gospel.

a Which signified the ripenesse of their sins, and the readinesse of Gods iudgments.

b There shall be none left to mourne for them.

c By staying the sale of food, and necessary things which you haue gotten into your owne hands, & so cause the poore to spend quickly that little that they haue, and at length for necessity to become your slaues.

d When the dearth was once come, they were so greedie of game, that they thought the holy day to be an hinderance vnto them.

e That is, the measure small, and the price great.

f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth.

g In the midst of their prosperitie I will send great affliction.

h Whereby he sheweth that

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¹ For the idolaters did use to swear by their idoles, which here he calleth their sinne, as the Papists yet do by theirs. ^k That is, the common maner of worshipping, and the seruice or religion there vied.

CHAP. IX.

¹ Threatnings against the Temple, 2 and against Israel. ¹¹ The restoring of the Church.

^a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. ^b Both the chiefe of them, and also the common people.

^c He sheweth that God will declare himselfe enemy vnto them in all places, and that his elements and all creatures shall be enemies to destroy them. ^d He declareth the wonderfull power of God by the making of the heauen, and the elements, that it is not possible for man to escape his iudgements when he punisheth. ^e Am I more bound to you then to the Ethiopians or blacke Mores? yet haue I bestowed vpon you greater benefits.

I saw the Lord standing upon the Altar, and he said, Smite the lintell of the doore, that the postes may shake: and cut them in pieces: euen the heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

² Though they dig into the hell, thence shall mine hand take them: though they climb vp to heauen, thence will I bring them downe.

³ And though they hide themselves in the toppe of Carmel, I will search and take them out thence: and though they be hidde from my sight in the bottome of the Sea, thence will I command the serpent, and he shall bite them.

⁴ And though they go into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

⁵ And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwelt therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

⁶ Hee buideth his spheres in the heauen, & hath laide the foundation of his globe of elements in the earth: hee calleth the waters of the Sea, and pouereth them out vpon the open earth: the Lord is his Name.

⁷ Ace yet not as the Ethiopians vnto mee, & children of Israel, saith the Lord: haue not I brought vp Israel out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?

⁸ Behold, the eyes of the Lord God are vpon the sinful kingdome, and I will destroy it cleane out of the earth. Neuertheless, I will not utterly destroy the house of Iacob, saith the Lord.

⁹ For loe, I will command, and I will sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the least stone fall vpon the earth.

¹⁰ But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

¹¹ In that day will I raise by the tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of old.

¹² That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

¹³ Behold, the dayes come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that soweth seed: and the mountaines shall drop sweete wine, and all the hills shall melt.

¹⁴ And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities and inhabite them, and they shall plant vineyards, and drinke the wine thereof, they shall also make gardens, and eat the fruits of them.

¹⁵ And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

and euery one in course, *Leuit 26.5.* *m* Reade *Isa 3.18.* *n* The accomplishment thereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

f Reade *Ierem. 47.4.*

^g Though hee destroy the rebellious multitude, yet he will euer reuerse the remnant his Church to call vpon his Name.

^h Meaning, that none of his should perish in his wrath.

ⁱ I will send the Messiah promised, and restore by him the spiritual Israel, *Acts 1.5.16.*

^k Meaning, that the very enemies, as were the Edomites & others, should be ioyned with the Iewes in one societie and body, whereof Christ should be the head. ^l Signifying, that there shall be great plentie of all things, so that when one kind of fruit is ripe, another should follow.

Obadiah.

THE ARGUMENT.

THe Idumeans which came of Esau, were morrall enemies alwayes to the Israelites, which came of Iacob: and therefore did not onely vex them continually with sundry kinds of crueltie, but also stirred vp other to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and misery, God railed vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vex them, and to send them such as should deliuer them, and set vp the Kingdome of Messiah, which he had promised.

The vision of Obadiah. Thus saith the Lord God against Edom, Wee haue heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and let vs rise vp against her to battell.

² Behold, I haue made thee small among the heathen: thou art utterly despised.

^a God hath certainly reuealed to his Prophets that hee will raise vp the heathen to destroy the Edomites, whereof the rumour is now published, *Ierem. 49.14.* ^b Thus the heathen encourage themselves to rise against Edom.

³ The pride of thine heart hath deceived thee: thou that dwellest in the clefts of the rocks, whose habitation is high, that saith in his heart, Who shall bring me downe to the ground?

⁴ Though thou exalt thy selfe as the eagle, & make thy nest among the stars, thence will I bring thee downe, saith the Lord.

⁵ Came theeues to thee or robbers by

world. ^d God wil so destroy them, that hee will leaue none, though theeues when they come take but till they haue enough, and they that gather grapes euer leaue some behind them, *Iere. 49.9.*

^c Which despiseth all others in respect of thy selfe, & yet art but an handful in comparison of others, and art shut vp among the hills as separate from the rest of the

Ex night

e They in whom thou didst trust, for to haue helpe and friendship of them, shall be thine enemies and destroy thee. f That is, thy familiar friends & guests haue by secret practices destroyed thee. g He sheweth the cause why the Edomites were so sharply punished, to wit, because they were enemies to his Church, whom now he comforteth by punishing their enemies. h When Nebuchad nezzar came against Ierusalem, thou ioynedst with him, and hadst part of the spoile, and so didst reioyce, when my people, that is, thy brother were afflicted, whereas thou shouldest haue pitied and holpen thy brother. i When the Lord deprived them of their former dignitie, and gaue them to be caried into captiuitie.

night? how wast thou brought to silence? would they not haue stollen, till they had enough? if the grape gatherers came to thee, would they not leave some grapes?

6 How are the things of Elau sought vp, and his treasures searched?

7 All the men of thy confederacie haue taken thee to the borders: the men that were at peace with thee, haue deceived thee, and preuailed against thee: they that eate thy bread, haue laid a wound vnder thee: there is none understanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Elau?

9 And thy strong men, O Teman, shall be afraid, because euery one of the mount of Elau shall be cut off by slaughter.

10 For thy crueltie against thy brother Iacob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodst on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother in the day that he was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue laide hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in

the crosse-ways to cut off them that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue drunken vpon mine holy mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Iacob shall possesse their possessions.

18 And the house of Iacob shall bee a fire, and the house of Ioseph a flame, and the house of Elau as stubble, and they shall kinde in them, and deuoure them: and there shall be no remnant of the house of Elau: for the Lord hath spoken it.

19 And they shall possesse the South side of the mount of Elau, and the plaine of the Philistines: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Benjamin shall haue Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shal saue, shal come vp to mount Zion to iudge the mount of Elau, and the kingdome shall be the Lords.

vnder Christ, when as the faithfull are made heires and lords, of all things by him which is their head. p By the Canaanites, the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine. q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome,

k When he will summon all the heathen, and send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shall be utterly destroyed, and yet in despite of all the enemies, I will reuerue my Church, and restore it.

n God attributeth this power to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa 10.

o He describeth how the Church shal be enlarged and haue great possessions, but this chiefly is accomplished

17. deu. 4. 24. hebr. 12. 19. how the Church shal be enlarged and haue great possessions, but this chiefly is accomplished

Jonah.

THE ARGUMENT.

When Iona had long prophesied in Israel, and had little profited, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe city of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets, and so diligent preaching. Hee prophesieth vnder Iona and Ieroboam, as 2. Kings 14. 25.

CHAP. I.

3 Iona fledde when he was sent to preach. 4 A tempest arieth, and hee is cast into the sea for his disobedience.

TH E WORDS OF THE LORD came also vnto Iona the sonne of Amittai, saying,

2 Arise, and goe to Nineue towres, and at this time there were an hundred and twenty thousand children therein, Chap. 4. 11. d Whereby he declareth his weaknesse, that would not promptly follow the Lords calling, but giue place to his owne reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4. 2. e Which was the hauen and port to take shipping thither, called also Toppe,

that great citie, and cry against it: for their wickednesse is come vp before me.

3 But Iona he went downe to Tarshish from the presence of the Lord, and went downe to Tarshish: and hee found a shippe going to Tarshish: so hee payed the

For as authors write, it contained in circuit about eight and forty mile, and had a thousand and five hundred towres, and at this time there were an hundred and twenty thousand children therein, Chap. 4. 11. d Whereby he declareth his weaknesse, that would not promptly follow the Lords calling, but giue place to his owne reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4. 2. e Which was the hauen and port to take shipping thither, called also Toppe,

fare

f From that vocation whereunto God had called him, and wherein he would have assisted him.

g As one that would have cast off this care and solicitude, by seeking rest and quietness. h As they had called on their idoles: which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke they cannot tell to whom. i Which declareth that the matter was in great extremity & doubt, which thing was Gods monition in them for the triall of the cause: and this may not be done but in matters of great importance. k This declareth that 3 very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest signe of wickednesse. l They were touched with a certaine repentance of their life past, and began to worship the true God by whom they saw themselves so wonderfully deliuered: but this was done for feare, and not of a pure heart and affection, neither according to Gods word. m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was enioyned him:

fare thereof, and went downe into it, that he might goe with them vnto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great winde into the Sea, and there was a mighty tempest in the Sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed every man vnto his god, and cast the wares that were in the ship, into the Sea, to lighten it of them: but Jonah was gone downe into the sides of the ship, and hee lay downe, and was fast asleepe.

6 So the Shipmaster came to him, and said vnto him, What meanest thou, O Sleeper? Arise, call vpon thy God, if so bee that God will thinke vpon vs, that we perish not.

7 And they laid every one to his fellow, Come, and let vs cast lots, that wee may know, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Jonah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? What is thine occupation? & whence comest thou? which is thy country? and of what people art thou?

9 And hee answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knew that hee fled from the presence of the Lord, because he had told them.)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous.)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know, that for my sake this great tempest is vpon you.

13 Nevertheless, the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Jonah, and cast him into the sea, & the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Jonah: and Jonah was in the belly of the fish three dayes and three nights.

Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was enioyned him:

CHAP. II

1 Jonah is in the fishes belly: 2 His prayer. 10 He is deliuered.

Then Jonah prayed vnto the Lord his God out of the fishes belly, And said, I cryed in mine affliction vnto the Lord: and hee heard me: out of the belly of hell cryed I, and thou heardest my voyce.

3 For thou hadst cast me into the bottom in the midst of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer mee.

4 Then I said, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord, and my prayer came vnto thee, into thine holy Temple.

8 They that wait vpon lying vanities, forsake their owne mercy.

9 But I will sacrifice vnto thee with the voyce of thanksgiving, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Jonah vpon the dry land.

fish, and all these dangers, as it were raising me from death to life.

e They that depend vpon any thing saue on God alone. f They refuse their owne felicitie, and that goodnesse which they should else receive of God.

CHAP. III.

1 Jonah is sent againe to Ninueh. 5 The repentance of the King of Ninueh.

And the word of the Lord came vnto Jonah the second time, saying,

2 Arise, goe vnto Ninueh that great citie, and preach vnto it the preaching which I bid thee.

3 So Jonah arose, and went to Ninueh according to the word of the Lord: Now Ninueh was a great and excellent citie of three dayes iourney.

4 And Jonah began to enter into the citie a days iourney, and hee cryed and said, Yet forty dayes, and Ninueh shall be overthrown.

5 So the people of Ninueh beleued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the king of Ninueh, and hee arose from his throne, and hee layed his robe from him, and couered him with sackcloth, and sate in ashes.

7 And hee proclaimed and said throught Ninueh, (by the counsell of the king and his nobles) saying, Let neither man nor beast, bullocke nor sheepe take any thing, neither ferd nor drinke water.

8 But let man and beast put on sack-

had sinned or could repent, but that by their example man might be astonished, considering that for his sin the anger of God hangd ouer all creatures.

Ex 2.

cloth

a Bring now swallowed vp of death, and seeing no remedie to escape, his faith brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him. b For he was now in the fishes belly, as in a grave or place of darkenesse. c This declared what his prayer was, and how he laboured betweene hope and despair, considering the neglect of his vocation, and Gods iudgements for the same: but yet in the end faith gat the victory. d Thou hast deliuered me from the belly of the

fish, and all these dangers, as it were raising me from death to life. e They that depend vpon any thing saue on God alone. f They refuse their owne felicitie, and that goodnesse which they should else receive of God.

CHAP. III.

a This is a great declaration of Gods mercy, that he receiueth him again, & lendeth him forth as his Prophet, which had before shewed to great infirmities.

b Reade Chap. i. 2.

c He went forward one day in the citie, and preached, and so he continued till the citie was converted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumb beasts

f Hee willed that the men should earnestly call vnto God for mercy. g For partly by the threatening of the Prophet, and partly by the motion of his owne conscience hee doubted whether God would shew them mercy. h That is, the fruites of their repentance, which did proceed of faith, which God had planted by the ministry of his Prophet. i Reade here. vs. 8.

cloth, and cry mightily vnto God: yea, let every man turne from his euil way, and from the wickednesse that is in their hands. 9 Who can tel if God wil turne, and repent and turne away from his fierce wrath that we perish not? 10 And God saw their workes, that they turned from their euil wayes: and God repented of the euil that he had said, that he would doe vnto them, and he did it not.

a Because here-by he should be taken as a false Prophet, and so the Name of God which he preached, should be blasphemed. b Reade Chap. 1. 3. c Thus he prayed of griefe, fearing lest Gods Name by this forgiveness might be blasphemed, as though hee sent his Prophets forth to denounce his iudgements in vaine. d Wilt thou bee iudge when I doe things for my glory, and when I doe not?

CHAP. III.

The great goodnesse of God toward his creatures.

Therefore it displeased Jonah exceedingly, and he was angry. 2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I prevented it to flee vnto Tarshish: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euil. 3 Therefore now, O Lord, take, I beseech thee, my life from mee: for it is better for me to die then to liue. 4 Then said the Lord, Doest thou will to be angry?

h Thus God mercifully reprobeth him which would pitie himselfe and this gourd, and yet would retriaine God to shew his compassion to so many thousand people. i Meaning, that they were children and infants.

5 So Jonah went out of the city, and late on the East side of the citie, and there made him a booshe, and late vnder it in the shadow: till he might see what should be done in the citie.

6 And the Lord God prepared a gourd, and made it to come vp ouer Jonah, that it might bee a shadow ouer his head, and deliver him from his griefe. So Jonah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day: and it smote the gourd that it withered.

8 And when the Sunne did arise, God prepared also a feruent East wind: and the Sunne beat vpon the head of Jonah, that hee fainted, and wished in his heart to die, and said, It is better for mee to die then to liue.

9 And God said vnto Jonah, Doest thou will to be angry for the gourd? And he said, I doe will to be angry vnto the death.

10 Then said the Lord, Thou hast had pitie on the gourd for the which thou hast not laboured, neither madest it grow, which came vp in a night, and perished in a night:

11 And should not I spare Nineueh that great citie, wherein are sixscore thousand persons, that cannot discern betweene their right hand and their left hand, and also much cattell?

h Thus God mercifully reprobeth him which would pitie himselfe and this gourd, and yet would retriaine God to shew his compassion to so many thousand people. i Meaning, that they were children and infants.

e For he doubted as yet whether God would shew them mercie or no: and therefore after forty dayes, he departed out of the citie, looking what issue God would send. f Which was a further means to couer him from the heat of the Sunne, as he remained in his booshe. g This declareth the great inconueniences, wherinto Gods seruants doe fall when they giue place to their owne afflictions, and do not in all things willingly submit themselves to God.

¶ Micah.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah, seued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeeres, at what time Ishaiah prophesied. Hee declareth the destruction, first of the one kingdome and then of the other, because of their manifold wickednes, but chiefly for their idolatry. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permission of the false prophets, and the delighting in them. Then he leteeth forth the coming of Christ, his kingdome and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab and all his false prophets, as 1. King 22.8 but another of the same name.

CHAP. I.

1 The destruction of Iudah and Israel because of their idolatry.

The word of the Lord, that came vnto Micah the Gathathite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which hee saw concerning Samaria, and Ierusalem.

2 Heare, all ye people: hearken thou O earth, and all that therein is, and let the Lord God bee witness against you, even the Lord from his holy Temple.

3 For behold, the Lord cometh out of his place, and will come downe, and tread vpon the high places of the earth.

God himselfe to witnesse, that the preaching of his Prophets, which they haue abused shall be reuenged. c Meaning hereby, that God will come to iudgement against the strong cities and holds.

4 And the mountaines shall melt vnder him (so shall the valleys cleaue) as waxe before the fire, and as the waters that are powdered downward.

5 For the wickednesse of Iacob is all this, and for the sinnes of the house of Israel: what is the wickednesse of Iacob? Is not Samaria: and which are the high places of Iudah? is not Ierusalem?

6 Therefore I will make Samaria as an heape of the field, and for the planting of a vineyard, and I will cause the stones thereof to rumble downe into the valley, and I will discouer the foundations thereof.

7 And all the grauen images thereof shall be broken, and all the gifts thereof shall bee

their father Iacob. e That is, the idolatry and infection. f Which they gathered by euill practices, and thought that their idoles had enriched them therewith for their seruice vnto them.

d Samaria which should haue bene an example to Israel of true religion and iustice, was the puddle and stewes of all idolatry and corruption, and boasted themselves of

butting

a Borne in Mesbah a citie of Iudah. b Because of the malice and obstinacie of the people whom he had so oft exhorted to repentance, hee summoned them to Gods iudgements, taking all creatures and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused shall be reuenged. c Meaning hereby, that God will come to iudgement against the strong cities and holds.

g The gaine that came by their idols, shall be consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent. h Left the Philistines our enemies rejoyce at our destruction. i Which was a citie nere to Jerusalem, Ios. 18. 23; there called Ophrah, & signifieth dust: therefore he willecth them to mourne, and roule themselves in the dust for their dustie citie. k These were citie: whereby the enemies should passe as he came to Iudah. l He shall not depart before he hath overcome you, and so you,

shall pay for his carrying. m For Rabshakeh had shut up Jerusalem that they could not find to succour them. n To flee away: for Saneherib layd siege first to that citie, and remained therein when hee sent his captaines and armies against Jerusalem. o Thou hast receivedst the idolatry of Jeroboam, and so diddest infect Jerusalem. p Thou shalt bribe the Philistines thy neighbours, but they shall deceiue thee, as well as they of Jerusalem. q He prophesieth against his owne citie, and because it signified an heritage, hee sayth that God would send an heire to possesse it. r For so they thought themselves for the strengib of their city.

CHAP. II.

1 Threatnings against the wanton and dainty people. 6 They would teach the Prophets to preach.

W De vnto them that imagine iniquity, and worke wickednesse vpon their beds: when the morning is light, they practise it, because their hand hath power.

2 And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, euery man and his heritage.

3 Therefore thus saith the Lord, Behold, against this family haue I deuised a plague, whereout yee shall not plucke your neckes, and ye shall not goe so proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, Woe be vnto the heire that hath changed the portion of my people, how hath he taken it away to restore it vnto me: he hath diuided our fields.

a As those as they rise, they execute their wicked deuices of the night, and according to their power hurt other. b Thus the Iewes lament, and say, that there is no hope of restitution, seeing their possessions are diuided among the enemies,

5 Therefore thou shalt haue none that shall call a coward by lot, in the Congregation of the Lord.

6 They that prophesied, prophesie yet not. They shall not prophesie to them, neither shall they take shame.

7 O thou that art named the house of Iacob, is the spirit of the Lord departed: are these his workes? are not my wordes good vnto him? that walketh vprightly?

8 But hee that was yesterday my people, is risen vp on the other side, as against an enemy: they spoyle the beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away my glory continually.

10 Arise and depart, for this is not your rest: because it is polluted, it shall destroy you, euery with a sword destruction.

11 If a man walke in the spirit, and would lie fastly, saying, I will prophesie vnto thee of wine, and of strong drinke, he shall euery be the prophet of this people.

12 I will surely gather thee wholly, O Iacob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euery as the flocke in the midst of their fold: the cities shall bee full of habit of the men.

13 The braker vp shall come vp before them: they shall breake out and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord shall be vpon their heads.

k That is, their substance and liuing, which is Gods blessing, and as it were part of his glory. l Jerusalem shall not be your safeguard, but the cause of your destruction. m That is, shew himselfe to be a Prophet. n He sheweth what Prophets they delight in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities. o To destroy thee. p The enemies shall breake their gates and walles, and leade them into Caldea. q To driue them forward, and to helpe their enemies.

CHAP. III.

1 Against the tyranny of princes and false prophets.

And I said, Here, I pray you, O heads of Iacob, and reyniers of the house of Israel: Should not ye know iudgement?

2 But they hate the good, and loue the euill: they plucke off their skins from them, and their flesh from their bones.

3 And they eat also the flesh of my people, and flay off their skin from them, and they breake their bones, and breake them in pieces as for the pot, and as flesh vnto the caldron.

4 Then shall they crie vnto the Lord, but he will not heare them: he will euery hide his face from them at that time, because they haue done wickedly in their workes.

ther, but compareth them to wolves, Lyons, and most cruell beasts. c That is, when I shall visite their wickednes, for though I leaue the godly before they cry, Isa. 65. 24. yet I will not heare them though they cry, Isa. 1. 11, Ezek. 8. 18. Iam. 2. 23. 1 Pet. 3. 11, 12.

e Ye shall haue no more lands to diuide, as you had in time past, and as you vied to measure them in the tubile. f Thus the people warn the prophets, that they speake to them no more, for they cannot abide their threatnings. g God saith that they shall not prophesie nor receiue no more of their rebukes nor taunts. h Are these your workes according to his law? i Do not the godly finde my words comfortable? k That is, aforetime. l The poore can haue no commodity by them, but they spoyle them as though they were enemies.

d They deuoure
a their substance
and then flatter
them, promising
that all shall goe
well: but if one
restraine from
their bellies, then
they inuent all
wayes to mis-
chiefe.

e As you haue
loued to walke
in darknesse and
to prophesie lies,
so God shall re-
ward you with
grosse blindness
and ignorance,
so that when all
others shall see
the bright beams
of Gods graces,
ye shall as blinde
men grope as in
the night.

f When God
shall discover
them to the
world, they shall
bee afraid to
speake: for all
shall know that
they were but
false prophets, &
did belie the
word of God.

g The Prophet being assured of his vocation by
the Spirit of God, setteth himselfe alone against all the wicked
shewing how God both gaue him gifts, ability and knowledge to
discerne betwene good and euill, and also constancie to reprove
the sinnes of the people, and not to flatter them. h They build
them houses by briberie, which hee calleth blood and iniquitie.
i They will say that they are the people of God, & abuse his name,
as a pretence to cloke their hypocrisie. k Reade Iere. 26. 18.

5 Thus saith the Lord, Concerning the
prophets that deceiue my people, and bite
them with their teeth, and cry, Peace, but if
a man put not into their mouthes, they pro-
pate warre against him.

6 Therefore night shall be vnto you for
a vision, and darknesse shall be vnto you for
a diuination, and the sunne shall goe downe
ouer the prophets, and the day shall be darke
ouer them.

7 Then shall the Seers be ashamed, and
the soothsayers confounded: yea, they shall
all couer their lips, for they haue none an-
swere of God.

8 Yet notwithstanding, I am full of
power by the Spirit of the Lord, and of
iudgement, and of strength to declare vnto
Iacob his transgression, and to Israel his
sinne.

9 Heare this, I pray you, yee heads of the
house of Iacob, and princes of the house of
Israel: they abhorre iudgement, and peruert
all iniquitie.

10 They build vp Zion with blood, and
Ierusalem with iniquitie.

11 The heads thereof iudge for rewards,
and the Priests thereof teach for hire, and
the Prophets thereof prophesie for money:
yet will they leane vpon the Lord, and say,
Is not the Lord among vs? no euill can come
vpon vs.

12 Therefore shall Zion for your sake bee
plowed as a field, and Ierusalem shall be an
heape, and the mountaine of the house, as the
high places of the forest.

g The Prophet being assured of his vocation by
the Spirit of God, setteth himselfe alone against all the wicked
shewing how God both gaue him gifts, ability and knowledge to
discerne betwene good and euill, and also constancie to reprove
the sinnes of the people, and not to flatter them. h They build
them houses by briberie, which hee calleth blood and iniquitie.
i They will say that they are the people of God, & abuse his name,
as a pretence to cloke their hypocrisie. k Reade Iere. 26. 18.

CHAP. IIII.

a Of the kingdomes of Christ, and felicitie of his
Church.

At in the last dayes it shall come to passe,
that the mountaine of the house of the
Lord shall be prepared in the top of the moun-
taines, and it shall be crated about the hills,
and people shall flow vnto it.

2 Yea, many nations shall come and say,
Come, and let vs goe vp to the mountaine of
the Lord, and to the house of the God of Iac-
ob, and he will teach vs his wayes, and
wee will walke in his pathes: for the Law
shall goe forth of Zion, and the word of the
Lord from Ierusalem.

3 And hee shall iudge among many peo-
ple, and rebuke mighty nations as farre off,
and they shall breake their swordes into mat-
tocks, and their speares into sickes: nati-
on shall not lift vp a sword against nation
neither shall they learne to fight any more.

4 But they shall sit euery man vnder his
vine, and vnder his figge tree, and none shall

e They shall ab-
staine from all euil doings, and exercise themselves in godlinesse and
in well doing to others. f Reade Isa. 2. 4.

make them afraid: for the mouth of the Lord
of hostes hath spoken it.

5 For all people will walke euerie one
in the name of his god, and wee will walke
in the name of the Lord our God, for euer
and euer.

6 At the same day, saith the Lord, will I
gather her that haltereth, and I will gather
her that is cast out, and her that I haue af-
flicted.

7 And I will make her that haltereth, a
remnant, and her that was cast farre off, a
mightie nation: and the Lord shall reigne
ouer them in mount Zion, from henceforth
euen for euer.

8 And thou, O tower of the flocke, the
strong hold of the daughter Zion, vnto thee
shall it come, euen the first dominion, and
kingdome shall come to the daughter Ieru-
salem.

9 Now why dost thou cry out with la-
mentation? is there no King in thee? is thy
counsell perished? for sorrow hath taken
thee as a woman in trauaile.

10 Sorrow & mourne, O daughter Zion,
(like a woman in trauaile: for now shalt thou
goe forth of the cite, and dwell in the field,
and shalt go into Babel, but there shalt thou
bee deliuered: there the Lord shall redeeme
thee from the hand of thine enemies.

11 Now also many nations are gathered
against thee, saying, Zion shall be condemned,
and our eye shall looke vpon Zion.

12 But they know not the thoughts of
the Lord: they vnderstand not his counsell,
for he shall gather them as the sheaues in the
barn.

13 Arise, and thresh, O daughter Zion:
for I will make thine home prison, and I
will make thine houses brasie, and thou
shalt breake in pieces many people: and I
will consecrate their riches vnto the Lord,
and their substance vnto the ruler of the
whole world.

m He sheweth that the faithfull ought not to measure Gods iudg-
ments by the brags and threatnings of the wicked, but thereby are
admonished to lift vp their hearts to God, to call for deliuerance.
n God giueth his Church this victory, so oft as he ouercometh
their enemies: but the accomplishment hereof shall bee at the last
comming of Christ.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellen-
cie of Beth-lehem.

Now assemble thy garisons, O daughter
of garisons: he hath laid siege against
vs: they shall smite the Iudge of Israel with
a rod vpon the cheek.

2 And thou Beth-lehem Ephrathah,
art little to bee among the thousands of
Judah, yet out of thee shall hee come
forth vnto mee, that shall bee the ruler in

her garisons to trouble others, the Lord would now cause other
garrisons to vex her, and that her rulers should be smitten on the
face most contemptuously. b For so the Iewes diuided their coun-
trei, that for euery thousand there was a chiefe captaine: and be-
cause Bethlehem was not able to make a thousand, he calleth it lit-
tle, but yet God wil raise vp his captaine and governor therein: and
thus it is not the least by reason of this benefit, as Mat. 2. 6.

Israel:

He sheweth
that the people
of God ought to
remain constant
in their religion,
albeit all the
world should
giue themselves
to their supersti-
tion & idolatry.
I will cause
Israel, which is
now as one lame
and halting, and
so almost de-
stroyed, shall liue
again, and grow
into a great peo-
ple.

i Meaning Ieru-
salem, where the
Lords flock was
gathered.

k The flourish-
ing state of the
kingdome, as it
was vnder David
and Salomon,
which thing was
accomplished to
the Church by
the comming
of Christ.

l In the meane
season hee shew-
eth that they
should endure
great troubles
and tentations,
when they saw
themselves nei-
ther to haue king
nor counsell.

a He forewar-
neth them of the
dangers that shal
come before they
enioy these com-
forts, shewing
that forasmuch
as Ierusalem was
accustomed with

c He sheweth that the coming of Christ and all his wayes were appointed of God from all eternitie.

d He compareth the Jewes to women with childe, who for a time should have great sorrowes, but at length they should have a comfortable deliuerance, Iohn 16. 21.

e That is, Christs kingdome shalbe stable and everlasting, and his people, as well the Gentiles, as the Jewes shall dwell in safetie.

f This Messiah shalbe a sufficient safeguard for vs, and though the enemy inuade vs for a time, yet shall God stir vp many which shall be able to deliuer vs.

g These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof,

which are meant hereby the Assyrians and Babylonians which were the chiefe at that time.

h By these gouernors God will deliuer vs when the enemy commeth into our land.

i This remnant of Church which God shall deliuer

shall onely depend on Gods power and defence, as doeth the grasse of the fildes, and not on the hope of man. k I will destroy all things wherein thou putt'st thy confidence, as thy vaine confidence and idolatrie, and so will helpe thee. l It shall be so terrible, that the like hath not bene heard of.

Israel: whose goings forth haue been from the beginning and from everlasting.

3 Therefore will he giue them vp, vntill the time that shee which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And hee shall stand and see in the strength of the Lord, and in the maiestie of the name of the Lord his God, and they shall dwell still: for now shall hee bee magnified vnto the ends of the world.

5 And hee shall be our peace when Asshur shall come into our land: when he shall tread in our palaces, then shall wee raise against him seuen shepherds and eight principall men.

6 And they shall destroy Asshur with the sword, and the land of Nimrod with their swords: thus shall hee deliuer vs from Asshur, when hee commeth into our land, and when hee shall tread within our borders.

7 And the remnant of Iacob shall be among many people, as a dewe from the Lord, and as the showres vpon the grasse, that wasteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iacob shall be among the Gentiles, in the middes of many people, as the lyon among the beastes of the forest, and as the lyons whelpes among the flockes of sheepe, who when he goeth thorow treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shall bee cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine hopes out of the middes of thee, and I will destroy thy charers.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holds.

12 And I will cut off thine inchanters out of thine hand, and thou shalt haue no more soothsayes.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, which they haue not heard.

CHAP. VI.

An exhortation to the dumb creatures to heare the iudgement against Israel being vnkind. 6 What manner of sacrifices doe please God.

Hearken ye now what the Lord saith, Arise thou, and contend before the mountains, and let the hills heare thy voyce.

a He taketh the high mountains and hard rockes to witnesse against the obstinacie of his people,

2 Heare ye, O mountaines, the Lords quarrell, and ye mightie foundations of the earth: for the Lord hath a quarrell against his people, and he will pleade with Israel.

3 O my people what haue I done vnto thee? or wherein haue I grieved thee? testifie against me.

4 Surely I brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, that yee may know the righteousness of the Lord.

6 Where with shall I come before the Lord, and how my selfe before the Lord? shall I come before him with burnt offerings and with calues of a yeere old?

7 Will the Lord bee pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my first borne for my transgression, even the fruit of my body for the sinne of my soule?

8 Wee hath shewed thee, O man, what is good, & what the Lord requireth of thee: Surely to doe lustly, and to loue mercy and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth vnto the cite, and the man of wisdom shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abhominable?

11 Shall I iustifie the wicked ballances and the bag of deceitfull weights?

12 For the rich men thereof are full of crueltie, and the inhabitants thereof haue spoken lyes, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in limiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and thy casting downe shall be in the mids of thee, and thou shalt take hold, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the olives, but thou shalt not anoynt thee with oyle: and make sweete wine, but shalt not drinke wine.

16 For the statutes of Omri are kept,

the second table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this. h Meaning, that when God speaketh to any city or nation, the godly will acknowledge his Maiestie, and consider not the mortall man that bringeth the threatening, but God that sendeth it. i That is of Ierusalem. k Thou shalt be consumed with inward griefe and euils. l Meaning, that the cite should goe about to saue her men, as they that lay hold on that which they would preferre. m You haue receiued all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his sonnes: and to excuse your doings, you alledge the kings authority by his statutes, and also wisdom and policy in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke 13. 47.

and all the manner of the house of Ahab, and yet walke in their countaies, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall heare the reproch of my people.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

a The Prophet taketh vpon him the person of the earth which complaineth that all her fruits are gone, so that none is left that is, that there is no goodly man remaining: for all are giuen to crueltie and deceit, so that none spareth his owne brother.

b He sheweth that the prince, the iudge and rich man are linked together all to doe euill and to cloke the doings one of another, **c** That is, the rich man that is able to giue money, abstaineth from no wickednes, nor iniury. **d** These men agree among themselves, and conspire with one consent to doe euill.

e They that are of most estimation, and are counted most honest among them, are but thornes and briars to pricke. **f** Meaning, of the Prophets and gouernours. **g** The Prophet sheweth that the onely remedy for the godly in desperate euils is to flee vnto God for succour. **h** This is, spoken in the person of the Church, which calleth the malignant Church her enemy.

W De is me, for I am as the Summer-gatherings, and as the grapes of the vintage: there is no cluster to eat: my soule desired the first ripe fruits;

2 The good man is perished out of the earth, and there is none righteous among men: they all lie in waite for blood: curie man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince asked, and the iudge iudgeth for a reward: therefore the great man her speaketh out the corruption of his soule: so they way it by.

4 The best of them is as a byter, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen and thy visitation cometh: then shall bee their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against the mother in law, and a mans enemies are the men of his owne house.

7 Therefore I will looke vnto the Lord: I will wait for God my Saviour: my God will heare me.

8 Reioyce not against me, mine enemy: though I fall, I shall arise: when I shall sit in darkenesse, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause. and execute iudgement for me: then wil he bring me forth to the light, and I shall see his righteousnesse.

10 When he that is mine enemy, shall

looke vpon it, and shame shall coner her, which said vnto me, **Where is the Lord thy God: mine eyes shall beholds her: now shall shee bee troden downe as the mire of the streets.**

11 This is the day that thy walles shall be built: this day shall thine farre away the decree.

12 In this day also they shall come vnto thee from Asshur, and from the strong cities and from the strong holds euen vnto the river, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of their inventions.

14 Feede thy people with thy rodde, the flocke of thine heritage (which dwell solitary in the wood) as in the mids of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 According to the dayes of thy coming out of the land of Egypt will I shew vnto him marvellous things.

16 The nations shall see, and be confounded for all their power: they shall lay their hand vpon their mouth: their eares shall be deafe.

17 They shall like the dust like a serpent: they shall moue out of their holes like woones: they shall be afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of heremant of his heritage? He retaineth not his wrath for euer, because mercy pleaseth him.

19 We will turne againe, and haue compassion vpon vs: he will subdune our iniquities, and cast all their sinnes into the bottom of the sea.

20 Thou wilt performe thy truth to Iakob, and mercy to Abraham, as thou hast sworne vnto our fathers in old time.

vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficial vnto them, as in time past. **o** God prometh to be fauourable to his people, as he had bene aforetime. **p** They shall be as dumbe men, and dare brag no more. **q** They shall be astonished and afraid to heare men speak, lest they should heare of their destruction. **r** They shall fall flat on the ground for feare. **s** As though he would not see it, but winke at it. **t** Meaning of his elect. **u** The Church is assured, that God will declare in effect the truth of his mercifull promise, which he had made of olde to Abraham, and to all that should apprehend the promise by faith.

i To wit, when God shall shew himself a deliverer of his Church, and a destroyer of his enemies, **k** Meaning the cruell Empire of the Babylonians.

l When the Church shall be restored, they that were enemies afore shall come out of all the corners of the world vnto her, so that neither holds, rivers, seas, nor mountaines shall be able to let them,

m Afore this grace appeare, he sheweth how grievously the hypocrites themselves shall bee punished, seeing that the earth is selfe, which cannot sinne shall be made wast because of their wickednesse.

n The Prophet propheth a God to be mercifull

Nahum.

THE ARGVMENT.

As they of Ninus shewed themselves prompt and ready to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certain time rather giuing them selves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, & trade wherein they had begun, they cast off the care of Religion, and so returned to their vomit, and prouoked God: iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroyed, and Merach-baladan king of Babel (or as some thinke Nebuchad-nazzar) enioied the Empire of the Assyrians. But because God hath continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should bee for their consolation. And as it seemeth he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write,

CHAP. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.

a Reader. 1. 3. 1

b The vision or revelation which God commanded Nahum to write concerning the Ninevites.

c That is, borne in a poore village in the tribe of Simeon.

d Meaning, of his glory.

e With his he is but angry for a time, but his anger neuer asswageth toward the reprobate, though for a time he deferre it.

f Thus the wicked would make Gods mercie an occasion to sinne, but the Prophet willett them to consider his force and iustice.

g If all creatures be at Gods commandment, and none is able to resist his wrath, shall man flatter himselfe, and thinke by any means to escape, when he prouoketh his God to anger? h Left the faithfull should be discouraged by hearing the power of God, hee sheweth

them that his mercies appertaine vnto them, and that hee hath care over them. i Signifying, that God wil suddenly destroy Nineveh, and the Assyrians in such sort, as they shall lie in perpetual darkness, and neuer recover their strength againe. k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would so destroy them at once, that hee should not neede to returne the second time. l Though the Assyrians thinke themselves like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him. m Which may be vnderstood, either of Saneherib, or of the whole body of the people of Nineveh. n Though they thinke themselves in most safety, and of greatest strength, yet when God shall passe by, hee will destroy them. notwithstanding hee comforteth his Church, and promisseth to make an ende of punishing them by the Assyrians.



be burden of Nineveh. b The booke of the vision of Nahum the Elkeshite.

2 God is ^d jealous, and the Lord reuengeth: the Lord reuengeth: euen the ^e Lord of anger, the Lord will take vengeance on his aduersaries, and hee will reuerſe wrath for his enemies.

3 The ^f Lord is slow to anger, but hee is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlewinde, and in the storme, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and drieth it, and hee drieth by all the rivers: Baſhan is waſted and Carmel, and the floure of Lebanon is waſted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world and all that dwell therein.

6 Who can stand before his wrath? or who can abide in the fierceneſſe of his wrath? his wrath is kindled out like fire, and the rocks are broken by him.

7 The Lord is good, ^h and as a strong hold in the day of trouble, and hee knoweth them that trust in him.

8 But paſſing over as with a flood, hee will utterly deſtroy the ⁱ place thereof, and darkenſſe ſhall purſue his enemies.

9 What doe yee ^j imagine againſt the Lord? hee will make an better deſtruction: affliction ſhall not riſe by the ſecond time.

10 For he ſhall come as vnto ^k thornes ſolden one in another, and as vnto drunkenards in their drunkenneſſe: they ſhall be deuoured as stubble fully dried.

11 There ^l is communeth one out of thee that imagineth enill againſt the Lord, euen a wicked counſellour.

12 Thus ſayeth the Lord, Though they be ^m quiet, and alſo many, yet thus ſhall they be cut off when hee ſhall paſſe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will buſt thy bonds in ſunder.

14 And the Lord hath giuen a commandment concerning thee, that no more of

thy name bee ⁿ ſowne: out of the houſe of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, ^o ſhould haue no more children, thou art vile.

15 Behold, vpon the mountaines the ſeete of him that declareth and publiſherh ^p peace: O Iudah, keepe thy ſolemne feaſts, performe thy vowes: for the wicked ſhall no more paſſe through thee: he is utterly cut off. ^q 1. 4. 3. 7.

p Which peace the Iewes ſhould enioy by the death of Saneherib, rom. 10. 15.

CHAP. II.

Hee deſcribeth the victories of the Caldeans againſt the Assyrians.

The ^r deſtroyer is come before thy face: keepe the munition: looke to the way: make thy loines ſtrong: increaſe thy ſtrength mightily.

2 For the Lord hath ^s turned away the glory of Iacob, as the glory of Iſrael: for the emptiers haue emptied them out, and ^t marred their vine branches.

3 The ſhield of his mighty men is made red: ^u the valiant men are in ſcarlet: the charrets ſhall bee as in the fire and flames in the day of his preparation, and ^v the fire trees ſhall tremble.

4 The charrets ſhall rage in the ſtreets: they ſhall runne to and fro in the hie wayes: they ſhall ſeeme like lampes: they ſhall ſhoote like the lightning.

5 Wee ſhall remember his ſtrong men, they ſhall ſtumble as they goe: they ſhall make haſte to the walles thereof, and the defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall melt.

7 And Huzzah the Queene ſhall bee led away captiue, and her maidens ſhall leade her as with the voyce of doves ſinging vpon their brails.

8 But Nineveh is ^w of olde like a poole of water: yet they ſhall flee away. Stand, ſand, ſhall they cry: but none ſhall looke backe.

9 Spoile ye the ſilver, ſpoile the gold: for there is none end of the ſtoze, and glory of all the pleaſant veſſels.

10 She is emptye and void, and waſte, and the heart melteth, and the knees ſmite together, and ſorrow is in all loines, and the faces ^x of them all gather blackneſſe.

11 Where is the ^y dwelling of the Lions, and the paſture of the Lions whelpes? where the lyon and the lyonelle walked, and the Lyons whelpes, and none made them afraid?

12 The lyon did reare in pieces enough for his whelpes, and woyle for his lyonelle, and filled his holes with prey, and his dens with ſpoyle.

that Nineveh is ſo ancient that it can neuer periſh, and is as a fiſhpoole, whoſe waters they that walke on the bankes cannot touch: but they ſhall be ſcattered, and ſhall not looke backe though men would call them. h God commandeth the enemies to ſpoile Nineveh, and promiſeth them infinite riches and treaſures. i That is, Nineveh and the men thereof ſhall be after this ſort. k Reader I. 2. 6. l Meaning Nineveh, whoſe inhabitants were cruell like the lions, and giuen to all oppreſſion, and ſpared no violence or tyrannieto prouide for their wives and children.

13 Behold,

a That is, Nebuchadnezzar is in a readineſſe to deſtroy the Assyrians, and the Prophet deſcribeth the enterprises of the Assyrians, which prepared to reſiſt him.

b Seeing God hath puniſhed his owne people Iudah and Iſrael, he will now puniſh the enemies by whom hee ſcourged them: reader Iſa. 10. 13.

c Signifying, that the Iſraelites were utterly deſtroyed.

d Both to feare the enemy, and alſo that they themſelues ſhould not ſo ſoone eſpie blood one of another to discourage them.

e Meaning, their ſpeares ſhould ſhake and craſh together.

f Then the Assyrians ſhall ſeek by all means to gather their power, but all things ſhall fail them.

g The Assyrians will flatter themſelues, and ſay,

m That is, as
soone as my
wrath beginneth
to kindle.

n Signifying the
heralds, which
were accustomed
to proclaime warre. Some reade, of thy gumme teeth, wherewith
Nineveh was wont to bruise the bones of the poore.

CHAP. III.

1 Of the fall of Ninenech. 8 No power can escape
the hand of God.

a It neuer cea-
seth to spoyle
and robbe.

b He sheweth
how the Calde-
ans shall haste,
and how coura-
geous their hor-
ses shall be in bea-
ting the ground,
when they come
against the Assy-
rians.

c He compareth
Nineveh to an
harlot, which by
her beauty and
subtilty entiseth
young men, and
bringeth them
to destruction.

d Meaning, A-
lexandria which
was in league
with so many
nations, and yet
was now de-
stroyed.

13 Behold, I come into thee, sayeth the
Lord of hostes, and I will burne her chariers
in the smoke, and the sword shall deuoure
thy yong Lyons, and I will cut off thy spoyle
from the earth, and the voice of thy messen-
gers shall no more be heard.

O Bloody citie, it is all full of lies, and rob-
bery: a the prey departeth not.

2 The noise of a whisp, and the noise of
the mooning of the wheeles, and the beating
of the hoofs, and the leaping of the chariots.

3 The horseman listeth up both the bright
sword, and the glittering spear, and a mul-
titude is slaine, and the dead bodies are ma-
ny: there is none ende of their corpses: they
stumble vpon their corpses.

4 Because of the multitude of the forni-
cations of the harlot that is beautifull, and
is a mistresse of witchcraft, and selleth the
people through her whoredome, and the na-
tions through her witchcraft.

5 Behold, I come vpon thee, sayeth the
Lord of hostes, and will discouer thy skirts
vpon thy face, and will shew the nations thy
filthinesse, and the kingdome thy shame.

6 And I will cast filth vpon thee, & make
thee vile, and will set thee as a gazing stocke.

7 And it shall come to passe, that all they
that looke vpon thee, shall flee from thee, and
say, Nineveh is destroyed, who will haue pi-
tie vpon her? where shall I seeke comforters
for thee?

8 Art thou better then No, which was
full of people, that lay in the riuers, and had
the waters round about it, whose ditch was
the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength,

and there was none ende, But and Lubim
were her helpers.

10 Yet was shee caried away, and went
into captiuitie: her yong children also were
dashed in peeces at the head of all the streets:
and they cast lots for her noble men, and all
her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt
hide thy selfe, and shalt seeke helpe, because of
the enemy.

12 All thy strong cities shall be like figge
trees with the first ripe figges: for if they be
shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are
women: the gates of thy land shall be opened
vnto thine enemies, and the fire shall deuoure
thy barres.

14 Draw thee waters for the siege: forti-
fie thy strong holds: goe into the clay, and
temper the mortar: make strong brickes.

15 There shall the fire deuoure thee: the
sword shall cut thee off: it shall eate thee vp
like the locusts, though thou be multiplied
like the locusts, and multiplied like the gras-
hopper.

16 Thou hast multiplied thy merchants
about the starres of heauen: the locust spoy-
leth and sleeth away.

17 Thy princes are as the grasshoppers,
and thy captaines as the great grasshoppers
which remaine in the hedges in the colde
day: but when the sunne ariseth, they flee a-
way, and their place is not knowen where
they are.

18 Thy shepheards doe sleepe, a king
of Asshur: thy strong men lye downe: thy
people is scattered vpon the mountaines, and
no man gathereth them.

19 There is no healing of thy wound:
thy plague is grievous: all that heare the
hum of thee, shall clap the hands ouer thee:
for vpon whom hath not thy malice passed
continually?

[[Or, shina.

e Signifying that
Gods iudgments
should suddenly
destroy the Assy-
rians, as these
vermine are with
rairie or change
of weather.

f Thy princes
and counsellors.

g Meaning, that
there was no
people to whom
the Assyrians
had not done
harm.

Habakkuk.

THE ARGUMENT.

THE Prophet complaineth vnto God, considering the great felicity of the wicked, and the misera-
ble oppression of the godly, which endure all kind of affliction and cruelty, and yet can see none
end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take
them away captiues, so that they could looke for none ende of their troubles as yet, because of their
stubburnnesse and rebellion against the Lord. And lest the godly should despaire, seeing this horrible
confusion, he comforteth them by this, that God will punish the Caldeans their enemies, when their
pride and cruelty shall be at height: wherefore he exhorteth the faithfull to patience by his owne
example, and sheweth them a forme of prayer, wherewith they should comfort themselves.

CHAP. I.

2 A complaint against the wicked that persecute
the iust.



He burden which Habakkuk
the Prophet did see.

2 O Lord, how long shall I
cry, and thou wilt not heare?
even cry out vnto thee for vi-
olence, & thou wilt not helpe!

3 Why dost thou shew mee iniquity, and
cause me to behold sorrow: for spoyling, and
violence are before mee: and there are that
raile vp strife and contention.

4 Therefore the Law is dissolved, and

iudgement doth neuer goe forth: for the wic-
ked doeth compassie about the righteous:
therefore wrong iudgement proceedeth.

5 Behold among the heathen, and re-
gard, and wonder, and maruella: for I will
worke a worke in your dayes: ye will not
beleene it, though it be told you.

6 For loe, I raise vp the Caldeans, that
bitter and furious nation, which shall goe
vpon the breadth of the land to possesse the
dwelling places, that are not theirs.

d As in times past you would not beleue Gods word, so shall ye
not now beleue the strange plagues which are at hand,

7 Thy

The Prophet
complaineth vn-
to God, and be-
waileth that a-
mong the Iewes
left none equi-
all nor brotherly
love: but in stead
thereof reigneth
cruelty, theft,
contention and
strife.

b To suppress
him if any should
shew him selfe
zealous of Gods
cause.

c Because the
iudges which
should redresse
this excess, are
as euill as the
rest.

e They themselves shall be your judges in this cause, and none shall have authority over them to controul them.

Zeph. 3. 3. f For the fewest most feared this winde, because it destroyed their fruits.

g They shall be so many in number, h They shall cast vp mounts against it.

i The Prophet comforteth the faithful, that God will also destroy the Babylonians, because they shall abuse this victory & become proud and insolent, attributing the praise hereof to their idols.

k He assureth the godly of Gods protection, shewing that the enemy can doe no more then God hath appointed, & also that their sinnes required such a sharp rod.

l So that the great deuoureth the small, and the Caldeans destroy all the world. m Meaning, that the enemies flatter themselves, and glory in their own force, power, and wit. n Meaning, that they should not.

7 They are terrible and fearful: their iudgement and their dignitie shall proceed of themselves.

8 Their horses also are swifter then the leopards, and are more fierce then the wolves in the evening, and their horsemen are many: and their horsemen shall come from far, they shall sit as the Eagle hasting to meat.

9 They come all to spoile: before their faces shall be an East wind, and they shall gather the captivity as the land.

10 And they shall mocke the kings, and the Princes shall be a scorn vnto them: they shall deride every strong hold: for they shall gather dust, and take it.

11 Then shall they take a courage, and transgresse and doe wickedly, imputing this their power vnto their god.

12 Art not thou of old, O Lord my God, mine Holy one? we shall not die: O Lord, thou hast ordained them for iudgement, & O God, thou hast established them for correction.

13 Thou art of pure eyes, & canst not see euil: thou canst not behold wickednes: wherefore dost thou looke vpon the transgressors, and holdest thy tongue, when the wicked denouret the man that is more righteous then he?

14 And makest men as the fishes of the sea, and as the creeping things that haue no ruler over them?

15 They take by all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their net, and burne incense vnto their yarne, because by them their portion is fat, and their meat plentious.

17 Shall they therefore stretch out their net & not spare continually to slay the nations?

CHAP. II.

2 A vision, against pride, couetousnesse, drunkennesse, and idolatry.

a I will reuounce mine own iudgement, and onely depend on God to be instructed what I shall answer them that abuse my preaching, and to be armed against all tentations.

b Write it in great letters, that he that runneth may reade it. c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans hasty affections, yet the issue of both is certain at his time appointed. d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the only rest is to stay vpon God by faith. Rom. 1. 17 gal. 3. 11. heb. 10. 38. e Hee compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will punish, and make him a laughing stocke to all the world: and this hee speaketh for the comfort of the godly and against the Caldeans,

1 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne that readeth it.

2 For the vision is yet for an appointed time, but at the last it shall speake, and not lie: though it tarrie, wait: for it shall surely come, and shall not stay.

3 Behold, he that lifreth vp himselfe, his minde is not vpriht in him, but the lust shall liue by his faith.

5 Psa, indeed the proude man is as hee

that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, & a taunting prouerbe against him, and say, Wo, he that increaseth that which is not his: how long? and he that sa- dereth himselfe with thicke clay.

7 Shall they not rise by suddenly that shall bite thee? and awake, that shall stirre thee? and thou shalt be their pray?

8 Because thou hast spoiled many nations, al the remnant of the people shall spoile thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Wo, he that coueteth an euill couetousnesse to his house, that he may let his nest on high, to escape from the power of euill.

10 Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne house.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the Lord of hosts, that the people shall labour in the very fire: the people shall euen weare themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour to drinke: thou lovest thine hate, and makest him drunken also, that thou mayest see their privities.

16 Thou art filled with shame for glorie: drinke thou also and be made naked: the cup of the Lords right hand shall be turned vnto thee, and shameful spring shall be for thy glory.

17 For the crueltye of Lebanon shall couer thee: so shall the people of the beastes, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and to all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dumbe idoles.

19 Woe vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: behold, it is layed

of Babylon: who as he was drunken with couetousnesse and crueltye, so hee prouoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame. n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne. o Because the Babylonians were cruell, not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like cruelty shall be executed against them. p He sheweth that the Babylonians gods could nothing auail them: for they were but blocks or stones, read Jer. 10. 8. q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

f Signifying, that al the world shall with the destruction of tyrants, and that by their oppression & couetousnesse, they heape but vpon themselves more heauy burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians that should destroy the Babylonians?

h Signifying, that the couetous man is the ruine of his owne house when as he thinketh to enrich it by cruelty and oppression.

i The stones of the house shall cry, and say that they are built of blood, and the wood shall answer, and say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labors, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare thorow all the world.

m Hee reprocheth thus the King

ouer with golde and silver, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.
A prayer for the faithfull,

a The Prophet instructeth his people to pray vnto God not onely for their great finnes, but also for such as they had committed of ignorance.

b Thus the people were afraid when they heard Gods threatnings, & praised, **c** That is, the state of thy Church which is now ready to perish before it come to halfe a perfect age, which should be vnder Christ.

d Teman & Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Whereby is meant a power that was ioyned with his brightness, which was hid to the rest of the world, but was reuealed in mount Sinai to his people, **f** Signifying that God hath wonderfull meanes, and ever had a marueilous power when he would deliuer his Church.

g The iniquity of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, **iudg** 3. 10. & also of the Midianites, which destroyed themselves, **iudg** 7. 12.

h Meaning that God was not angry with the warers, but that by this meanes hee would destroy his enemies and deliuer his Church.

i And so diddest vse all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For hee had not onely made a couenant with Abraham, but renewed it with his posteritie,

A Prayer of Habakkuk the Prophet for the ignorances.

2 **O** Lord, I haue heard thy voice, and was afraid: **O** Lord, reuiew thy worke in the mids of the people, in the mids of the peccers make it known: in wrath remember mercy.

3 God commeth from **a** Teman, and the Holy one from mount Paran, Selah, his glory couereth the heauens, and the earth is full of his praise,

4 And his brightnesse was as the light: hee had hornes coming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feet.

6 He stood and measured the earth: hee beheld and dissolued the nations, and the everlasting mountains were broken, and the ancient hills did bow: his waves are euerlasting.

7 For his iniquitie I sawe the tents of Cushan, and the curtains of the land of Midian did tremble.

8 Was the Lord angry against the rivers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride vpon thine horses: thy charers brought saluation.

9 Thy bowe was manifestly reuealed, and the iohes of the tribes were a sure word,

10 But I will reioyce in the Lord: I will loy in the God of my saluation.

11 The Lord God is my strength: he will make mee to walke vpon mine high places.

12 To the chiefe singer on Regimoth.

Selah, thou wilt biddest cleane the earth with rivers.

10 The mountaynes saw thee, and they trembled: the streame of the water passed by: the deepe made a noyle, and lift vp his hand on high.

11 The Sunne and Moone stood still in their habitation: at the light of thine arrows they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and diddest chace the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine arrow: thou hast wounded the head of the house of the wicked, and discouered the foundations vnto the necke, Selah.

14 Thou diddest strike the thorow with his bowne stauers the heads of his villages: they came out as a whirlewinde to scatter mee: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the Sea with thine horses vpon the heape of great waters.

16 When I heard, my belly trembled: my lips shooke at the voyce: rottennesse entered into my bones, and I trembled in my selfe, that I might rest in the day of trouble: for when hee commeth vnto the people, he shall destroy them.

17 For the fig tree shall not flourish, neither shall fruit bee in the vines: the labour of the Olive shall faile, and the fi. ldes shall yeeld no meate: the sheepe shall bee cut off from the fold, and there shall bee no bullocke in the stables.

18 But I will reioyce in the Lord: I will loy in the God of my saluation.

19 The Lord God is my strength: he will make mee to walke vpon mine high places.

20 To the chiefe singer on Regimoth.

He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements. **x** That is, the enemy: but the godly shall be quiet, knowing that all things shall turne to good vnto them. **y** Hee declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared. **z** The chiefe singer vpon the instruments of musike shall haue occasion to praise God for this great deliuerance of his Church.

m Read Num. 30. 11.

n He alludeth to the red sea and Iordan, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands.

o As appeareth, Iosh. 10. 12.

p According to thy commande- ment the sunne- was directed by the weapons of thy people that fought in thy cause, as though it durst not goe forward

q Signifying, that there is no saluation but by Christ.

r From the top to the toe thou hast destroyed the enemies.

s God destroyed his enemye both great and small with their owne weapons though they were neuer so fierce against his church.

t He returneth to that which he spake in the second verse, and sheweth how he

Zephaniah.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God which was at hand, shewing that their countrey should be utterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their finnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the ende they should be gathered vnto him, and counted as his people and children,

CHAP.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatry.



He word of the Lord, which came unto Zephaniah the son of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the daies of * Josiah, the sonne of

2 Kings 23. 1.

2 Kings 23. 19.

a Not that God was angry with these dumbe creatures, but because man was so wicked, for wh^e cause they were created, God maketh them to take part of the punishment with him.

b Which were an order of superstitious priests appointed to minister in the service of Baal, and were as his peculiar chaplaines, read 2 Kings 23. 5. Hosea 10. 5.

c He alludeth to their idole Molech, which was forbidden, Levit. 20. 2. yet they called him their king and made him as a God: therefore he here noteth them that will both say they worship God,

and yet will swear by idoles, and serve them: which halting is here condemned, as zek. 20. 39. 1 King. 18. 21. 2 King. 17. 33. d Meaning the courriers, which did imitate the strange apparel of other nations to win their fauour thereby, and to appeare glorious in the eyes of all other, read Ezek. 23. 14. e Hee meaneth the seruants of the rulers which invade other mens houses, and reioyce and leape for ioy when they can get any pray to please their master withall. f Signifying, that all the corners of the city of Ierusalem should be full of trouble. g This is meant of the street of the Merchants, which was lower then the rest of the place about it. h So that nothing shall escape mee. i By their prosperity they are hardened in their wickednes. Dnt. 28. 30. amos 5. 11.

* Amion king of Iudah,

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the fowles of the heauen, and the fishes of the sea, and ruines shall bee to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests,

5 And them that worship the host of heauen vpon the house tops, and them that worship and swear by the Lord, and swear by Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shall bee in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are clothed with strange apparell.

9 In the same day also will I visite all those that daunce vpon the thresholds so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shall be a noise, and cry from the sitting gate, and an howling from the second gate, and a great destruction from the hills.

11 Howle ye inhabitants of the lowe place, for the company of the merchants is destroyed: all they that beare silver are cut off.

12 And at that time will I search Ierusalem with lightes, and visite the men that are frozen in their dregges, and lay in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoiled, and their houses waste: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

14 Therefore shall I weep, and shall say, I will weep bitterly, because of the destruction of Ierusalem, because I have said, I will not see sorrow, nor shall I see trouble, because I have said, I will not see sorrow, nor shall I see trouble, because I have said, I will not see sorrow, nor shall I see trouble.

14 The great day of the Lord is neere: it is neere and hasteth greatly, even the voyce of the day of the Lord: the strong man shall cry there bitterly.

15 This day is a day of wrath, a day of trouble and heaviness, a day of destruction and desolation, a day of obscuritie and darkness, a day of clouds and blacknesse.

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distresse vpon men, and they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their golde shall be able to deliuer them in the day of the Lords wrath, but the whole land shall be desoured by the fire of his ielousie: for hee shall make such a speedy riddance of all them that dwell in the land.

* They that trusted in their owne strength, and contemned the Prophets of God.

Isa. 30. 7.

Isa. 2. 11.

amos 5. 18.

Ezek. 7. 19.

Chap. 3. 8.

CHAP. II.

Hee meaneth to returne to God, 5 prophesying destruction against the Philistims, Moabites, and others.

After your silues, euen gather you, O nation not worthy to be beloued,

2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the merke of the earth, which haue wrought his iudgements: seeke righteousness, seeke lowlinesse, if so be that ye may bee hid in the day of the Lords wrath.

4 For Azrah shall be forsaken, and Ashkelon desolate: they shall drine out Ashdod at the noone day, and Ekron shall bee rooted vp.

5 Woe vnto the inhabitants of the sea coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings, and cottages for shepherds, and shepolds.

7 And the coast shall bee for the remnant of the house of Iudah to feed there vpon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne away their captivity.

8 I haue heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they vphrayded my people, and magnified themselves against the borders.

9 Therefore as I live, saith the Lord of hostes, the God of Israel, Surely Moab

a He exhorteth them to repentance, and willesh them to descend into themselves, and gather themselves together,

lest they be scattered like chaffe. b That is, which haue liued vprightly and godly, according as he prescribeth by his word.

c He comforteth the faithfull in that that God would change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Gaila: by these nations he meaneth the people that dwell neere to the Iewes, and in stead of friendship were their enemies.

e Therefore he calleth them Canaanites whom the Lord appoynted to be slaine.

f He sheweth why God would destroy their enemies, because their countrey might be a resting place for the Church.

g These nations presumed to take from the Iewes that countrey which the Lord had giuen them.

shall be as Sodom, and the children of Ammon as Gomorrah: even the breeding of nettles and salt pits, and a perpetuall desolation: the residue of my folke shall spoyle them, and the remnant of my people shall possesse them.

10 This shal they haue for their pride, because they haue repproached, and magnified themselves against the Lord of hosts people.

11 The Lord will bee terrible vnto them, sofor he wil consume all the gods of the earth, and euery man shall worship him from his place, even all the ples of the heathen.

12 Pe Bozians also shall be slaine by my sword with them.

13 And hee will stretch out his hand against the North, and destroy Asshur, and will make Sennacherib desolate, and waste like a wilderness.

14 And flockes shall lie in the middes of her, and all the beastes of the nations, and the Pellicane, and the Owle shall abide in the vpper postes of it: the voyce of birds shall sing in the windowes, and desolations shall be vpon the postes: for the cedars are buccured.

15 This is the reioycing citie that dwelt careless, that said in her heart, I am, and there is none besides mee: how is hee made waste, and the lodging of the beastes: currie one that passeth by her, shall hiss and wagge his hand.

CHAP. III.

4 Against the gouernours of Ierusalem, 8 Of the calling of the Gentiles. 13 A comfort to the residue of Israel.

WDe to her that is filthy and polluted, to the robbing citie.

2 Shee heard not the voyce: she receiued not correction: she trusted not in the Lord: shes drew not neere to her God.

3 Her princes within her are as roaring Lyons: her Iudges are as wolues in the evening, which leaue not the bones till the morrow.

4 Her prophets are light, and wicked persons: her priests haue polluted the sanctuarie, they haue wrested the law.

5 The iust Lord is in the mids thereof: hee will doe none iniquitie: euery morning doth he bring his iudgement to light, hee faileth not: but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towres are desolate: I haue made their streetes waste, that none shal passe by: their cities are destroyed without man and without inhabitant.

7 I saide, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not bee destroyed, howsoeuer I

8 By the destruction of other nations, he sheweth that the Iewes should haue learned to feare God,

visited them, but they rose early and corrupted all their workes.

8 Therefore wait ye vpon me, saith the Lord, vntill the day that I rise vp to the pray: for I am determined to gather the nations, and that I will assemble the kingdomes, to powre vpon them mine indignation, even all my fierce wrath: for all the earth shall be deuoured with the fire of my ielousie.

9 Surely then will I turne to the people a pure language, that they may all call vpon the Name of the Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my disperfed, praying vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy workes, where in thou hast transgressed against me: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the mids of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shal be fed, and li downe, and none shall make them afraid.

14 Reioyce, O daughter Zion: be reioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lord hath taken away thy iudgements: hee hath cast out thine enemy: the King of Israel, even the Lord is in the middes of thee: thou shalt see no more euill.

16 In that day it shall bee sayd to Ierusalem. Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie: hee will saue, he will reioyce ouer thee with ioy, he will quiet himselfe in his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for it.

19 Behold, at that time I will bruite all that afflict thee, and I will saue her that balcereth, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

loue and great affection toward his Church, were had in hatred and reuiled for the church, and because of their religion. p I will deliuer the Church which is now afflicted, as Micah 4.6. q As among the Assyrians and Caldeans, which did mocke them and put them to shame.

e They were most earnest and ready to doe wickedly.

f Seeing yee will not repent, you shall looke for my vengeance as well as other nations.

g Left any should thinke then that Gods glory should haue perished when Iudah was destroyed, hee sheweth that he will publish his grace through the world.

h That is, the Iewes shall come as well as the Gentiles: which is to be vnderstood vnder the time of the Gospel.

i For they shall haue full remission of their sins: and the hypocrites, which boasted of the Temple, which was also thy pride in time past, shal be taken from thee.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defend thee, as by thy sinnes thou hast put him away

and left thy selfe naked, as Exod. 32.25.

n Signifying, that God delighteth to shew his

o That is, them that

p I will deliuer the Church which is now afflicted, as

q As among the Assyrians and Caldeans, which did

g When he shall deliver his people and destroy their enemies & idols, his glory shall shine thorowout all the world,

h Reade Ili. 34.11.

|| Or, bedeggonne.

i Meaning, Nicene, which reioycing so much of her strength and prosperity should be thus made waste, and Gods people deliuered.

a That is, Ierusalem.

Exek. 22.25,27.

micah. 3.11.

Habak. 1.8.

b They are so greedy, that they eate vp bones and all.

c The wicked thus boasted that God was euer among them, but the Prophet answered that that cannot excuse their wickednes: for God will not beare with their sinnes: yet that he did patiently abide & sent his Prophets continually to call them to repentance, but hee profited nothing.

d By the destruction of other nations, he sheweth that the Iewes should haue learned to feare God,

Haggai.

Haggai.

THE ARGUMENT.

When the time of the seuentie yeeres captiuitie, prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah and Malachi to comfort the Iewes, & to exhort them to the building of the Temple, which was a figure of the spirikall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that he hath begun, and send Christ whom hee had promised, and by whom they shall attaine to perfit ioy and glory.

CHAP. I.

1 The time of the prophesie of Haggai. 8 An exhortation to build the Temple againe.

a Who was the sonne of Hiftaspis, and the third king of the Persians, as some thinke.

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp, and admonished of their duties, what shall we thinke of other gouernors, whole doings are either against God, or very cold in his cause?

c Not that they condemned the building thereof, but they preferred policy and priuate profite to religion, being content with small beginnings.

d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.

e Consider the plagues of God vpon you for preferring your policies to his religion, and because yee seeke not him first of all. **f** Meaning, that they should leaue off their own commodities, and goe forward in the building of Gods Temple, and in the setting forth of his religion. **g** That is, I will heare your prayers according to my promise, 1. King. 8. 21, 39. **h** That is, my glory shall be set forth by you. **i** And so bring it to nothing.

In the second yeere of king Darius, in the first moneth, the first day of the moneth, came the word of the Lord by the ministerie of the Prophet Haggai vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak, the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, that the Lords house should be builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your shiled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hostes, Consider your own wayes in your hearts.

6 Ye haue sown much, and bring in little: ye eat, but ye haue not enough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

8 Goe vp to the mountaine, and bring wood, and build this house: and I will be fauourable in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and loe, it came to little, and when yee brought it home, I did blow vpon it. And why, saith the Lord of hostes? because of mine house that is waste, and yee runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from deaw, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the

people, vpon all that the ground bringeth forth, and vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest with all the remnant of the people, heard the voyce of the Lord their God, and the words of the prophet Haggai, (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lordes message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the spirit of Zerubbabel the sonne of Shealtiel, a prince of Iudah, and the spirit of Iehoshua the son of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the work in the house of the Lord of hostes their God.

CHAP. II.

He sheweth that the glory of the second Temple should exceede the first.

In the foure & twentieth day of the first moneth, in the second yeere of king Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this house in her first glory, and how do you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage. O Zerubbabel, saith the Lord, and be of good comfort O Iehoshua, sonne of Iehozadak the hie Priest: and be strong all yee people of the land, saith the Lord, and doe it: for I am with you, saith the Lord of hostes.

6 According to the word that I covenanted with you, when yee came out of Egypt: so my spirit shall remaine among you, feare ye not.

7 For thus sayeth the Lord of hostes, a little while, and I will shake the heauens, and the earth, and the sea, and the dry land.

though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed,

k This declared that God was the author of the doctrine, & that he was but the minister, as Exo. 14. 31. iud. 7. 20. act. 1. 28. **l** Which declareth that men are vnapt & dull to serue the Lord, neither can they obey his word or his me: slingers before God reforme their hearts, and giue them new spirits. Iohn 6. 44.

a For the people according as 16. 32. 1. and Ezek. 41. 1. had prophesied, thought this Temple should haue bene more excellent then Solomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spirituall Temple, the Church of Christ.

b That is, goe forward in building the Temple. **c** He exhorteth them to patience,

d Meaning Christ, whom all ought to look for and desire, or by desire, he may signifie all precious things, as riches and such like.

e Therefore when his time cometh, hee can make all the treasures of this world to serue his purpose, but the glory of this second Temple doth not stand in material things, neither can be built.

f Meaning, all spiritual blessings and felicity purchased by Christ, Phil. 4. 7.

g That is, the flesh of the sacrifices: whereby he signifieth that that thing which of it selfe is good cannot make another thing so:

and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrary, he that is vncleane and not pure of heart, doth corrupt these things, and make them detestable vnto God, which are good and godly. h Consider how God did plague you with famine afore you began to build the Temple.

8 And I will moue all nations, and the desire of all nations shall come, and I will fill this house with glory, sayth the Lord of hostes.

9 The silver is mine, and the gold is mine, sayth the Lord of hostes.

10 The glory of this last house shall be greater then the first, sayth the Lord of hostes: and in this place, will I giue peace, sayth the Lord of hostes.

11 In the foure and twentieth day of the ninth moneth, in the second yere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus sayth the Lord of hostes, Aske now the Priests concerning the Law, & say,

13 If one beare holy flesh in the skirt of his garment, and with his skirt do touch the bread, or the portage, or the wine, or oyle, or any meat, shall it be holy? And the Priests answered, and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the Priests answered and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, sayth the Lord: and so are all the workes of their handes, and that which they offer here, is vncleane.

16 And now I pray you, consider in your minds: from this day, and afore, even afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heap of twentie measures, there were but tenne: when one came to the Wine-presses for to draw out sicke vessels out of the press, there were but twentie.

18 I moue you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to me, sayth the Lord.

19 Consider I pray you, in your mindes, from this day, and afore from the foure and twentieth day of the ninth moneth, even from the day that the foundation of the Lords temple was laid: consider it in your mindes.

20 Is the seed yet in the barn? as yet the vine, and the figge tree, and the pomegranate, and the Olive tree hath not brought forth: from this day will I blesse you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth.

23 And I will ouerthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will ouerthrow the charres, and those that ride in them, and the horse and the riders shall come downe, every one by the sword of his brother.

24 In that day, sayth the Lord of hostes, will I take thee, O Zerubbabel my seruant the sonne of Shealtiel, sayth the Lord, and will make thee as a signet: for I haue chosen thee, sayth the Lord of hostes.

That his dignitie should be most excellent, which thing was accomplished in Christ.

i That is, before the building was begun.

k From the time they began to build the Temple, he promisseth that God would blesse them: and albeit as yet the fruit was not come forth yet in the gathering they should haue plenty.

l He exhorteth them to patience and to abide till the harvest came and then they should see Gods blessings.

m I will make a change and renew all things in Christ of whom Zerubbabel there is a figure.

n Hereby he sheweth that there shall be no let or hinderance when God will make this wonderfull re-stitution of his Church.

o Signifying,

Zechariah.

THE ARGUMENT.

Two moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he pteeth them in remembrance for what cause God had so fore punished their fathers: and yet comforteth them, if they will repent vnto him, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne, by Christ. But because they still remained in their wickednesse and coldnesse to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes bee prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

2 Hee exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers. 17 He signifieth the restitution of Ierusalem and the Temple.

In the eight moneth of the second yere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

2 The Lord hath bene sore displeased with your fathers.

3 Therefore say thou vnto them, Thus sayth the Lord of hostes, Turne ye vnto mee, sayth the Lord of hostes, and I will turne vnto you, sayth the Lord of hostes.

4 Bee ye not as your fathers, vnto whom

e He speaketh this to feare them with Gods iudgements, that they should not prouoke him as their fathers had done, whom he so grievously punished.

d Let your fruites declare that you are Gods people, and that hee hath wrought in you by his Spirit, and mortified you: for else man hath no power to returne to God, but God must conuert him, as Ierem. 31. 18, Lament. 5. 22, Isaiah 21. 8, and 31. 6, and 45. 21.

the

a Who was the sonne of Hystaspis.

b This was not that Zechariah, whereof is mention,

2. Chro. 24. 20, but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Ioiada or Berechiah, and Iddo.

*Jerem. 3. 12.
ezek. 18. 30.
hoſe. 14. 2.
iſai. 3. 12.*

e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for ever, 2. Pet. 1. 15. f Seeing ye ſaw the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings contained in ſame, and declared by my Prophets? g As men alſo niſhed with my iudgements, and not that they were touched with true repentance.

h Which contained part of January and part of February. i This viſion ſignifieth the reſtauration of the Church, but as yet it ſhould not appeare to man

es, which is here meant by the night, by the bottome, and by the myrrhe trees, which are black and giue a darke ſhadow: yet he compareth God to a King, who hath his poſtes and meſſengers abroad, by whom hee ſtill worketh his

pu poſe, and bringeth his matters to paſſe. k Who was the chiefe among the reſt of the horſemen. l Theſe ſignified the diuers offices of Gods Angels, by whom God ſometime puniſheth, and ſometime comforteth and bringeth forth his works in diuers ſorts. m That is, Chriſt the Mediatour prayed for the ſalvation of his Church, which was now troubled, when all the countreys about them were at reſt. n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loveth them ſtill moſt dearly, as a moſt mercifull Father his children, or an husband his wife, and when it is expedient for them, his helpe is ever ready. o In deſtroying the reprobate, I ſhewed my ſelfe but a little angry toward my Church, but the enemy would haue deſtroyed them alſo, and conſidered not the end of my chaſtiſements.

the former Prophets haue cryed, ſaying, Thus ſayth the Lord of hoſtes, Turne you now from your euill wayes, and from your wicked workes: but they would not heare nor hearken vnto me, ſaith the Lord.

5 Pour fathers, where are they? and doe the Prophets liue for ever?

6 But did not my wordes and my ſtatutes, which I commaunded by my ſeruants the Prophets, take holde of your fathers? And they returned, and ſaid, As the Lord of hoſtes hath determined to doe vnto vs according to our owne wayes, and according to our workes, ſo hath hee dealt with vs.

7 Upon the foure and twentieth day of the eleventh moneth, which is the moneth Shebat, in the ſecond yeere of Darius, came the word of the Lord vnto Zechariah the ſonne of Berechiah, the ſonne of Iddo the Prophet, ſaying,

8 I ſaw by night, and behold, a man riſing vpon a red horſe, and he ſtood among the myrrhe trees that were in a bottome, and behinde him were there red horſes ſpeckled and white.

9 Then ſaid I, My Lord, What are theſe? And the Angel that talked with me, ſaid vnto mee, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrrhe trees, answered and ſaid, Theſe are they whom the Lord hath ſent to go thorow the world.

11 And they answered the Angel of the Lord, that ſtood among the myrrhe trees, and ſaid, We haue gone thorow the world: and behold, all the world ſtretcheth ſtill, and is at reſt.

12 Then the Angel of the Lord answered, and ſaid, O Lord of hoſtes, how long wilt thou be vnmerciſull to Ieruſalem, and to the cities of Iudah, with whom thou haſt bene diſpleaſed now theſe threſcore and ten yeeres?

13 And the Lord answered the Angel that talked with me, with good wordes, and comfortable wordes.

14 So the Angel that communed with mee, ſaid vnto me, Cry thou, and ſpeake, Thus ſayth the Lord of hoſtes, I am iea- lous ouer Ieruſalem and Zion with a great zeale,

15 And am greatly angry againſt the careleſſe heathen: for I was angry but a little, and they helped forward the affliction.

16 Therefore thus ſaith the Lord, I will

returne vnto Ieruſalem with tender mercy: mine houſe ſhall bee builded in it, ſaith the Lord of hoſtes, and a line ſhall be ſtretched vpon Ieruſalem.

17 Cry yet, and ſpeake, Thus ſayth the Lord of hoſtes, My cities ſhall yet be broken with plenty: the Lord ſhall yet comfort Zion, and ſhall yet chuſe Ieruſalem.

18 Then liſt I by mine eyes, and ſawe, and behold, foure hornes.

19 And I ſaid vnto the Angel that talked with me, What be theſe? And he answered me, Theſe are the hornes which haue ſcattered Iudah, Iſrael, and Ieruſalem.

20 And the Lord ſhewed me foure carpenters.

21 Then ſaid I, What come theſe to doe? And hee answered and ſaid, Theſe are the hornes which haue ſcattered Iudah ſo, that a man durſt not liſt vp his head: but theſe are come to ſtrap them, and to caſt out the hornes of the Gentiles, which liſt vp their horne ouer the land of Iudah to ſcatter it.

are Gods instruments, which with their mallets and hammers break theſe hard and ſtrong hornes, which would ouerthrow the Church, and I declare that none enemies horne is ſo ſtrong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ieruſalem and Iudah.

I liſt by mine eyes againe and looked, and behold, a man with a measuring line in his hand.

2 Then ſaid I, Whither goeſt thou? And hee ſaid vnto me, To meaſure Ieruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with mee, went forth: and another Angel went out to meet him,

4 And ſaid vnto him, Runne, ſpeake to this young man, and ſay, Ieruſalem ſhall be inhabited without walles, for the multitude of men and cattell therein.

5 For I ſaith the Lord, will be vnto her a wall of ſhee round about, and will be the glory in the mids of her.

6 Wo, wo, come forth, and flee from the land of the North, ſaith the Lord: for I haue ſcattered you into the foure windes of the heauen, ſaith the Lord.

7 Hauē thy ſelfe, O Zion, that dwelleſt with the daughter of Babel.

8 For thus ſaith the Lord of hoſts, After this gloꝝy hath he ſent me vnto the nations, which ſpoiled you: for hee that toucheth

among all their enemies. d To defend my Church, to feare the enemies, and to deſtroy them if they approach neere. e In mee they ſhall haue their full felicity & gloꝝy. f He calleth to them, which partly for feare, and partly for their owne eaſe remained ſtill in captivity, and ſo preferred their owne priuate commodities to the benefiſts of God promiſed in his Church. g As it was I that ſcattered you, ſo haue I power to reſtore you. h By fleeing from Babylon, and coming to the Church. i Seeing that God hath begun to ſhew his grace among you by deliuering you, he continueth the ſame ſtill toward you, and therefore ſendeth me his Angel and his Chriſt to deſend you from your enemies, that they ſhal not hurt you, neither by the way, nor at home.

D y you,

p To meaſure out the build- ings.

q The abundance ſhall be ſo great, that the places of ſtore ſhall not be able to containe theſe

bleſſings, that God will ſend, but ſhall even breake for full- neſſe.

r Which ſigni- fieth all the ene- mies of the Church, Eaſt, Weſt, North, South.

s Theſe carpen- ters or ſmiths,

a That is, the Angel, who was Chriſt: for in re- ſpect of his of- fice he is oft times called an Angel, but in re- ſpect of his eter- nall eſſence is God & ſo called.

b Meaning him- ſelfe Zechariah.

c Signifying, the ſpiritual Ieruſa- lem and Church vnder Chriſt,

which ſhould be extended by the Goſpel thorow all the world, & ſhould need no materi- all walles,

nor truſt in any worldly ſtrength but ſhould bee ſafely preſerued,

& dwell in peace

k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 17. 8.
l Vpon the hea- then your ene- mies.
m They shall be your seruants, as you haue bene theirs.
n This must ne- cessarily be vnderstood of Christ, who being God equall with his Father, was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

CHAP. III.

A prophesie of Christ, and of his kingdome.

a He prayed to Christ the Medi- ator for the state of the Church.
b Which decla- reth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes. 6. 12.
c That is, Christ speaketh to God as the mediator of his Church, that hee would rebuke Satan: and here hee sheweth himselfe to be the conti- nual preferuer of his Church.
d Meaning, that Iehoshua was wonderfully pre- ferued in the captiuitie, and now Satan sought to afflict and trouble him, when hee was doing his office.
e In respect of the glorious garments, and precious stones that the Priests did weare before the captiuitie: & by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church.
f Hee sheweth of what apparell he speaketh, which is, when our filthy sins are taken away, and we are clad with Gods mercies, which is meant of the spirituall restitution.
g The Prophet prayeth that besides the raiment, the Priest might also haue tire for his head accordingly, that is, that the dignity of the Priesthood might be perfect, and this was fulfilled in Christ, who was both Priest and King: and heere all such are con- demned, that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it.
h That is, haue rule and government in my Church, as thy pre- decessours haue had.
i Whereby he meaneth, to haue the whole charge and ministry of the Church.

gise thee place among¹ these that stand by.
8 Peace now, O Iehoshua the high Priest, thou and thy fellows that sit before thee: for they¹ are monstrous persons: but behold, I will bring forth the² Branch my seruant.
9 For loe, the³ stone that I haue laid be- fore Iehoshua: vpon one stone shall be seuen eyes: behold, I will cut out the⁴ graving thereof, saith the Lord of hostes, and I will take away the⁵ iniquitie of this land in one day.
10 In that day, saith the Lord of hostes, shall ye call every man his neighbour vnder the⁶ vine, and vnder the figge tree.

m That is, Christ, who did so humble himselfe, that not onely hee became the seruant of God, but also the seruant of men: and there- fore in him they should haue comfort, although in the world they were contemned. Itai 1. 1. iere. 23. 5. and 33. 14. 15.
n He shew- eth that the ministers cannot build, before God lay the first stone, which is Christ, who is ful of eyes, both because he giueth light vn- to all others, and that all ought to seeke light at him, Chap. 4. 10.
o That is, I will make it perfect in all points, as a thing wrought by the hand of God.
p Though I haue punished this land for a time, yet I will euen now be pacified, and visit their sinnes no more.
q Ye shall then liue in peace and quietnesse, that is, in the Kingdom of Christ, Itai 2. 2. micah 4. 4. hagg. 2. 10.

CHAP. IIII.

The vision of the golden Candlestick, and the expo- sition thereof.

a And the Angel that talked with mee, came againe and waked mee, as a man that is raised out of his sleepe.
2 And said vnto me, What seest thou? and I said, I haue looked, and beholde, a¹ candlestick all of golde with a bowle vpon the top of it, and his seuen lampes therin, and seuen² pipes to the lampes which were vpon the top thereof.
3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.
4 So I answered and spake to the An- gel that talked with me, saying, What are these, my Lord?
5 Then the Angel that talked with me, answered and said vnto mee, Knowest thou not what these bee? And I said, No, my Lord.
6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto³ Zerubbabel, saying, Neither by⁴ an armie nor strength, but by my Spirit, saith the Lord of hostes.
7 Who art thou, O⁵ great mountaine, before Zerubbabel? thou shalt bee a plaine, and⁶ hee shall bring forth the head stone thereof, though he had no helpe of man.
c Who was a figure of Christ, and therefore this doctrine was di- rected to all the Church who are his body and members.
d Hee sheweth that Gods power onely is sufficient to preferue his Church, though he vse not mans help thereunto.
e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies labour daily to lea in the building of his Spirituall Temple, but all in vaine.
f Though the enemies thinke to stay this building, yet Zerut babel shall lay the highest stone thereof, and bring it to perfection, so that all the god- ly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple.

thereof,

k That is, the Angels, who re- presented the whole number of the faithfull: signifying, that all the godly should willingly receiue him.
l Because they follow my word, they are contem- ned in the world, and esteemed as monsters, Itai 8. 18.

a Which was e- uer in the mids of the Temple, signifying that the graces of Gods Spirit should shine there in most a- bundance, and in all perfection.
b Which con- ueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had suffi- cient power in himselfe to con- tinue his graces, and to bring his promise to passe, though he had no helpe of man.

g Meaning, the Prophet, that I am Christ, sent of my Father for the building and preservation of my spirituall Temple.
h Signifying, that al were discouraged at the small and poore beginnings of the Temple.
i Whereby he signifieth the plummet & line, that is, that Zerubbabel which represented Christ, should go forward with his building to the ioy and comfort of the godly though i world

be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seven eyes: meaning, a continual providence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his worke. Chap. 3. 9. l Which were ever Greene and full of oyle, so that till they poured forth oyle into the lampes: Signifying, that God wil continually maintaine and preserve his Church and edue it still with abundance and perfection of graces.

CHAP. V.

• The vision of the flying booke, signifying the curse of the ewes, and such as abuse the Name of God. • By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

Then I turned mee, and lifted vp mine eyes, and looked, and behold, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then said hee vnto mee, This is the curse that goeth forth ouer the whole earth: for every one that sweareth, shall be cut off, as well on this side, as on that: and euery one that sweareth, shall be cut off, as well on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thick, and into the house of him that falsly sweareth by my Name: and it shall remaine in the mids of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth and sayd vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an Ephah that goeth forth. Ipe

layd moreouer, this is the sight of them, f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it, or open it at his pleasure, g To cover the measure, h Which representeth iniquitie, as in the next verse. i Signifying that Satan should not haue such power against the ewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison. k Which declared that God would execute his iudgements by the meanes of weak and infirme meanes. l To remove the iniquitie and afflictions that came for the same from Iudah, to place it for ever in Babylon.

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7 And beholde, there was lift vp a talent of leade: and this is a woman that sitteth in the mids of the Ephah.

8 And he said, This is a wickednes, and hee cait it into the mids of the Ephah, and hee cait the weight of leade vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and behold, there came out two women, and the winde was in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah between the earth and the heauen.

10 Then said I to the Angel that talked with mee, Whither doe these beare the Ephah?

11 And he said vnto me, To build it an house in the land of Shinar, and it shall be established and set there vpon her owne place.

vp iniquitie in a measure as in a prison. k Which declared that God would execute his iudgements by the meanes of weak and infirme meanes. l To remove the iniquitie and afflictions that came for the same from Iudah, to place it for ever in Babylon.

CHAP. VI.

By the foure charrets he describeth the foure Monarchies.

Asaine, I turned and lift vp mine eyes and looked: and behold, there came foure charrets out from between two mountains, and the mountains were mountaines of brass.

2 In the first charret were red horses, and in the second charret blacke horses.

3 And in the third charret white horses, and in the fourth charret horses of diuers colours, and reddith.

4 Then I answered, and said vnto the Angel that talked with mee, What are these my Lords?

5 And the Angel answered and said vnto mee, These are the foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the South country.

7 And the reddith went out and required to goe and passe through the world. And he said, Goe passe thou the world. So they went thorowout the world.

8 Then cryed he vpon me, and spoke vnto mee, saying, Beholde, these that goe toward

d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that God would sometime giue his Church rest, and power his plagues vpon their enemies, as hee did in destroying Nineueh and Babylon, and other their enemies. g Meaning all the actions and motions of Gods Spirit, which according to his vnchangeable counsell hee causeth to appeare through all the world. h That is, toward Egypt and other countreys thereabout. i That is, they of diuers colours which aske leave, to signifie that Satan hath no power to hurte afflic, till God giue it him, Job. 1. 12.

k By punishing the Caldeans, mine anger ceased, & you were delivered.

l To receive of him and the other three, money to make the two crownes: which were men of great authority among the Jewes, and doubt of other restitution of the Kingdome and of the Priesthood and hurt others by their example.

m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and king in Meaning, Christ, of whom

Iehoshua was the figure: for in Greeke they were both called Iesus. o That is, of himselfe, without the helpe of man. p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Hag. ai. 2. 10. q Whereof Iehoshua had but a shadow. r The two offices of the Kingdome and Priesthood shall be so joynt together, that they shall be no more divided. s Who was also called Heldai. t He was also called Ioshiah. u That they may acknowledge their infirmities, which looked that all things should have bene restored incontinently: and of this their infidelity these two crownes shall remaine as tokens, Act. 1. 6. x That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spirituall Temple. y If ye will beleue and remaine in the obedience.

CHAP. VII.

5 The true fasting 11 The rebellion of the people in the cause of their affliction.

a Which concerned part of Nouember, and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to y Church in Ierusalem, for resolution of these questions, because these

fasts were consented vpon by the agreement of the whole Church the one in the moneth that the Temple was destroyed, & the other when Gedaliah was slaine. Iere. 41. 2 c By weeping and mourning appeare what exercise they vsed in their fasting. d That is, repaire my selfe with all deuotion to this fast e Which was now once the time the Temple was destroyed.

the North country, haue pacified my spirit in the North country.

9 And the word of the Lord came vnto me, saying,

10 Take of them of the captiuitie, even of Heldai, and of Tobiah, and Jedaiah, which are come from Babel, and come thou the same day, and go vnto the house of Ioshiah the Sonne of Sephantah.

11 Take euen silver and golde, and make crownes, and let them vpon the head of Iehoshua, the sonne of Iehozadak the high Priest.

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord.

13 Then he shall build the Temple of the Lord, and he shall beare the glory, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, and the counsell of peace shall be betwene them both.

14 And the crownes shall bee to Helcm, and to Tobiah, and to Jedaiah, & to Iehoshua the sonne of Sephantah, for a memoriall in the Temple of the Lord.

15 And they that are farre off, shall come and build in the Temple of the Lord, and ye shall know that the Lord of hostes hath sent mee vnto you. And this shall come to passe, if ye will obey the voyce of the Lord your God.

hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the Priests and say, When ye fasted and mourned in the first and seventh moneth euen these seuentie yeeres, did ye fast vnto me? doe I approve it?

6 And when ye did eate, and when ye did drinke, did ye not eate for your selues, and drinke for your selues?

7 Should ye not heare the words which the Lord hath cryed by the ministry of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, and shew mercy and compassion, euenly man to his brother.

10 And oppresse not the widow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, & stopped their eares that they should not heare.

12 Psea, they made their hearts as an adamant stone, lest they should heare the law, and the words which the Lord of hostes sent in his Spirit by the ministry of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cryed, and they would not heare, so they cryed, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations whom they knew not: thus the land was desolate after them, that no man passed thorow nor returned: for they laid the pleasant land waste.

hypocrisie, which thought by their fasting to please God, & by such things as they inuented, and in the meane season would not serue him as he had commanded. k Hee sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared if they were godly. Mat. 23. 23. l And would not carry the Lords burthen, which was sweet and easie: but would beare their own, which was heauie and grievous to the flesh thinking to merit thereby. which similitude is taken of oxen, which shrink at the yoke Nehem 9. 9. m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. n That is, after they were caried captiue, o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good works 20 The calling of the Gentiles.

A Gaine the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was zealous for Zion with great zealousie, and I was zealous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a citie of truth, and the mountaine of the Lord

f For there were both of the people, and of the Priests which doubted, as touching this controuersie, besides them which as yet remained in Caldea, and reason of it as of one of the chiefe points of their religion.

g For they thought they had deserved toward God because of this fast which they inuented of themselves: & though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reprobued.

i Did you not eate and drinke for your owne commoditie and necessitie? and so likewise ye did abstaine according to your own fantasies, & no after the precept of my law. i Hereby he contemneth their

a I loued my city with a singular loue, so that I could not abide if any should doe her any iniurie. b Because she shall be faithfull & loyall toward me her husband.

e Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserve them so long as nature would suffer them to live, and increate their children in great abundance.
d He sheweth wherein our faith standeth, that is, to believe that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gen. 18. 14.

Rom. 4. 20.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shall be sure and stable.

f Let neither respect of your private commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets which encourage you thereunto.
g For God cursed your worke, so that neither man nor beast had profit of their labours,
h Reade Ezek. 18. 20.

i Which declareth that man cannot turne to God, till hee change mans heart by his Spirit, and so beginne to doe well, which is to pardon his sinnes, and to give him his graces.

Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hostes, There shall yet old men and olde women dwell in the streetes of Ierusalem, and every man with his staffe in his hand for very age.

5 And the streetes of the city shall be full of boyes and girles playing in the streets thereof.

6 Thus saith the Lord of hostes, Though it be impossible in the eyes of the remnant of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I will deliuer my people from the East country, and from the West country.

8 And I will bring them, and they shall dwell in the mids of Ierusalem, and they shall be my people, and I will be their God in truth and in righteousness.

9 Thus saith the Lord of hostes: Let your hands be strong, ye that heare in these dayes these words by the mouth of the Prophets, which were in the day that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out, or came in because of the affliction: for I set all men, every one against his neighbour.

11 But now I will not increate the residue of this people as aforetime, sayeth the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heauens shall giue their dew, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers prouoked mee vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes: to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall doe. Speake yee every man the truth vnto his neighbour: execute iudgement truly and rightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fifth, and the fast of the seventh, and the fast

of the tenth shall be to the house of Iudah for joy and gladnesse, and prosperous be their feasts: therefore loue the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one city, shall goe to another, saying, Up, let vs goe and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall ten men take hold out of all languages of the nations, euen take holde of the skirt of him that is a Jew, and say, We will goe with you: for wee haue heard that God is with you.

✓ The great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ. Isa. 2. 2. Micah 4. 1.

CHAP. IX.

1 The threatening of the Gentiles. 9 The coming of Christ.

The burden of the word of the Lord in the land of Hazrach: and Damascus shall be his rest: when the eyes of man euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border there by: Tyrus also and Sidon, though they be very wise.

3 For Tyrus did build her selfe a strong hold, and heaped up siluer as the dust, and gold as the mire of the streets.

4 Behold, the Lord will spoile her, and hee will limite her power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azazah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azazah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth, but hee that remaineth, euen hee shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Iebusite.

8 And I will campe about mine house against the armie, against him that passeth by, and against him that returneth,

dome. f Though they of Tyrus thinke themselves invincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements. g Meaning, that all should be destroyed save a very few, that should remaine as strangers. h Hee promiseth to deliuer the Iewes when hee shall take vengeance on their enemies for their cruelty, and wrongs done to them. i As the Iebusites had bene destroyed, so should Ekron and all the Philistines. k He sheweth that Gods power onely shall be sufficient to defend his Church against all aduersaries, be they neuer so cruel, or assemble their power neuer so often.

1 That is, God hath now seene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies,

m That is, hee hath righteousness and saluation in himselfe for the vie and commoditie of his Church.

n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 21. 5.

o No power of man or creature shall be able to let this kingdome of Christ, and hee shall peaceably gouerne them by his word.

p That is, from the red sea to the sea called Syriacum, and by these places which the Iewes knew he meant an infinite space and compasse ouer the whole world.

q That is from Euphrates. r Meaning, Ierusalem, or the Church which is saued by the blood of Christ, wherof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them. s God sheweth that he wil deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy land, where the city and the Temple are, where God wil defend you. u Meaning, the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie. x That is, double benefites and prosperitie in respect of that, which your fathers enioyed from Dauid's time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which bee here meant by the Grecians. z He promisseth, that the Iewes shall destroy their enemies and haue abundance, and exesse of all things, as there is abundance on the Altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietie, and a thankfull remembrance of Gods great liberalitie. a The faithfull shall be preserved, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when he met Iadi the high Priest,

and no oppressour shall come vpon them any more: for now¹ haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold thy King cometh vnto thee: hee is iust, and saued himselfe, poore, and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut off the charrets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall bee broken, and hee shall speake peace vnto the heathen, and his dominion shall be from sea vnto sea, and from the riuer to the end of the land.

11 Thou also shalt be saued through the blood of thy Couenant, I haue loosed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong holde, yee prisoners of hope: euen to day doe I declare, that I will render the double vnto thee.

13 For Iudah haue I bent as a bow for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a grants word.

14 And the Lord shall be seene ouer them, and his arrow shall goe forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the white winds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, and subdue them with flaming stones, and they shall drinke, and make a noile as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall be as the stones of the crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! come shall make the yong men cheerefull, and new wine the maidens.

2 The vanitie of idolatry. 3 The Lord promisseth to visite and comfort the house of Irael.

Aske you of the Lord raine in the time of the latter raine: so shall the Lord make white clouds, and giue you shoures of raine, and to euery one grasse in the field.

2 Surely the idoles haue spoken vaine, and the soothsayers haue seene a lie, and the dreamers haue tolde a vaine thing, they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visite the goats: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as his beautifull horse in the battell.

4 Out of him shall the corner come forth: out of him the naile, out of him the bow of battell, and out of him euery appointer of tribute also.

5 And they shall bee as the mighty men, which tread downe their enemies in the mire of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders and horses shall be confounded.

6 And I will strengthen the house of Iudah, and I will preserve the house of Ioseph, and I will bring them againe, for I pitty them, and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a giant, and their heart shall reioyce as through wine: yea, their children shall see it, and bee glad: & their heart shall reioyce in the Lord.

8 I will visite for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

9 And I will sowe them among the people, and they shall remember mee in farre countreyes: and they shall liue with their children, and turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Silead and Lebanon, and place shall not be found for them.

11 And he shall goe into the Sea with affliction, and shall limite the waues in the sea, & all the depths of the river shall dry vp: and the pride of Asshur shall be cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church. i Wherby he declareth the power of God, who needeth no great preparation when he wil deliuer his, for with a beck or hisse he can call them fro all places suddenly. k Though they shall yet be scattered, and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name which was accomplished vnder the Gospel, among whom it was first preached. l Not that they should returne into their countrey, but be gathered and ioined in one faith by the doctrine of the Gospel. m Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers,

a The Prophet reprooueth the Iewes, because by their owne infidelity they put back Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoide this plague, he willett them to turne to God, and to pray in faith to him, and so he will giue them abundance.

b He calleth to remembrance Gods punishment in times past, because they trusted not in him, but in their idols, & sorcerers, who euer deceived them.

c That is, the Iewes went into captiuitie.

d Meaning, the cruell gouernors which did oppress the poore sheepe, Ezek. 34. 16, 17.

e He wil be mercifull to his Church, and cheere them as a King or Prince doeth his best horse which shall be for his owne vie in the warre.

f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to uphold the building, and as a naile to fasten it together.

g Over their enemies,

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A grievous vision against Jerusalem and Iudah.

a Because the Jewes thought themselves so strong by reason of this mountain, that no enemy could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shall shew it selfe ready to receive them.
b Shewing, that if the strong men were destroyed, the weaker were not able to resist.
c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.
d That is, the renowne of Iudah and Israel should perish.
e Which being now destinate to be slaine, were deliuered as out of the Lions mouth.
f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.

g He noteth the hypocrits which euer haue the Name of God in their mouthes, though in their life & doings they deny God, attributing their gaine to Gods blessing, which cometh of the spoile of their brethren. h I will cause one to destroy another. i The gouernours shall execute crueltie ouer them. k That is, the small remnant, whom he thought worthy to shew mercy vnto. l God sheweth his great benefites toward his people, to conuince them of greater ingratitude, which would neuer be ruled by his most beautifull order of gouernment, neither continue in the bands and brotherly vntie, and therefore he breaketh both the one and the other. Some reade for Bands, Destroyers, but in the 14. verse the first reading is confirmed. m Whereby he sheweth his care and diligence, that he would suffer them to haue no euil rulers, because they should consider his great loue. n Meaning the people, because they would not acknowledge these great benefites of God. o He sheweth that the least are euer profited by Gods iudgements. p Besides their ingratitude, God acculeth them of malice and wickednesse, which did not onely forget his benefites, but esteemed them as things of nought. q Shewing that it was too little to pay his wages, which could scarcely suffice to make a few tiles for to cover the Temple.

O Pen thy doores, O Lebanon, and the fire shall deuoure thy cedars.

2 Howle^b fire trees: for the cedar is fallen, because all the mighty are destroyed: howle ye, O oaks of Balhan, for the^c defended forest is cut downe.

3 There is the voyce of the howling of the shepheards: for their^d glory is destroyed: the voyce of the roaring of lions whelps: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the^e slaughter.

5 They that possesse them, slay them, and sinne not: and they that sell them, say, Blessed bee the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely, I will no more spare those that dwell in the land, sayeth the Lord: but loe,

7 I will deliuer the men euery one into his neighbours hands, and into the hand of his king: and they shall sinne the land, and out of their hands I will not deliuer them.

8 For I fed the sheepe of slaughter, even the^k poore of the flocke, and I tooke vnto mee^l two staues: the one I called Beauty, and the other I called Bands, and I fed the sheepe.

9 Then shepheards also I cut off in one moneth, and my soule loathed^m them, and their soule abhorred me.

10 Then said I, I will not feed you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

11 And I tooke my staffe, euen Beautie, and brake it, that I might dissuall my couenant, which I had made with all people.

12 And it was broken in that day: and so theⁿ poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

13 And I said vnto them, If yee thinke it good, giue me^p my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of silver.

14 And the Lord said vnto mee, Cast it

15 vnto the^q potter: a goodly price that I was

valued at of them. And I tooke the thirtie pieces of silver, and cast them to the potter in the house of the Lord.

16 Then brake I mine other staffe, euen the Bands, that I might dissolue the brotherhood betwene Iudah and Israel.

17 And the Lord said vnto mee, Take to thee yet^r the instruments of a foolish sheheard.

18 For loe, I will raise vp a sheheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor heale that which is hurt, nor feede that that standeth by: but he shall eate the flesh of the fat, and reare their clawes in pieces.

19 I idole sheheard that leaueth the flocke: the sword shall bee vpon his^s arme, and vpon his right eye. His arme shall bee cleane dyed w^t, and his right eye shall be utterly darkened.

and sound. t By the arme he signifieth strength, as he doth wisdom and iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

The burden of the word of the Lord vpon Israel, sayeth the Lord, which spread the heauens, and laid the foundation of the earth, and formed the spirit of man withy^u him.

2 Behold, I will make Ierusalem a^v cup of poyson vnto all the people round about: and also with Iudah will he be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp shall be to yne, though all the people of the earth be gathered together against it.

4 In that day sayeth the Lord, I will sinne euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will sinne euery horse of the people with blindness.

5 And the princes of Iudah shall lay in their hearts, The^w inhabitants of Ierusalem shall be my strength in the Lord of hosts their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a firebrand in the sheaf, and they shall deuoure all the people round about on the right hand and on the left: and Ierusalem shall be inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shall preserve the tents of Iudah, as a forerime: therefore the glory of the house of David shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as David: and the house of David shall be as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of

r Signifying, that they should haue a certaine kinde of regiment, and outward shew of gouernment: but in effect it should be nothing: for they should be wolues and deuouring beasts in stead of shepheards.

f And in health, as he doth wisdom and iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

a That is, the ten tribes which neglected Gods benefite in delusi^ung their brethren, & had rather remaine in captiuitie, then to returne home when God called them.

b Ierusalem shall be defended against all her enemies: so shall God defend all Iudah also, and shall destroy^v enemies.

c Euery captaine that had many vnder him afore, shall now thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies, because the Lord is among them.

d The people which are now as it were dispersed by the fields, and lie open to the enemies, shall be no lesse preferred by my power, then if they were vnder their kings,

(which is meant by the house of David) or in their defended cities.

e The people which are now as it were dispersed by the fields, and lie open to the enemies, shall be no lesse preferred by my power, then if they were vnder their kings,

(which is meant by the house of David) or in their defended cities.

f And in health, as he doth wisdom and iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

e They shall haue the feeling of my grace by faith, and know that I haue compassion on them.

f That is, whom they haue continually vexed with their obstinacie, & grieved my spirit, Ioh. 19 37. where it is referred to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whom before

they had so grievously offended by their ingratitude. h They shall lament and repent exceedingly for their offences against God, i Which was the name of a towne and place neere vnto Megiddo, where Iosiah was slaine, 2. Chron. 35 22. k That is, in all places where the Iewes shall remaine, l Signifying, that this mourning or repentance should not be a vaine ceremony: but every one touched with his owne griefe shall lament. m Vnder these certaine families he containeth all the tribes, & sheweth that both the Kings and the Priests had by their sinnes pierced Christ. n Called also Simcon, o To wit, which were elected by grace, and preferred from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace, 2 Of the cleane riddance of idolatry, 3 The zeale of the godly against false prophets.

In that day there shall be a fountaine opened to the house of David, and to the inhabitants of Ierusalem, for sinne and for uncleanness.

2 And in that day sayeth the Lord of hosts, I will cut off the names of the idoles out of the land: and they shall no more be remembered: and I will cause the prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet prophesie, his father and his mother that begate him shall say vnto him, Thou shalt not live: for thou speakest lies in the name of the Lord: and his father and his mother that begate him, shall thrust him through, when hee prophesie.

4 And in that day shall the prophets be ashamed every one of his vision, when hee hath prophesied: neither shall they weare a rough garment to deccieue.

5 But he shall say, I am no prophet: I am an husbandman: for man taught mee to be a herdsman from my youth vp.

6 And one shall say vnto him, What are

d That is, when they shall prophesie lies, and make God, which is the author of trueth, a cloake the euill. e He sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deut. 19 6, 9. f God shall make them ashamed of their errors & lies, and bring them to repentance, and they shall no more weare Prophets apparell, to make their doctrine seeme more holy. g They shall confesse their former ignorance, and be content to labour for their living.

these wounds in thine handes? Then hee shall answer, Thus was I wounded in the house of my friends.

7 Arise, O sword, vpon my shepherd, and vpon the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheepe shall be scattered, and I will turne mine hand vpon the little ones.

8 And in all the land, sayeth the Lord, two parts therein shall bee cut off, and die: but the third shall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the siluer is fined, and will try them as golde is tryed: they shall call on my name, and I will heare them: and will say, It is my people, and they shall say, The Lord is my God.

fore this great comfort shall come vnder Christ, there should be an horrible dissipation among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ, because hee was the head of all pastors, Mat. 26 31. k The greatest part shall haue no portion of these blessings, & yet they that shall enioy them, shall be tried with great afflictions, so that it shall be known that onely Gods power and his mercies doe preserve them.

CHAP. XIII.

8 Of the doctrine that shall proceed out of the Church, and of the restoration thereof.

Behold, the day of the Lord cometh, and they spoule shall bee diuided in the mids of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoyled, and the women defiled, and halfe of the citie shall goe into captivity, and the residue of the people shall not be cut off from the citie.

3 Then shall the Lord goe forth and fight against those nations, as when he fought in the day of battell.

4 And his feete shall stand in that day vpon the mount of olives, which is before Ierusalem on the East side, and the mount of olives shall cleane in the middes thereof: toward the East and toward the West there shall bee a very great valley, and halfe of the mountaine shall remooue toward the North, and halfe of the mountaine toward the South.

5 And yee shall flee vnto the valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, yee shall flee like as yee fled from the earthquake in the dayes of Uzziah King of Iudah: and the Lord my God shall come, and all the saints with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shall be a day (it is known to

d So that out of all the parts of the world they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church. e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaine. f Read Amos 1. 1. g Because they did not credit the Prophets wordes, he turneth to God, and comforte himselfe in that that hee knew that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing.

h Hereby he sheweth that though their parents and friends dealt more gently with them, & put them not to death, yet they would so punish their children that became false prophets, that the markes and signes should remaine for euer. i The Prophet warneth the Iewes, that be-

a He armeth the godly against the great tentations that should come before they enjoyed this prosperous estate promised vnder Christ, that when these dangers should come, they might know that they were warned of them before. b As your fathers and you haue had experience both at the red sea and

at all other times. c By this manner of speech the Prophet sheweth Gods power and care ouer his Church, and how he will as it were by miracle save it.

h Signifying, that there should be great troubles in the Church, & that the time hercof is in the Lords hands, yet at length (which is here meant by the evening) God would lend comfort.

i That is, the spirituall graces of God, which should ever continue in most abundance.

k All idolatry & superstition shall be abolished, and there shall be one God, one faith, & one religion.

l This new Jerusalem shall be scene through all the world, and shall excell the first in excellencie, wealth, and greatnesse.

m God will not onely raise vp war without, but sedition at home to trie them.

n To hurt and oppresse him.

(the Lord) neither day nor night, but about the evening time it shall be light.

8 And in that day shall there waters of life goe out from Jerusalem, halfe of them toward the East sea, and halfe of them toward the uttermost sea, and shall be both in summer and winter.

9 And the Lord shall be King over all the earth: in that day shall there be one Lord, and his Name shall be one.

10 All the land shall be turned as a plaine from Geba to Rimmon, toward the South of Jerusalem, and it shall be lifted up, and inhabited in her place: from Beniamins gate unto the place of the first gate, unto the corner gate, and from the towre of Hananial, unto the Kings winepresses.

11 And men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited.

12 And this shall bee the plague wherewith the Lord will smite all people that haue fought against Jerusalem: their flesh shall consume away, though they stand upon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day a great tumult of the Lord shall be among them, and every one shall take the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah shall fight also against Jerusalem, and the arme of all the heathen shall

be gathered round about, with gold and silver, and great abundance of apparrell.

15 Yet this shall be the plague of the horse, of the mule, of the camell, and of the ass, and of all the beasts that be in these tents as this plague.

16 But it shall come to passe that every one that is left of all the nations, which came against Jerusalem, shall goe up from yeere to yeere to worship the King the Lord of hosts, and to keepe the feast of Tabernacles.

17 And who so will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall come no raine.

18 And if the familie of Egypt goe not up, and come not, it shall not raine upon them. This shall be the plague wherewith the Lord will smite all the heathen that come not up to keepe the feast of Tabernacles.

19 This shall bee the punishment of Egypt, and the punishment of all the nations, that come not up to keepe the feast of Tabernacles.

20 In that day shall there bee written upon the bridles of the horses, The holiness unto the Lord, and the pots in the Lords house shall be like the bowles before the altar.

21 Yea, every pot in Jerusalem and Judah shall be holy unto the Lord of hosts, and all they that sacrifice, shall come and take of them, and seeke therein: and in that day there shall bee no more the Canaanite in the house of the Lord of hosts.

b The enemies are rich, and therefore shall not come for a pray, but to destroy and shed blood.

p As the men should be destroyed, ver. 12.

q By the Egyptians which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what service they were put now (whether to labour, or to serve in warre) they were now holy, because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shall corrupt the true service of God.

Malachi.

THE ARGUMENT.

His Prophet was one of the three, which God raised up for the comfort of his Church after the captivity, and after him there was no more untill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more seruen desiree looke for the coming of Messiah. He confirmeth the same doctrine that the two former doe, but chiefly he reproveth the Priests for their couetousnesse, and for that they served God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying idolatrous and many wives, murmurings against God, impaciencie, and such like. Notwithstanding for the comfort of the godly, hee declareth that God would not forget his promise made unto their fathers, but would send Christ his messenger, in whom the covenant should bee accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy vnto the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

Be burden of the word of the Lord to Israel by the ministry of Malachi.

2 I haue loved you, saith the Lord: yet ye say, Wherein hast thou loved vs? Was not Elau Iacob's brother, saith the Lord? yet I loved Iacob.

3 And I hated Elau, and made his mountain waste, and his heritage a wilderness for dragons. 4 Though Edom say, We are impouertished, and we will returne, but build the desolate places, yet saith the Lord of hosts, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people with whom the Lord is angry for ever. 5 And your eyes shall see it, and ye shall say, The Lord will bee magnified upon the border of Israel. 6 A sonne honoureth his father, and a seruant his master: If then I be a father, where is mine honour? And if I be a master, where is my feare, saith the Lord of hosts vnto you, O priests that despise my Name: and ye say, Wherein haue we despised thy Name? Hee noteth their grosse hypocrisie, which would not see their fautes, but most impudently couered them. & so were blind guides.

a Reade Isa.

13. 1.

b Which declarereth their great ingratitude, that did not acknowledge this loue, which was to euident, in that he chose Abraham

from out of all the world, and next chose Iacob his yonger brother of whom they came, and left Elau the elder. c For besides that the signes of mine hatred appeared euen when hee was made seruant vnto his yonger brother, being yet in his mothers belly, and also afterwards in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his countrey lieth waste, and he shall neuer returne to inhabit it, whereas ye my people, whom the enemy hated more then them, are by my grace and loue toward you deliuered, Reade Rom. 9. 13.

mountaines waste, and his heritage a wilderness for dragons.

4 Though Edom say, We are impouertished, and we will returne, but build the desolate places, yet saith the Lord of hosts, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people with whom the Lord is angry for ever.

5 And your eyes shall see it, and ye shall say, The Lord will bee magnified upon the border of Israel.

6 A sonne honoureth his father, and a seruant his master: If then I be a father, where is mine honour? And if I be a master, where is my feare, saith the Lord of hosts vnto you, O priests that despise my Name: and ye say, Wherein haue we despised thy Name?

e Hee noteth their grosse hypocrisie, which would not see their fautes, but most impudently couered them. & so were blind guides.

f Ye receiue all manner offerings for your owne greedinesse, and doe not examine whether they be according to my Law or no.

g Not that they said thus: but by their doings they declared no lesse.

h You make it no fault: where-by he condem-neth them that thinke it suffi-
cient to serue God partly as he hath commanded, and partly after mans fantasie, and so come not to that purenes of religio which he requirerh, and therefore in re-
proch he sheweth them that a mor-
tall man would not be content to be so serued.

i He derideth the Priests, who bare the people in hand, that they prayed for them, and sheweth that they werethe occasi-
on, that these euils came vpon the people.

k Will God consider your

office and state, seeing ye are so coustous and wicked? **l** Because the Leuites who kept the doores, did not try whether the sacrifices that came in, were according to the Law, God witheth that they would rather shut the doores, then to receiue such as were not perfect. **m** God sheweth that their ingratitude, & neglect of his true seruite, shalbe the cause of the calling of the Gentiles, and here the Prophet that was vnder the Law, framed his words to the capacite of the people, and by the Altar and sacrifice he meaneth the spiritu-
all seruite of God, which should be vnder the Gospell, when an end should be made to all these legall ceremonies by Christes onely sac-
rifice. **n** Both the Priests and the people were infected with this error that they passed not what was offered: for they thought that God was as well content with the leane as with the fat: but in the meane season they shewed not that obedience to God which he required, and so committed both impietie. and also shewed their contempt of God and couerousnesse. **o** The Priests and people were both weary with seruing God, and passed not what manner of sacrifice and seruite they gaue to God: for that which was least profitable, was thought good enough for the Lord. **p** That is, hath abilitie to serue the Lord according to his word, and yet wil
serue him according to his couetous minde.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

7 Yee offer vncleane bread vpon mine altar, and you say, Wherin haue we pollu-
ted thee? In that yee say, The table of the Lord is not² to be regarded.

8 And if yee offer the blind for sacri-
fice, it is³ not euill: and if yee offer the lame and sicke, it is not euill: offer it now vnto thy Prince: will he bee content with thee, or accept thy person, saith the Lord of hostes?

9 And now, I pray you, pray before God, that hee may haue mercie vpon vs: this hath been by your meanes: will hee regard⁴ your persons, saith the Lord of hostes?

10 Who is there euen among you, that would shut the doores, and kindele not fire on mine altar in vaine? I haue no plea-
sure in you, saith the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the Sunne vn-
to the going downe of the same, my Name is⁵ great among the Gentiles, and in euery place incense shall bee offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is⁶ polluted, and the fruit thereof, euen his meate is not to bee re-
garded.

13 Yee said also, Behold, it is a⁷ wear-
nes, and ye haue snuffed at it, saith the Lord of hostes, and yee offered that which was torne, and the lame, and the sicke: thus yee offered an offering: should I accept this of your hand, saith the Lord?

14 But cursed bee the deceiver, which hath in his flocke⁸ a male, and boweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

And now, O ye Priests, this comman-
dement is for you,

2 If ye will not heare it, nor consider it in your heart, to giue glory⁹ vnto my Name, saith the Lord of hostes, I will enen send a curse vpon you, and will curse your¹⁰ blessings: yea, I haue cursed them already, because yee doe not consider it in your heart.

3 Behold, I will corrupt¹¹ your seed, and cast dung vpon your faces, euen the¹² dung of your solemne feasts, and you shall bee like vnto it.

4 And ye shall know, that I haue¹³ sent this commandement vnto you, that my co-
uenant which I made with Leui, might stand, saith the Lord of hostes.

5 My¹⁴ covenant was with him of life and peace, and I¹⁵ gaue him feare, and hee feared mee, and was afraide before¹⁶ my Name.

6 The law of¹⁷ truth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equity, and did turne many away from ini-
quity.

7 For the Priests¹⁸ lippes should preserve knowledge, and they should seeke the Lawe at his mouth: for he is the¹⁹ messenger of the Lord of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Law: yee haue broken the Couenant of Leui, saith the Lord of hostes.

9 Therefore haue I made you also to be despised, and vile before all the people, be-
cause ye kept not my wayes, but haue bene partiall in the Law.

10 Haue not we all one²⁰ father? hath not one God made vs? why doe wee transgresse euery one against his brother, and breake the couenant of²¹ our fathers?

11 Iudah hath transgressed, and an abo-
mination is committed in Israel and in Je-
rusalem: for Iudah hath defiled the holi-
nesse of the Lord which hee loued, and hath married the²² daughter of a strange god.

12 The Lord will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iakob, and him that²³ offereth an offering vnto the Lord of hostes.

13 And this haue yee done againe, and²⁴ covered the altar of the Lord with teares, and with weeping, and with mourning: because

him according to his word. **h** I prescribed Leui a certaine Law to serue me. **i** He serued me and set forth my glory with all hu-
mility and submission. **k** Hee sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord. **l** He is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie, and not to reserve it for himselfe.

m Shewing, that whosoever doth not declare Gods will, is not his messenger and Priest. **n** The Prophet accuseth the ingrati-
tude of the fewes toward God and man: for seeing they were all borne of one²⁵ father Abraham, and God hath elected them to be his holy people, they ought neither to offend God, nor their brethren.

o Whereby they had bound themselves to God to be an holy peo-
ple. **p** They haue ioyned themselves in marriage with them that are of another religion. **q** That is, the Priests. **r** Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine,

a He speaketh vnto them chief-
ly, but vnder them he contem-
neth the people also.

b To serue me according to my word.

c That is, the a-
bundance of Gods benefites.

d Your seede sowed that come to no profit.

e You boast of your holinesse, sacrifices, and feasts, but they shall turne to your shame, and bee as vile as dung.

f The Priests obiected against the Prophet, that he could not reprove them, but he must speake a-
gainst the Priest-
hood, and the office established of God by pro-
mise, but hee sheweth that the office is nothing flattered, when these villaines and dung are called by their owne names.

g He sheweth what were the two conditions of the couenant made with the tribe of Leui: on Gods part, that he would giue them long life and felicitie, on their part, that they should faithfully serue

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ple. **p** They haue ioyned themselves in marriage with them that are of another religion. **q** That is, the Priests. **r** Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine,

f This is another fault, whereof he accuseth them, that is, that they brake the lawes of marriage.
 e As the one halfe of thy selfe.
 u She that was ioined to thee by a solemne couenant, and by the inuocation of Gods Name.
 x Did not God make man & woman as one flesh and not many?
 y By his power and vertue he could haue made many women for one man.
 z Such as should be borne in lawfull & moderate mariage wherein is no excess of lust.

a Containe your selues within your bounds, and be sober in mind, and bridle your affections. b Not that hee doth allow diuorcement, but of the two faults hee sheweth which is the lesse.
 c He thinketh it sufficient to keepe his wife still, althit hee take others, and so as it were couereth his fault. d Ye murmured against God, because he heard not you asfoone as ye called. e In thinking that God fauoured the wicked, and hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

a This is meant of I. Baptist, as Christ expoundeth it, Luk. 7. 27
 b Meaning Messiah, as Psa. 40. 1, 7, dan 9. 17, 25.
 c That is, Christ by whom the couenant was made & ratified, who is called the Angel or messenger of the couenant, because he reconciled vs to his father: and is Lord or king: because he hath the gouernement of his Church.
 d He sheweth that the hypocrites which wish so much for the Lords coming, will not abide when he draweth neere, for he will consume them.

and purge his & make them cleane. e He beginneth at the Priests, that they may bee lighted & shine vnto others. f They murmured against God, because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not dayly consumed, it is a token that hee doth still defend them, & to his mercy toward them neuer changeth.

the offering is no more regarded, neither retained acceptably at your hands.

14 Yet ye say, *Wherein?* Because the Lord hath bene witness betweene thee and the wife of thy youth, against whom thou hast transgressed, yet is the thy companion, and the wife of thy covenant.

15 And did not hee make one? yet had he abundance of spirit: and wherefore one? because hee sought a godly seed: therefore keep your selues in your spirit, and let none trespass against the wife of his youth.

16 If thou hatest her, put her away saith the Lord God of Israel, yet he couereth the iniury vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgress not.

17 Ye haue wearied the Lord with your words: yet ye say, *Wherein haue we wearied him?* *Wherein ye say,* Every one that doth euill is good in the sight of the Lord, and hee delighteth in them. *Where is the God of iudgement?*

1 Of the messenger of the Lord Iohn Baptist, and of Christs office.
 Behold, I will send my messenger, and he shall prepare the way before mee: and the Lord whom ye seeke, shall speedily come to his Temple: euen the messenger of the couenant whom ye desire: behold, hee shall come, saith the Lord of hostes.

2 But who may abide the day of his coming? and who shall endure, when hee appeareth: for he is like a purging fire, and like fullers sope.

3 And hee shall sit downe to trie and fine the silver: hee shall euen fine the sonnes of Leui, and purifie them as gold and silver, that they may bring offerings vnto the Lord in righteousness.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time, and in the yeres afore.

5 And I will come neere to you to iudgement, and I will be a swift witness against the soothsayers, and against the adulterers, and against false swearers, & against those that wrongfully keepe backe the hirelings wages, and vex the widow and the fatherless, and oppresse the stranger, and feare not mee, saith the Lord of hostes.

6 For I am the Lord: I change not, and ye sonnes of Iacob are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: & returne vnto mee, and I will returne vnto you, saith the Lord of hostes: but ye sayd, *Wherein shall wee returne?*

8 Will a man spoyle his gods? yet haue ye spoiled me: but ye say, *Wherein haue we spoiled thee?* In riches and offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and proue me now therewith, saith the Lord of hostes, if I will not open the windows of heauen vnto you, and poure you out a blessing without measure.

11 And I will rebuke the denouer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Your words haue been stout against mee, saith the Lord: yet ye say, *What haue we spoken against thee?*

14 Pee haue said, It is in vaine to serue God: and what profit is it that we haue kept his commandment, and that wee walked humbly before the Lord of hostes?

15 Therefore we count the proud blessed: euen they that worke wickednesse are set up, and they that tempt God, yea, they are deliuered.

16 Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to me, saith the Lord of hostes, in that day that I shall doe this, for a flocke, and I will spare them as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discern betweene the righteous and the wicked: betweene him that serueth God, and him that serueth him not.

onely preferred to honour, but also deliuered from dangers. o After these admonitions of the Prophet, some were liuely touched, and encouraged others to feare God. p Both because the thing was strange, that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shall be as mine owne proper goods. r That is, forgive their sinnes, and gouernethem with my Spirit.

CHAP. IIII.

The day of the Lord, before the which Elijah should come.

Fo behold, the day cometh, that shall burne as an ouen, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh, shall burne them vp, saith the Lord of hostes, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shall

as God should send him for the restoration of his Church.

g Reade Zech. 1. 3.

h There are none of the heathen so barbarous, that wil defraud their gods of their honour, or deale deceitfully with them.

i Whereby the seruice of God should haue bin maintained, and the Priests and the poore relieved.

k Not hauing respect how much ye neede, but I will giue you in all abundance, so that ye shall lacke place to put my blessings in.

l Meaning, the caterpillar, and whatsoever destroyeth corne and fruits.

m The Prophet condemneth them of double blasphemie against God: first in that they said that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.

n They are not onely preferred to honour, but also deliuered from dangers. o After these admonitions of the Prophet, some were liuely touched, and encouraged others to feare God. p Both because the thing was strange, that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shall be as mine owne proper goods. r That is, forgive their sinnes, and gouernethem with my Spirit.

a Hee prophesied of Gods iudgements against the wicked, who would not receiue Christ, when

the

b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephes.

5, 14. and he is called the Sunne of righteousness, because in himselfe he hath all perfection, and also the iustice of the Father dwelleth in him: whereby he regenerateth vs into righteousness, cleanseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shall be set at libertie and increase the ioy of the Spirit, 2. Corin. 3. 17. d Because the time was come that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Law of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations,

the b sunne of righteousness arise, and health shall be vnder his wings, and ye shall goe forth, and grow vp as fat calves.

3 And ye shall tread downe the wicked: for they shall be dust vnder the soles of your feet in the day that I shall doe this saith the Lord of hostes.

4 Remember the Law of Moses my

seruant, which I commanded vnto him in Horeb for all Israel with the Statutes and iudgements.

5 Beholde, I will send you • Elijah the Prophet before the comming of the great and fearefull day of the Lord.

6 And hee shall turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and visite the earth with cursing.

This Christ expoundeth of John Baptist, Mat. 11. 13, 14. who both for his zeale, and restoring of religion is aptly

compared to Elijah. f Which as it is true for the wicked, so doth it waken the godly, and call them to repentance. g He sheweth wherein Johns office should stand, in the turning of men to God, and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his son which is converted to Christ, and the sonne shall embrace the faith of the true fathers Abraham, Izhak and Iakob. h The second point of his office, was to deuounce Gods iudgements against them that would not receive Christ,

The end of the Prophets.





APOCRYPHA.

THE ARGUMENT.

These bookes that follow in order after the Prophets vnto the Newe Testament, are called APOCRYPHA, that is, bookes which were not received by a common consent to be read and expounded publickly in the Church, neither yet serued to proue any point of Christian religion, save in as much as they had the consent of the other Scriptures called Canonically to confirme the same, or rather whereupon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the history, & for the instruction of godly maners: which bookes declare, that at all times God had an especiall care of his Church, and lest they not vterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witness that those calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 Iosias appointeth Priests, and keepeth the Passouer. 7 Offerings for the Priests and the people. 11 The order of the Levites. 23 The upright life of Iosias: 25 His death, and the occasion thereof, and the lamentation for him. 34 Ioachim, appointed king. 51 The destruction of Ierusalem.

1. Kings 13. 21.
2. Chron 35. 1.



And Iosias kept the Passouer to his Lord in Ierusalem, and offered the Passouer in the fourteenth day of the first month.

2 And as paynted the Priests according to their daily courses, being clothed with long garments in the Temple of the Lord.

3 And hee spake to the Levites the holy ministers of Israel, that they should sanctifie themselves to the Lord, to set the holy Arke of the Lord in the house which Salomon the sonne of king David had built,

4 And sayd, Ye shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, & take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of David king of Israel, and according to the Maner of Salomon his sonne, and stand in the Temple according to the order of the dignitie of your fathers the Levites, which were appointed before your brethren the children of Israel.

6 Offer in order the Passouer, and make ready the sacrifices for your brethren, & keepe the Passouer after the Lords commaundment giuen to Moyses.

7 And Iosias gaue to the people that was present, thirrie thousand lambes and kids, with thre thousand calves.

8 These were giuen of the kings possessions according to the promise to the people, and to the Priests, and to the Levites. Then gaue Helkias, and Zacharias, and Elieus, the gouernors of the Temple, to the Priests for the Passouer, twothousand six hundred sheepe, and thre hundred calves.

9 Furthermore, Iechonias, & Samaias, and Athanael his brethren, and Sabias, and Elieus, and Joiam captaines gaue

to the Levites for the Passouer five thousand sheepe, and seven hundred calves.

10 And when these things were done, the Priests & the Levites stood in order, hauing unleaured bread according to the tribes,

11 And after the order of the dignitie of their fathers before the people to offer to the Lord, as it is written in the books of Moyses: and thus they did in the morning.

12 And they rosted the Passouer with fire, as appertained, and they sod their offerings with perfumes in caldrons and pots, *Exod. 12. 8.*

13 And set it before all them that were of the people, and afterward they prepared for themselves, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the morning, and the Levites did make ready for themselves, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph were in their orders, according to the appointed ordinances of David, as was, Asaph and Asarias, and Eddinus, which was of the kings appointment. *Or, Jedutha.*

16 And the porters were at euery gate, so that it was not lawfull that any should passe his ordinary watch: for their brethren the Levites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the passouer,

18 And offer sacrifices vpon the Altar of the Lord, according to the commaundment of king Iosias.

19 So the children of Israel which were present at that time, kept the Passouer, and the feast of unleaured bread, seven dayes.

20 And there was not such a Passouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passouer, as did Iosias, & the Priests, and the Levites, & the Jewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias, was this Passouer kept.

23 The workes of Iosias were vpright before

Or, Iehiel.

Or, Hachias.
Or, Iehiel
Or, Cherabias.

Or, by worship-
ping sensible
creatures.

2. Chron. 35. 20.

before his Lord with a heart full of godliness.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, above every nation and kingdom, and grieved him with // sensible things, so that the wordes of the Lord stood up against Israel.

25 ¶ Now after all these acts of Josias, it came to passe that when Pharaoh king of Egypt came to moue war at Carchemis upon Euphrates, Josias went out against him.

26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lord God against thee: but my warre is upon Euphrates, and now the Lord is with mee, and the Lord hath strengthened me forward: depart from me, and be not against the Lord.

28 But Josias would not turne back his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet, by the mouth of the Lord.

29 But hee set himselfe in battell aray against him in the field of Megiddo, and the princes came downe to king Josias.

30 And the king said to his seruants, Conuey mee out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So he gate by on his second chariot, & being come againe to Ierusalem, he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Josias bewailed, yea, Ieremias the Prophet did lament for Josias, and the gouernours, & their wiues did lament him vnto this day: and this was ordeined in all the kindred of Israel, to bee done continually.

33 But these things are written in the booke of the stories of the kings of Iudea, and every one of the acts that Josias did, and his glory, and his knowledge of the Law of the Lord, & the things which hee did before, and the things now rehearsed, are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Joachaz the sonne of Josias, and made him king in stead of his father Josias, when hee was three and twentie yeere old.

35 And he reigned in Iudea, and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 He tared also the people of an hundred talents of silver, and one talent of gold.

37 And the king of Egypt made Joachim his brother king of Iudea, and Ierusalem.

38 And he bound Joachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twenty and five yeere olde was Joachim, when hee reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them a-

way, and set them in his temple at Babylon.

42 But all his acts, and his profanation, and his reproach are written in the booke of the Chronicles of the kings.

43 And Joachim his son reigned for him: and when he was made king, hee was eigh-
teene yeere old.

44 And he reigned three moneths and ten dayes in Ierusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yeere after, Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias king of Iudea and Ierusalem, when he was one and twen-
tie yeere old, and he reigned eleuen yeeres.

47 And hee did euill in the sight of the Lord, neither did hee feare the wordes spoken * by Ieremias the Prophet from the mouth
of the Lord. Ier. 38. 21.

48 For after that he was sworne to king Nabuchodonosor, hee forswore himselfe by the name of the Lord, and fell away, and hardened his necke and his heart, and transgressed the lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the lawes, and passed all the pollutions of all nations, & polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Nevertheless the God of their fathers sent his messenger to call them back, because he spared them, and his owne Tabernacle.

51 But they derided his messengers, and in the day that the Lord spake vnto them, they mocked his Prophets.

52 So that he being moued to anger against his people for their great wickednes, commanded the kings of the Caldeans to invade them.

53 These killed their yong men with the sword, round about their holy Temple, neither did they spare yong man nor mayden, neither old man nor child among them.

54 But hee deliuered them all into their handes, and all the holy vessels of the Lord, both great and small, with the vessels of the Arke of God: and they tooke and caried away the kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the pretious things therof, and brought them to nought, and those that were left by the sword, he caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias, Ier. 25. 11.

58 And that the land might enjoy her sabbaths all the time that it was desolate, till seuen tie yeeres were accomplished. and 29. 10.

CHAP. II.

1 Cyrus gaue leave to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the kings letters for the same.

In the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Ieremias, 2. Chron. 36. 22.

2 The

2. Kings 23. 30.
2. Chron. 36. 1.

2 The Lord raised by the spirit of Cyrus king of the Persians, and he made proclamation throughout all his kingdom, even by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, even the most high Lord hath made me king over the whole world,

4 And he hath commanded me to build him an house in Jerusalem which is in Judea.

5 If there bee any therfore of you of his people, let the Lord, even his Lord bee with him, and let him goe up to Jerusalem, which is in Judea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Jerusalem.

6 All they then that dwell in the places round about, those I say, that are in his place, let them helpe him with gold and silver,

7 With gifts, with horses and cattell, and other things, which shall be brought, according to the vowes, into the temple of the Lord, which is in Jerusalem.

8 Then arose the chiefe of the families of Judea, and of the tribe of Benjamin, and the Priests and Leuites, and all whose mind the Lord had mooved to go up, and build an house to the Lord in Jerusalem.

9 And those that were about them, helped them in all things with silver and gold, horses, and cattell, and with diuers vowes of many whose mindes were stirred up.

10 Also king Cyrus brought out the holy vessels of the Lord which Nabuchodonosor had caried out of Jerusalem, and had consecrated them in the temple of his idoles.

11 Now when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to *Abassar* the gouernour of Judea:

13 Whereof this was the number: a thousand golden cups, and a thousand silver cups, basins of silver for the sacrifices, nine and twentie, vials of gold thirty, and of silver two thousand foure hundred and renne, and a thousand other vessels.

14 So all the vessels of golde and silver, which they caried away, were five thousand foure hundred and threescore and nine.

15 They were brought by Sanabassar with them of the captivity of Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians, *Belshazzar*, and *Mithridates*, and *Tabelius*, and *Rathumus*, and *Beeltechmus*, and *Semelius* the secretary, and others which were ioyned to these, dwelling in Samaria and in other places wrote vnto him this Epistle here following against them that dwell in Judea, and Jerusalem, TO THE KING ARTAXERXES OVR LORD.

17 Thy seruants, *Rathumus* the writer of things that come to passe, and *Semelius* the secretary, and the rest of their counsell, and the Iudges which are in Coelosyria and Phenice.

18 Bee it now therfore knowne to our lord the king, that the Jewes which came by from you, are come to vs into Jerusa-

lem, that rebellious and wicked citie, and build the market places, and make up the walles thereof, and lay the foundations of the Temple.

19 Therfore if this citie be built, and the walles bee finished, they will not onely not endure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple goe forward, we thought it not meet to passe ouer such a thing:

21 But to declare it to our lord the king, that if it be thy pleasure, it may be sought out in the books of thy fathers,

22 And thou shalt find in the Chronicles the writings concerning these things, and shalt know that this citie did alwayes rebel, and did trouble both kings and cities;

23 And that the Jewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therfore, O lord the King, we declare it, that if this citie be built, and the wals thereof repaired, you shall haue no more passage into Coelosyria nor Phenice.

25 Then the king wrote againe to *Rathumus*, that wrote the things that came to passe, and to *Beeltechmus*, & to *Semelius* the Secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria & Phenice, these things that follow.

26 I haue read the Epistle which ye sent to me: therfore I commanded that it should be sought out, and it was found, that this citie hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie kings and fierce haue reigned in Jerusalem, which tooke tribute of Coelosyria and Phenice.

28 Now therfore I haue commaunded to forbid these men to build by the citie, and that it be taken heed that no more be done,

29 And that those wicked things which should molest the king, goe not forward.

30 Then when *Rathumus*, and *Semelius* the Secretary, and the rest which were ioyned with them, had read the things which King Artaxerxes had written, they mooued their tents with speede to Jerusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Jerusalem ceased, vnto the second yere of the reigne of Darius king of the Persians.

CHAP. III.

1 The feast of Darius. 6 The three wise sentences. Now when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the princes of Media and Persia,

2 And to all the gouernours and captaines and lieutenants that were with him, from India vnto Ethiopia, of an hundred and seven and twentie prouinces.

3 And when they had eaten and drunke, and were satified, they departed, and King Darius went into his chamber, and slepe till he wakened againe.

4 In the meane time thre yong men of the

*Or, Shab-ba-
zar, or Sanabas-
sar.*

*EL 4. 4. 6.
Or, Bishlemus.*

Or, Shimsi.

the guard, keepers of the kings body, said one to another,

5 Let every one of vs speake a sentence, and let that shall overcome, and whose sentence shall appeare wisser then the others, Darius the king shall giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in golde, and to sleepe in golde, and a chariot with bridles of golde, an head-tire of fine linnen, and a chaine about his necke,

7 And he shall sit next to Darius for his wisdome, and shall be called Darius counsellor.

8 Then every man wrote his sentence, and sealed it, and put it vnder the pillow of king Darius,

9 And said, When the king rose, they would giue him the writing, and whose sentence the king, and the three princes of Persia should iudge to bee wisest, to him should the victorie be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but truth ouercometh all things.

13 And when the king rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernors and the captaines, and lieutenants, and the Counsellers,

15 And sate him downe in the Councill, and the writing was read before them.

16 Then he said, Call the yong men that they may declare their owne sentences. So they called them and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said on this manner, O yee men, how strong is wine! it deceiueth all men that drinke it.

19 It maketh the mind of the King and of the fatherlesse both one, of the bondman and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembereth no manner of sorrow nor debt.

21 It maketh euery heart rich, so that one remembereth neither king nor gouernor, and causeth to speake all things by talents.

22 When men haue drinke, they haue no minde to loue either friends or brethren, and a little after they draw our swords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, Is not wine strongest, which compelleth to doe such things? and hee held his peace when he had thus spoken.

CHAP. II.

Of the strength of a king. 13 Of the strength of women. 34 Of the strength of truth, which sentence is approved. 47 and his decton granted.

Then the second which had spoken of the strength of the king, began to say,

2 O yee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

2 But the king is yet greater: for he ruleth

all things, and is lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if hee send them out against the enemies, they go and break downe mountaines, and walles, and towres.

5 They kill & are killed, and doe not passe the commandment of the king: if they overcome, they bring all to the king, as well the spoiles as all other things:

6 And those also which goe not to warre and battell, but till the earth: for when they haue sowne it againe, they reape it, and bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is but one man: if hee bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while hee sitteth downe, he eateth, and drinketh, and sleepech.

11 For these keepe him round about: neither can any one goe and doe his owne business, neither are they disobedient vnto him.

12 O yee men, how should not the king be strongest, seeing hee is thus obeyed? So hee held his tongue.

13 Then the third which had spoken of women and of the truth (this was 340-babel) began to speake.

14 O yee men, neither the mightie King, nor many men, nor wine is strongest: who then ruleth them, or hath dominion ouer them? are they not women?

15 Women haue borne the king, & all the people which beare rule by sea and by land.

16 Euen of them were they borne, & they nourished them which planted the vines, of which the wine is made.

17 They also make mens garments, and make men honourable, neither can men bee without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Do they not leaue all those things, and giue themselves wholly vnto her, and gaze, and gaze vpon her, & all men desire her more then gold or siluer, or any precious thing?

20 A man leauech his owne father which hath nourished him, and his owne countrey, and is ioynd with his wife.

21 And for the woman hee leopardech his life, and neither remembereth father, nor mother, nor countrey.

22 Therefore by this yee may know that the women beare rule ouer you: do ye not labour and trauel, and giue and bring all to the women?

23 Yea, a man taketh his sword, and goeth forth to kill and to sleaie, and to saile vpon the sea, and vpon riuers,

24 And he seeth a lion, and goeth in darknesse, and when he hath stollen, ransished, and spoiled, he bringeth it to his loue.

25 Therefore a man loueth his owne wife more then father or mother.

26 Yee,

|| Or, pounds.

26 **P**ea, many haue run mad for women, and haue bene seruants for them.

27 **M**any also haue perished, and haue erred and sinned for women.

28 **N**ow therefore doe you not beleue me? is not the King great in his power? doe not all regions feare to touch him?

29 **Y**e I saw him and Apark, the kings concubine, the daughter of the famous Barracus, sitting on the right hand of the king.

30 **A**nd shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 **P**er in the meane season the King gaped and gazed on her: and if she laughed at him, he laughed: and if shee were angry with him, hee did flatter her, that he might be reconciled with her.

32 **H**ow then, O ye men, are not women more strong, seeing they doe thus?

33 **T**hen the King and the princes looked one vpon another, and he began to speake of the trueth.

34 **O** ye men, are not women stronger? great is the earth, and the heauen is high, & the sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.

35 **I**s not he great that maketh these things? therefore the trueth is greater and stronger then all.

36 **A**ll the earth calleth for trueth, and the heauen blesteth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 **T**he wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked works are such, and there is no trueth in them, and they perish in their iniquitie.

38 **B**ut trueth doeth abide, and is strong for ever, and liueth and reigneth for ever and euer.

39 **W**ish her there is no receiving of persons nor difference: but shee doeth the things which are iust, and abstaineth from vniust and wicked things, and all men fauour her workes.

40 **N**either is there any vniust thing in her iudgement, and she is the strength and the kingdome, and the power, and maiestie of all ages. Blessed be the God of trueth.

41 **S**o hee ceased to sprake, and then all the people cryed and said, Truth is great and strongest.

42 **T**hen the king said vnto him, Aske what thou wilt, besides that which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 **T**hen he said to the King, Remember the vow that thou hast vowed to builde Ierusalem, in the day that thou tookest the kingdome,

44 **A**nd to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when he made a vow to cut off Babylon, and vowed to send them abither.

45 **T**hou also hast vowed to build the Temple, which the Idumeans burnt when Iudea was destroyed by the Caldeans.

46 **A**nd now, O lord the king, this is that which I desire and require of thee; and this is the magnificence, which I require of thee: I re-

quire therefore that thou wouldest accomplish the vow which thou hast vowed with thine own mouth to doe to the King of heauen.

47 **T**hen king Darius rising vp, kissed him, and wrote him letters to all the stewards, and lieutenants, and captaines, and gouernors, that they should bring on the way both him, and all that were with him, which went vp to build Ierusalem.

48 **A**nd he wrote letters to all the lieutenants in Eorlosyria, and Phenice, and to them that were in Libanus, that they should bring Cedar wood from Libanus to Ierusalem, and builde the city with him.

49 **A**nd hee wrote for all the Jewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no Prince nor Lieutenant, nor gouernour nor steward should enter into their doores,

50 **A**nd that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Jewes which they helde,

51 **A**nd that euery yeere there should be giuen for the building of the Temple, twenty talents, vntill it were built,

52 **A**nd to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuentee) other ten talents euery yeere:

53 **A**nd that all they which went from Babylon to build the citie, should haue liberty, as well they as their posteritie, and all the Priests that went away.

54 **H**e wrote also touching the charges, and the Priests garment, wherein they should minister.

55 **A**nd he wrote that they should giue the Levites their charges, vntill the house were finished, and Ierusalem built.

56 **A**lso hee wrote that they should giue pensions and wages to them that kept the citie.

57 **A**nd hee sent away all the vessels which Cyrus had let apart out of Babylon, and whatsoever Cyrus had commaunded to doe, hee also commaunded to doe it, and to send to Ierusalem.

58 **A**nd when the young man was gone forth, hee lift vp his face to heauen towards Ierusalem, and gaue thanks to the King of heauen, || Or, Zoro-babel,

59 **S**aying, O thou which hast giuen me wisdom, and of thee is glory, and I am thy servant.

60 **B**lessed be thou which hast giuen me wisdom: for vnto thee I acknowledge it, O Lord of our Fathers.

61 **S**o he tooke the letters, and went out, and came to Babylon, and told all his brethren.

62 **A**nd they blessed the God of their Fathers, because he had giuen them freedome and libertie.

63 **T**o goe vp and to build Ierusalem, and the Temple, where his Name is renoumed, and they reioyced with instruments of musick and for seuen dayes.

CHAP. V.

1 The number of them that returne from the captivity.

42 Their vewes and sacrifices. 54 The Temple was begun to be built, 66 Their enemies would craftily ioyne with them.

Esdras 2. 1.

After these things, the chiefe of the houses of their fathers, were cholen after their tribes, and their wiues, and their sonnes, and their daughters, and their seruants, and their maides, and their cattell.

2 And Darius sent with them a thousand housemen, till they were rejoyced to Ierusalem in safetie, and with muscull instruments, with tabrets and flutes.

3 And all their brethren played: thus hee caused them to goe vp together with them.

4 And these are the names of the men that went vp after their families by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees the sonne of Aaron, Iesus sonne of Iosedec, sonne of Saratas, and Joacin, the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kindred of Pharez, of the tribe of Iuda.

6 ¶ Also spake wise wordes to Darius the King of the Persians in the second yeere of his reign, in the moneth Nisan, which is the first moneth.

7 And these are they of Iudea, which came out of the captiuitie, where they dwelt, whom Nabuchodonosor king of Babylon had caried away into Babylon.

8 And returned vnto Ierusalem, and to the rest of Iudea, eury one into his owne city: which came with Zorobabel, and Iesus, Nechemias, ¶ Zacharias, Reiaias. Euenius, Gardochus, Beclarus, Alpharatus, Reius, Roimus, and Baana their guides.

9 The number of them of the nation and their gouernours: The sonnes of Pharez, two thousand an hundredth seuentie and two: the sonnes of Saphar, foure hundredth seuentie and two.

10 The sonnes of ¶ Ares, seuen hundred fifty and sixe.

11 The sonnes of ¶ Phaeah Moab, two thousand eight hundred and twelue.

12 The sonnes of ¶ Elam, a thousand two hundred fiftie and foure: the sonnes of Zachar, nine hundred fourtie and sixe: the sonnes of Corbe, seuen hundred and sixe: the sonnes of Ban, sixe hundred fortie and eight.

13 The sonnes of ¶ Bibe, sixe hundred twentie and thre: the sonnes of ¶ Sadas, thre thousand two hundred twentie and two.

14 The sonnes of Adonsthan, sixe hundredth fiftie and seuen: the sonnes of Bagoi, two thousand fiftie and sixe: the sonnes of Adinu, foure hundredth fiftie and foure.

15 The sonnes of ¶ Aterisias, ninety and two: the sonnes of Cetlan and Azotus, fiftie and seuen: the sonnes of Azucan, foure hundredth thirtie and two.

16 ¶ The sonnes of Ananias, an hundred and one: the sonnes of Arom, and the sonnes of Balsar, thre hundred twentie and thre: the sonnes of Asaphurith, an hundred and two.

17 The sonnes of ¶ Peterus, thre thousand and sixe: the sonnes of ¶ Bethlomon, an hundred twentie and thre.

18 They of ¶ Petophas, fiftie and sixe: they of ¶ Anaboth, an hundred fiftie and eight: they of Bethlamos, fortie and two.

19 They of ¶ Carathiarus, twentie and sixe: they of Caphiras & Beroth, seuen hundred fortie and thre: they of ¶ Piras seuen hundred.

20 They of ¶ Chadias, and Ammidol, sixe hundred twenty and two: they of ¶ Cirama, and Gabdes, sixe hundred twentie and one.

21 They of ¶ Macalon, an hundred twentie and two: they of ¶ Serolius, fiftie and two: the sonnes of ¶ Nephis, an hundred fiftie and sixe.

22 The sonnes of Calamolalus and Oritus, seuen hundred twentie and sixe: the sonnes of Ierechus thre hundred fortie and sixe.

23 The sonnes of ¶ Anaas, thre thousand three hundred and thirtie.

24 The Priests the sonnes of Jeddu, the sonne of Iesus, which are counted among the sonnes of Sanathib, nine hundred seuentie and two: the sonnes of ¶ Peruth, a thousand fiftie and two.

25 The sonnes of ¶ Phassarau, a thousand fortie and seuen: the sonnes of ¶ Carme, a thousand and seuentie.

26 ¶ The Leuites. The sons of Iessue, Cadmich, Wannu, and Sulu, seuentie and foure.

27 ¶ The sonnes which were holy singers. The sonnes of Alaph, an hundredth fortie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of ¶ Toluan, the sonnes of Dacobi, the sonnes of ¶ Ueta, the sonnes of Samu: all were an hundred thirtie and nine.

29 The ministers of the Temple. The sons of ¶ Elau, the sonnes of Alipha, the sonnes of Labaath, the sons of ¶ Ceras, the sonnes of ¶ Sud, the sonnes of ¶ Balu, the sonnes of Labana, the sonnes of ¶ Agraba,

30 The sonnes of ¶ Acrua, the sonnes of ¶ Duta, the sonnes of ¶ Uetab, the sonnes of ¶ Agaba, the sonnes of ¶ Subat, the sonnes of ¶ Anan, the sonnes of ¶ Carhua, the sonnes of ¶ Sedur.

31 The sonnes of ¶ Aitrus, the sonnes of Dalsan, the sonnes of ¶ Noeba, the sonnes of Chafaba, the sonnes of ¶ Gzera, the sonnes of Azias, the sonnes of ¶ Phinees, the sonnes of Alara, the sonnes of ¶ Baithai, the sonnes of ¶ Alana, the sonnes of ¶ Hcan, the sonnes of ¶ Raphiti, the sonnes of ¶ Acub, the sonnes of ¶ Alipha, the sonnes of ¶ Aitrus, the sonnes of ¶ Pharalim, the sonnes of ¶ Balaloth.

32 The sonnes of ¶ Weeda, the sons of Cpu, the sonnes of ¶ Cozea, the sonnes of ¶ Charcus, the sonnes of Alerar, the sonnes of ¶ Thoma, the sonnes of ¶ Ralith, the sonnes of Atypha.

33 The sonnes of the seruants of Salomon. The sonnes of ¶ Alaphion, the sonnes of ¶ Pharia, the sonnes of ¶ Ieeli, the sonnes of Lozon, the sonnes of ¶ Idaci, the sonnes of ¶ Sapheth,

34 The sonnes of Agia, the sons of ¶ Phachitheth, the sonnes of ¶ Sabie, the sonnes of Serothie, the sonnes of ¶ Dalias, the sonnes of Gar, the sonnes of ¶ Addus, the sonnes of ¶ Subas, the sonnes of ¶ Apperra, the sonnes of ¶ Barodis, the sonnes of ¶ Sabat, the sonnes of Alom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were thre hundred seuentie and two.

36 These came vp from ¶ Thermelech, and Thilerias: Carathbalat and Alar leading them.

¶ Or, Aram.

¶ Or, Maca.

¶ Or, Bethel.

¶ Or, Nephth.

¶ Or, Sanaab.

¶ Or, Phasphur.

¶ Or, Charm.

¶ Or, Phasphur.

¶ Or, Charm.

¶ Or, Talm.

¶ Or, Ceras.

¶ Or, Sina.

¶ Or, Hagaba.

¶ Or, Acub.

¶ Or, Vra.

¶ Or, Agab.

¶ Or, Sibe.

¶ Or, Cedur.

¶ Or, Raia.

¶ Or, Niroda.

¶ Or, Gazama.

¶ Or, Bassa.

¶ Or, Meunim.

¶ Or, Naphion.

¶ Or, Bacub.

¶ Or, Asupha.

¶ Or, Assur.

¶ Or, Baraloth.

¶ Or, Mebida.

¶ Or, Charis.

¶ Or, Barcus.

¶ Or, Thometh.

¶ Or, Nasib.

¶ Or, Hazo.

¶ Or, Pharuda.

¶ Or, Isalab.

¶ Or, Staph.

¶ Or, Phaca.

¶ Or, Sabin.

¶ Or, Spartia.

¶ Or, Adda.

¶ Or, Subah.

¶ Or, Telmel.

¶ Or, Thelhar.

¶ Or, Carathala.

¶ Or, Alar.

37 Neither could they shewe their families nor their stocke how they were of Israel, the sonnes of || Laban, the sonne of || Ban, the sonnes of || Accodan, like hundredy asur and two.

38 And of the || Priests, those which exercised the office of || Priests, and were not found, the sonnes of || || Uddas, the sons of || Accos, the sonnes of || Adnas, which had taken for wife || Augia, one of the daughters of || Berzelaius,

39 And was called after his name: and when the description of the hundred of these men had bene sought in the register, and could not be found, they were set apart from the office of || Priests.

40 For || Reemias and Artcharias sayd to them, that they should not be partakers of the holy things, till there arose an || Priest clothed with doctrine and truth.

41 So all they of Israel, from them of twelue yeere old, and little children, were || forty thousand, besides men servants and women servants, two thousand three hundred and sixtie.

42 Their servants and handmaids were seven thousand three hundred forty and seven: the young men and women, two hundred, forty and six.

43 Camels, four hundred thirty and six: and oxen seven hundred thirty and six: mules, two hundred forty and six: || beas that bare the yoke, five thousand, five hundred, twentie and six.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the worke, a || thousand pound in gold, and five thousand pound in silver, and an hundred || Priests garments.

46 And the || Priests and the Leuites and the people dwelt in Jerusalem, and in the country, and the holy singers and the poets, and all Israel in their || villages.

47 || But when the seventh moneth was nere, and when the children of Israel were cūryone at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec and his brethren the || Priests, with Zorobabel the sonne of Salathiel and his brethren, rising up, made ready the Altar of the God of Israel,

49 To offer burnt offerings vpon it, according as it is written in the booke of || Moses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the Altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and evening.

51 They kept also the feast of tabernacles, as it is || ordeined in the Law, and offered sacrifices every day, as was requisite,

52 And afterward, the continuall oblations and offerings of the Sabbaths, and of the new moneths and of all holy feasts.

53 || And all they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seventh moneth, although the temple of God was not yet built.

54 They gaue also money to the masons and to the workmen, and meate and drinke with gladnelle,

55 And charots to the || Sidonians, & to those of Cyprus to bring Cedar wood out of Libanus, which should be brought by flotes to the haven of Ioppe, according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, & Iesus the sonne of Iosedec, and their brethren, and the || Priests and Leuites, and all they that came out of captiuitie into Jerusalem,

57 And layd the foundation of the house of God in the first day of the second moneth of the second yere, after their returne into Iudea, and Jerusalem.

58 And they appointed the Leuites from twentie yere old, ouer the workes of the Lord, and Iesus and his sonne and his brethren, and his brother Cadmiel, and the sonnes of || Adiabon, with the sonnes of Ioda, the sonne of || Heladun, with their sonnes and brethren, even all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workmen built the Temple of the Lord.

59 And the || Priests stood clothed with their long garments with muscull instruments, and trumpets, and the Leuites the sonnes of || Asaph with Cymbales,

60 Singing and blessing the Lord according to the ordinance of Dauid king of Israel.

61 And they sung with loude voyce songs to the praise of the Lord, because his mercie and glory is for euer in all Israel.

62 Then all the people blew trumpets, and cryed with loude voyce, praising the Lord for the raising up of the house of the Lord.

63 Also some of the || Priests and Leuites, and chiefe men, to wit, the Ancients which had seene the former house,

64 Came to see the building of this with weeping and great crying, and many with trumpets and toy cryed with loude voyce.

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 || Wherefore when the enemies of the tribes of Iudah and Benjamin heard it, they came to know what noise of trumpets it was.

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 || Wherefore they comming to Zorobabel, and Iesus, and the chiefe of the families, sayd vnto them, Let vs build also with you.

69 For we obey your Lord as you doe, and sacrifice vnto him since the dayes of || || Acha-
reth King of the Assyrians, which brought vs hither.

70 Then Zorobabel and Iesus and the chiefe of the families of Israel id to them, It doth not appertaine to vs, and to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God

Ezra. 3. 2

Ezra. 4. 18

|| Or, Acha-
reth, or A-
shadon.

Ezra. 4. 3. 4.

of Israel, as it becommeth vs, and as * Cyrus the King of the Persians bade vs.

72 Howbeit the people of the land made them sluggish that were in Judea, and letted them to build the worke, and by their ambushments and sections and conspiracies hindered the finishing of the building.

73 All the time of King Cyrus life: so that they were let from the building two yeere, vntill the raigne of Darius.

CHAP. VI.

1 Of Aggeu and Zacharias, 2 The building of the Temple, 3 Sisinnus would let them, 7 His Epistle to Darius, 23 The Kings answer to the contrary.

Ezra. 5. 1. ne. 1. 1.

B At * in the second yeere of the reigne of Darius, Aggeu and Zacharias the sonne of Ado the Prophets prophesied to the Jewes, enen vnto them that were in Judea and Jerusalem, in the Name of the Lord God of Israel, which they called upon.

† Greeke, upon them.

2 Then Zorobabel sonne of Salathiel, and Jesus the sonne of Josedec stood vp and beganne to build the house of the Lord, which is in Jerusalem, the Prophets of the Lord being with them, and helping them.

3 In that time Sisinnus the gouernour of Syria and Phenice, and Sathrabouzanus with his companions came vnto them,

4 And said vnto them, By whose commandement build you this house and this building, and enterpryse all these other things? and who are the builders that enterpryse such things?

5 But the ancients of the Jewes had grace of the Lord, after that hee had visited the captiuitie,

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answer was receiued.

7 The coppie of the Epistle, which he did write and send to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanus and their companions, presidents in Syria and Phenice, salute King Darius.

8 It may please the King our master plainly to vnderstand that when wee came to the countrey of Judea, and entered into the citie of Jerusalem, we found in the citie of Jerusalem the ancients of the Jewes that were of the captiuitie,

9 Building an house to the Lord great and new, of hewen stones, and of great price, and the timber already laid vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their hands, so that it will bee finished with all glory and diligence.

11 Then we asked their ancients, saying, By whose commandement build you this house, and lay the foundation of these workes?

12 Alce asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore we demaunded the names of the gouernours in writing.

13 But they answered, saying, Alce are the seruants of the Lord, which hath created the heauen and the earth,

2. King. 6. 2.

14 And * this house was built by many yeeres agoe, by a King of Israel great and strong, and was finished.

15 But when our fathers, prouoking God to wrath, sinned against the Lord of Israel, which is in heauen, * hee deliuered them into the hands of Nabuchodonosor King of Babylon of the Caldeans,

2. King. 24. 1

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this house should be built vp.

18 And the holy vessels of golde and of siluer, which Nabuchodonosor had carryed out of the house of Jerusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to Sanabassar ruler.

|| Or. Sheshbazir.

19 And a commandement was giuen vnto him, that he should cary away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lord should bee built in this place.

20 Then the same Sanabassar, being come hither, layde the foundations of the house of the Lord at Jerusalem, and since that time till now, it is in building, and is not finished.

21 Now therefore if it please the King, let it be sought vp in the Kings Libraries concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Jerusalem hath bene done by the consent of King Cyrus, and if it seeme good to the Lord our King, let him make vs answer concerning these things.

23 Then King Darius commaunded to search in the Kings Libraries that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where such things were layd vp for memorie.

24 In the first yeere of the reigne of Cyrus, King Cyrus commaunded the house of the Lord at Jerusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height should be of threescore cubites, the breadth of threescore cubites, with three rowes of hewen stones, and one row of new wood of that countrey, and that the costes should bee payed out of the house of King Cyrus.

26 And that the holy vessels of the house of the Lord, as well those of gold as of siluer, which Nabuchodonosor had carryed out of the house in Jerusalem, and brought into Babylon, should bee restored to the house which is in Jerusalem, and set in the place where they were afore.

27 Also hee commanded that Sisinnus gouernour of Syria and Phenice, and Sathrabouzanus, and their companions, & those which were constitute captaiues in Syria & Phenice, should take heede to refrain from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Judea, and the Elders of the Jewes to build that house of the Lord in that place.

28 And I also haue commaunded to build it clean vp againe, and that they bee diligent to helpe them of the captiuitie of the Jewes, till the house of the Lord be finished,

29 And that some part of the tribute of Co-

lolyria

Iofyfa and Phénice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yeere without faile, as the Priests which are in Ierusalem shall testifie to bee spent euery day,

31 That offerings may be made to the hie God for the king and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoever should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and hee bee hanged thereon, and that his goods should bee the kings.

33 And therefore let the Lord whose name is there called vpon, destroy euery king and nation, which stretcheth out his hand to hinder or doe euil to that house of the Lord which is in Ierusalem.

Ezra 6.13.

34 ¶ Darius the King haue ordeined that it should bee diligently executed according to these things.

CHAP. VII.

¶ Sissines and his companions follow the Kings commandment, and helpe the Lewes to build the Temple. 5 The time that it was built. 10 They keepe the Passeouer.

Ezra 6.13.

Then Sissines the gouernour of Coelosyria and Phénice, and Sathrabonanes, and their companions obeying King Darius commandments,

2 Assisted diligently the holy workes, working with the ancients & gouernours of the Sanctuary.

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophesied.

4 So they finished all things by the commandment of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the month Adar in the first yeere of Darius king of the Persians.

6 And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rammes, foure hundred lambes,

8 And twelve goates for the sinne of all Israel, according to the number of the chiefs of the tribes of Israel.

9 And the Priests and the Leuites stood according to their kindreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offered the Passeouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and the Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together,

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

13 Then all the children of Israel which were of the captiuitie did eate, euen all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kepe the feast of unleauned bread seven dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VII.

1 Esdras cometh from Babylons Ierusalem. 10 The copie of the Commission giuen by Artaxerxes. 29 Esdras giueth thanks to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things when Artaxerxes King of the Persians reigned, Esdras the sonne of Saraias, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

2 The sonne of Sador, the sonne of Achitob, the sonne of Amarias, the sonne of Ezerias, the sonne of Demereth, the sonne of Saraias, the sonne of Bauias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the hie Priest.

3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moyses, giuen by the Lord God of Israel.

4 Also the King gaue him great honour, and hee found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the Porters, and of the ministers of the Temple vnto Ierusalem.

6 In the seventh yeere of the reigne of Artaxerxes, and in the first moueth: this was the seventh yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speed in their iourney.)

8 For Esdras had gotten great knowledge, so that he would let nothing passe that was in the Law of the Lord, and in the commandments, and hee taught all Israel all the ordinances and iudgements.

9 So the Commission written by King Artaxerxes was giuen Esdras the Priest, and reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 For as much as I consider things with pittie, I haue commanded that they that will and desire of the nation of the Jewes, & of the Priests and Leuites, which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to mee and my seven friends the counsellors,

13 That they may visite the things that are in

in Judea and Jerusalem diligently, as it is contained in the Law of the Lord,

14 And carry the gifts to the Lord of Israel in Jerusalem, which I and my friends have vowed: also all the gold and silver, which shall be found in the country of Babylon appertaining to the Lord in Jerusalem,

15 With that which is given of the people to the Temple of the Lord their God, that it might be brought to Jerusalem, as well silver as gold, for bulles and rammes, and lambs, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord upon the altar of the Lord their God, which is in Jerusalem.

17 And whatsoever thou and thy brethren wilt doe with the gold or silver, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are given thee for the use of the Temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

19 And what other things soever thou shalt remember for the use of the Temple of thy God, thou shalt give it out of the Kings treasure.

20 And I also King Artaxerxes have commaunded the treasurers of Syria and Phenice, that whatsoever Esdras, the Priest and reader of the Lawe of the highest God, shall send for, they should give it him with all speede, even to the summe of an hundredth talents of silver,

21 And likewise unto an hundredth coxes of corne, and an hundredth pieces of wine, and other things in abundance.

22 Let all things be done to the highest God, according to the Law of God with diligence, that wrath come not upon the kingdom of the King and of his sonnes.

23 Also to you it is commaunded, that of none of the Priests or Levites, or holy singers, or Porters, or ministers of the Temple, or of the workmen of this Temple, no tribute nor tare be taken, nor that any haue power to take them in any thing.

24 Thou also, Esdras, according to the wisdom of God, ordaine iudges and governours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe said, Blessed be the only Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Jerusalem,

27 And hath honoured mee before the King, and the counsellors, and all his friends and governours.

28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe up with me.

29 These are the guides after their families and order of dignities, which came up with mee out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the

sonnes of Ithamar, Samael, of the sonnes of David, ¶ Letrus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundredth and fiftie men.

32 Of the sonnes of ¶ Salomon, Abelliacnias the sonne of Zacharias, and with him two hundredth men.

33 Of the sonnes of Zathoe, Sechenias the sonne of ¶ Jezolus, and with him three hundredth men: of the sons of Adin, ¶ Beth sonne of Jonathas, and with him two hundredth and fiftie men.

34 Of the sonnes of ¶ Elam ¶ Ielias sonne of Gortholias, and with him seuentie men.

35 Of the sonnes of Saphatias, Zarias, sonne of ¶ Machael, and with him seuentie men.

36 Of the sonnes of Joab, ¶ Badias sonne of Jezelus, and with him two hundredth and twelue men.

37 Of the sonnes of ¶ Banis, Asallimoth sonne of Iosaphias, and with him an hundredth and threescore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebi, and with him twentie and eight men.

39 Of the sonnes of ¶ Astath, Iohannes sonne of Acatan, and with him an hundredth and tenne.

40 Of the sonnes of Adontcam the last: and these are the names of them, Eliphalar, ¶ Jeoniel and ¶ Baiaas, and with them seuentie men: of the sonnes of ¶ Bagouthi sonne of Isaacourus, and with him seuentie men.

41 ¶ And I gathered them together to the flood called ¶ Theras, and pitched our tents there three dayes, and numbred them.

42 But when I had found there none of the Priests nor Levites,

43 I sent to Eleazar, and beholde, there came ¶ Baalman, and Anathan, and Samaias, and ¶ Joribon, and Zachan, Enmatan, Zacharian, and ¶ Holosolomon the chiefe, and best learned.

44 And I bade them to goe to Daddens the captain which was in the place of the treasure,

45 With charge to bid Daddens and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought unto vs by the mightie hand of our Lord learned men of the sonnes of ¶ Josi: the sonne of Leui, the sonne of Israel, to wit, ¶ Silebchan and his sonnes, and his brethren being eighteen.

47 And Asebia, and ¶ Annon, and Datan his brethren of the sonnes of ¶ Cananius, with their sonnes, twentie persons.

48 And of the ministers of the Temple, which David gaue, and those which were rulers over the worke of the Levites, to wit, ministers of the Temple, two hundredth and twentie, of whom all the names were registred.

49 ¶ And there I proclaimed a fast for the young men before the Lorde to aske of him a good journey both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safeguard

¶ Or, Hattus.

¶ Or, Pahath Moab, Elie-enai.

¶ Or, Jeziel. ¶ Or, Obed.

¶ Or, Iesaias.

¶ Or, Michael. ¶ Or, Obadias sonne of Ichiel.

¶ Or, Baniab Esolomith.

¶ Or, Azgad, Iohanan, sonne of Eccehan. ¶ Or, Ichel. ¶ Or, Semaias. ¶ Or, Bagos. ¶ Or, sonne of Isacuri, Ezra 8. 15.

¶ Or, Masana, Aluathan. ¶ Or, Jorib, Eluathan, Zacharie, and Mosollam.

¶ Or, Seredia.

¶ Or, Anom, Iesau. ¶ Or, Canaanien.

Ezra 8. 21.

gard against our enemies,

51 Because we had said to the king, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Therefore we prayed our Lord againe according to these things, whom wee found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit, *Or, Seribius.* Elebias and Asanias, and with them tenne of their brethren.

54 And I weighed them the siluer and the golde, and the holy vessels of the House of our Lord, which the King and his counsellors, and his princes, and all Israel had giuen.

55 And I weighed them, sixe hundred and fiftie talents of siluer, and siluer vessels of an hundred talents, and an hundred talents of golde,

56 And twenty golden basins, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vow to the Lord of our fathers.

58 Watch and keepe them, till that you giue them to the heades of the families of the Priests, and Leuites, and captaines of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the golde, and the vessels, and caried them to Jerusalem to the Temple of the Lord.

60 And wee departed from the flood Cherah, in the twelfth day of the first moneth, and came to Jerusalem, according to the mighty power of our Lord with vs: and the Lord delivered vs from the beginning of our iourney from all enemies. So we came to Jerusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was delivered in the house of our Lord to *Or, Mari-* *moth the* *sonne of Ie-* *ri of Vrie.* *Or, Noedis,* *sonnes sonne* *of Bannus.* Barmoth the Priest, the sonne of Touri,

62 And with him to Eleazar the sonne of Phinees: and there were with them, Josabab the sonne of Iesus, and *Boeth sonne of Sabbanus,* Leuites: all was delivered them by number and weight.

63 And all the weight of them was writen the same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, even twelue bulles for all Israel, rams fourescore and thirtene,

65 Lambes threescore and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelosyria and Phenice, who honoured the people, and the Temple of God.

67 ¶ When these things were done, the gouernours came to mee, saying, The people of Israel, the Princes and the Priests, and the Leuites haue not separated from them the strange people of the land,

68 For the pollutions of the Gentiles, to wit, of the Canaanites, and Cherites, and Pherefices, and Jebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seed is mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my beard, and late mee downe sorrowfull, and very sad.

71 Then also all they that were moued with the word of the Lord God of Israel came to mee whyles I wept for the iniquitie, but I late very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees, and stretched forth mine hands to the Lord,

73 And sayd, * O Lord, I am ashamed, and confounded before thy face.

74 For our finnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Pea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our finnes therefore, and our fathers, we with our brethren, with our Kings and Priests haue bene giuen vp to the Kings of the earth, to the sword and to the captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercy bene O Lord, that there should bee left vs a roote and name in the place of thine holinesse,

78 And that thou shouldest reueale to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, wee were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Jerusalem.

81 And now, O Lord, what shall wee say, hauing these things: for wee haue transgressed thy Commandements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 * Because the land which yee goe to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore now ye shal not toyne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shal you desire to haue peace with them for euer, that yee may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great finnes: yet, Lord, thou hast forborne our finnes,

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgress thy Law, and to mixe vs with the uncleannesse of the people of the land.

87 Mightest thou not bee angry with vs to destroy vs, so that thou shouldest neither leaue

Exra 9. 6.

Deut. 7. 1.

leane vs roote, nor seede, nor name?

88 But, O Lord of Israel, thou art true: for for there is a roote left, even vnto this day.

89 Behold, wee are now before thee with our iniquities, neither can wee endure before thee for these things.

Eccl. 10. 1.

90 And as Esdras prayed and confessed and wept, and lay upon the ground before the Temple, a very great multitude was gathered vnto him out of Jerusalem, of men and women, and young children: for there was great lamentation among the multitude.

Or, Leiel.

91 Then Iechonias the sonne of // Jeel of the sonnes of Israel, crying out, sayde, O Esdras we haue sinned against the Lord God: wee haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an oath concerning this to the Lord, to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the Lawe of the Lord, rise vp and put it in execution.

94 For to thee doeth it appertaine, and wee are with thee to make thee strong.

95 Then Esdras arose, and made all the chiefe of the families of the Priests and Levites of all Israel to swear, that they would doe thus: and they swore.

CHAP. IX.

7 After Esdras had read the laws for the strange wiues, 10 they promise to put them away.

Eccl. 10. 6.

Then Esdras rose from the court of the Temple, and went to the chamber of Joannan the sonne of Eliashib,

2 And being lodged there, hee did eate no bread, nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Jerusalem, to all them that were of the captiuitie, that they should bee gathered to Jerusalem.

4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Jerusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude late in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and saide to them. See haue sinned: for yee haue married strange wiues, so that yee haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cried out and saide with a loude voyce, Wee will doe as thou hast sayde.

11 But because the multitude is great, and the time is winter, so that wee cannot stand without, and the worke is not of one day nor

of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and al they which haue strange wiues of our families, tarry:

13 And let the Priests and Judges come out of all places at the day appointed, till they haue appealed the wrath of the Lord against vs for this matter.

14 Then Ionathas Alais sonne, and // Ezecias sonne of // Thecan were appointed concerning these things, and Bosollam and Sabbatus did helpe them.

Or, Laba-
zai.

Or, Thence.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they late together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things pertaining to them that had married strange wiues in the first day of the first moneth.

18 And there were found of the Priests which had married strange wiues,

Or, Maasias.

Or, Iedaiab.

Or, Anani,

and Zabiah.

Or, Pasbur,

Elionai, Ma-

asias, Isma-

el.

Or, Olridel,

and Alasa.

Or, Isabab,

Semi.

19 Of the sonnes of Ielus, the sonne of Iosedec, and of his brethren, // Parthelas, and Eleazar and Jozibus, and // Ionadan.

20 Who also gaue their hands to cast out their wiues, and offered a ramme for their reconciliation in their purgation.

21 And of the sonnes of Emmer, // Ananias, and Zabdeus, and Canes, and Samelus, and Hecel, and Azarias.

Or, Galias,

Parthias, Jo-

budas.

22 And the sonnes of // Phailu, Ellionas, // Gallias, Elmaclus, and Parthanael, and // Delus, and Callas.

Or, Eliasib,

and Bacur.

Or, Salum,

Or, Remias.

Or, Ba- adias

Or, Elam.

Or, Ichiel.

Or, Ieremoth

and Helias.

Or, Zatho-

ni, Eliadi,

Elisib.

23 And of the Levites, // Jozabadus, and Semis, and Colius, who was called // Calitas, and Partheus, and Dadas, and Jonas.

24 Of the holy Singers, // Eliazurus, Bacchurus.

Or, Elam.

Or, Ichiel.

Or, Ieremoth

and Helias.

Or, Zatho-

ni, Eliadi,

Elisib.

25 Of the porters, // Salumus, & Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, // Hiermas, and Eddias, and Melchias, and Maclus, and Eleazar, & Alibias, and // Banatas.

Or, Sabad,

and Sa- dai.

Or, Bebe.

27 Of the sonnes of // Ela, Parthanas, Zacharias, and // Hierielas, and // Hierimoth, and Aedias.

28 And of the sonnes of // Zamoth, Eliadas, Elsimus, Iehonias, Jarimoth, and // Sabatus, and Sardenus.

Or, Iosabat,

and Emah,

Or, Bani,

Olam, Mal-

luch, Iedasa,

Tasub.

29 Of the sonnes of // Bebat, Joannes, and Ananias, and // Iolabad, and Ematheas.

Or, Adden,

Naatus, Lac-

cum, Ban-

ias.

Or, Bez- el,

Babus, Ma-

naates.

Or, Hofam.

Or, Math-

rus, Mata-

thas.

30 Of the sonnes of // Bani, Dlamus, Mamuchus, Iedatas, Ialubus, Iasael, and Ieremoth.

31 And of the sonnes of // Addi, Paathus, Moosias, Laccumus, and Raibus, & Parthanas, and // Selchel, and Balnuus, and Panastias.

32 And of the sonnes of Annas, Elionas, and Aleas, and Melchias, and Sabbeus, and Simon a Cholimite.

33 And of the sonnes of // Alom, Altancus, and // Parthias, and Banatas, Eliphalar, and Panastias, and Semel.

34 And of the sonnes of // Maani, Ieremias, Moondis, Dmatrus, Inel, Hamat, and Pac- lias, and Amos, Carabation, and Euasibus, and Hammimatanatus, Elisialis, Lamus, Eliall, Samis, Selemias, Parthanas, and

of the sonnes of Dzoraz, Selis, Etril, Azailus, Samaras,

Samaras, Samsis, Iosiphus.

35 And of the sonnes of Ethna, Mashtias, Sabadias, Ethes, Irael, Banaias.

36 All these married strange wives, and put them away with their children.

37 And the Priests and the Levites dwelt in Jerusalem, and in the countrey the first day of the seventh moneth, and the children of Israel in their owne houses.

Neh. 8. 1.

38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, and reader, that hee should bring the Law of Moyses, which had been given by the Lord God of Israel.

40 Then brought Esdras the chiefe Priest the Law to all the multitude, both man and woman, & to all the Priests, that they might heare the Law the first day of the seventh moneth.

41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Esdras the Priest, and reader of the Law, stood upon a pulpit of wood that was prepared.

¶ Or, Mattithias.

43 And there stood by him ¶ Matathias, Sammus, Ananias, Azarias, Durias, Ezechias, Balasamus at his right hand,

¶ Or, Pedaias.

44 And at his left hand ¶ Phaldasius, and Sall, Melchias, Aorhalaphus, Nabarias.

45 Then Esdras tooke the booke of the Law before the multitude (for he sate honourably be-

fore them all)

46 And they all stood upright when hee expounded the Law, and Esdras blessed the Lord the most high God, the most mighty God of hostes.

47 And the whole multitude cried, Amen.

48 Then Jesus, and ¶ Anus, and Sarabias, ¶ Or, Bani.

and Adinus, and Jacobus, Sabataias, Auranas, Malanias, and Calitas, Azarias, and Joazabbus and Ananias, & Biatas the Levites lift up their hands, and fell downe on the ground, and worshipped the Lord,

49 And taught the Lawe of the Lord, and stood also earnestly upon the reading.

50 Then sayd ¶ Aththarates to Esdras the chiefe Priest and Reader, and to the Levites, that taught the multitude in all things, This day is holy unto the Lord, and all haue wept in hearing of the Law.

¶ Or, Nehemias.

51 So therefore and eate the fatte meates, and drinke the sweete drinckes, and send presents to them that haue not.

52 For this day is holy to the Lord, and be not sorry: for the Lord God will glorifie you.

53 So the Levites commaunded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eat and drinke, and to reioyce, and to give presents to them that had not, and to make good chere.

55 For they were yet filled with the wordes wherewith they were instructed, when they were assembled together.

II. Esdras.

CHAP. I.

8 The people is reprov'd for their unfaithfulness, 30 God will have another people, if these will not be reformed.

Ezra 7. 1.

The second booke of the Prophet Esdras, the son of Saraias, the sonne of Azarias, the son of Helcias, the sonne of Sadanias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Iohannis, the sonne of Heli, the sonne of Amarias, the sonne of Asie, the sonne of Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of Bozith, the sonne of Abisei, the sonne of Phinees, the sonne of Elcazar,

3 The sonne of Aaron (of the tribe of Levi) which Esdras was prisoner in the land of Medes, in the reigne of Artaxerxes king of Persia.

Isa 58. 1.

4 And the word of the Lord came unto me, saying,

5 Goe, and shew my people their sinnes, and their children their wickednesse, which they haue committed against mee, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered unto strange gods.

7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked mee vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill upon them: for they haue not been obedient vnto my Lawe, but they are a

rebellious people.

9 How long shal I forbear them, vnto whom I haue done so much good?

10 Many kings haue I destroyed for their sakes: Pharas with his seruants and all his arme haue I smitten downe.

Exod. 14. 28.

11 All the nations haue I destroyed before them: I haue destroyed the East, the people of the two countreys Tyris and Sidon, and haue slaine all their enemies.

Numb. 21. 24. 10. 8. 12.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 I haue led you thorow the sea, add haue giuen you a sure way, since the beginning: I gaue you Moyses for a guide, and Aaron for a Priest.

Exod. 14. 29. ¶ Or, streete.

14 I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

Exod 3. 10. and 4. 14.

15 Thus saith the Almighty Lord, The quailles were a token vnto you: I gaue you tents for safegard, wherein ye murmured:

Exod. 16. 13. 2. 10. 4. 40.

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmur still.

17 Where are the benefites that I haue done for you: when ye were hungry in the wilderness, did ye not cry vnto me,

Numb. 14. 3.

18 Saying, Why hast thou brought vs into this wilderness, to kill vs? It had been better for vs to haue serued the Egyptians, then to die in this wilderness.

19 I had pitie vpon your mournings, and gaue you Manna to eate: so ye did eate

Wisd. 16. 20.

Angels

Num. 20. 11
Wisd. 11. 4.

Angels foode.

20 * When ye were thirſte, did not I cleave the ſtone, and waters did flowe out to ſatiſſie you? from the heate I covered you with the leaues of the trees,

Iſa. 5. 4.

21 And I gaue you fat countreys: I caſt out the Canaanites, the Hherelites, and Philiftins before you: What ſhal I doe more for you, ſaith the Lord?

Exod. 15. 23.

22 Thus ſaith the Almighty Lord, * When yee were in the wilderneſſe at the bitter waters, being athirſt, and blaſpheming my Name,

23 I gaue you not fire for the blaſphemies, but caſt a tree into the water, and made the riuer ſweete.

Exod. 32. 8.

24 What ſhall I doe vnto thee, O Iacob: thou * Iuda wouldſt not obey: I will turne me to other nations, and vnto thoſe will I giue my Name, that they may keepe my Lawes.

25 Seeing ye haue forſaken mee, I will alſo forſake you: when ye aſke mercie of mee, I will not haue pittie vpon you.

Iſa. 1. 15.

26 * When yee call vpon mee, I will not heare you, and yee haue defiled your hands with blood, and your feete are ſwift to commit murder,

27 Although yee haue not forſaken mee, but your owne felues, ſayth the Lord.

28 Thus ſayth the Almighty Lord, Haue I not prayed you, as a father his ſonnes, and as a mother her daughters, and as a nurſe her young babes,

Mat. 23. 37.

29 That yee would bee my people, as I am your God, and that yee would be my children, as I am your father?

Iſa. 1. 13.

30 * I gathered you together as an henne gathereth her chickens vnder her wings: but now what ſhall I doe vnto you? I will caſt you out from my ſight.

31 * When you bring gifts vnto mee, I will turne my face from you: for your ſolemne feaſt dayes, your new moones, and your circumciſions haue I forſaken.

32 I ſent vnto you my ſeruants the Prophets whom ye haue taken and ſlaine, and to ſeue their bodies in pieces, whole blood I will reuenge, ſayth the Lord.

33 Thus ſaith the Almighty Lord, Your houſe ſhall be deſolate: I will caſt you out as the winde doeth the ſtubble.

34 Your children ſhall not haue generation: for they haue deſpised my commandement, and done the thing that I hate, before me.

35 Your houſes will I giue vnto a people to come, who ſhall beleue mee though they heare mee not, and they, vnto whom I neuer ſhewed miracle, ſhall doe the things that I commaund them.

36 Though they ſee no Prophets, yet ſhall they hate their iniquities.

37 I will declare the grace that I will doe for the people to come, whole children reioyce in gladneſſe, and though they haue not ſeene mee with bodily eyes, yet in heart they beleue the things that I ſay.

38 Now therefore brother, behold what great glory, and ſee the people that come from the Eaſt.

39 Vnto whom I will giue for leaders, Abraham, Iſaac, Iacob, Deas, Amos, Micheas, Ioel, Abdiſas, Jonas,

40 Naum, Abacuc, Sophonias, Aggeus,

Zacharias, and Malachias (which is called alſo the * meſſenger of the Lord.)

CHAP. II.

Mal. 3. 1.

The Synagogue ſineth fault with her owne children. 18
The Gentiles called.

Thus ſaith the Lord, I brought this people out of bondage: I gaue them alſo my commandements by my ſeruants the Prophets, whom they would not heare, but deſpised my counſels.

2 The mother that bare them, ſayth vnto them, Goe you away, I children: for I am a widow and forſaken.

3 I brought you vp with gladneſſe, but with ſorrow and heauineſſe haue I loſt you: for ye haue ſinned againſt the Lord your God, and done the thing that diſpleaſeth him.

4 But what ſhall I now doe vnto you? I am a widow, and forſaken: goe ye, O my children, and aſke mercie of the Lord.

5 And thee, O father, I call for a witneſſe for the mother of theſe children, which would not keepe my covenant,

6 That thou bring them to conſuſion, and their mother to a ſpoile, that their kined be not continued.

7 Let their names bee ſcattered among the heathen: let them be put out of the earth, for they haue deſpised my covenant.

8 Alſo vnto thee, Aſſur: for thou hideſt the vnrighteous in thee: O wicked people, remember * what I did vnto Sodom and Gomorrah,

Gen. 19. 24.

9 Whole land is mixed with cloudes of pitch and heapes of aſhes: ſo will I doe vnto them, that heare me not, ſaith the Almighty Lord.

10 Thus ſaith the Lord vnto Eſdras, Tell my people, that I will giue them the kingdome of Ieruſalem, which I would haue giuen vnto Iſrael.

11 And I will get me glory by them, and giue them the euerlaſting tabernacles, which I had prepared for thoſe.

12 They ſhal haue at will the tree of life ſmel-ling of ſaintment: they ſhall neither labour nor be weary.

13 Goe ye, and ye ſhall receiue it: pray that the time, which is long, may be ſhortned: the kingdome is already prepared for you: watch.

14 Take heauen and earth to witneſſe: for I haue aboliſhed the euill, and created the good: for I liue, ſaith the Lord.

15 Mother, embrace chy children, and bring them vp with gladneſſe: make their feete as ſalt as a pillar: For I haue choſen thee, ſaith the Lord.

16 And thoſe that be dead wil I raiſe vp from their places, and bring them out of the graues: for I haue known my name in Iſrael.

17 Feare not thou mother of the children: for I haue choſen thee, ſaith the Lord.

18 I will ſend thee my ſeruants Eſai and Jeremie to helpe thee, by whole counſell I haue ſanctified and prepared for thee twelue trees laden with diuers fruits,

19 And as many fountaines, flowing with milke and hony, and ſeuene mighty mountaines, whereupon there grew roſes and lillies, whereby I will fill chy children with ſoy.

20 Execute iuſtice for the widow: iudge the cauſe of the fatherleſſe: giue to the poore: defend the fatherleſſe: clothe the naked.

21 Heale

Tobias 1. 17.

21 Heale the wounded, and sicke: laugh not a lame man to scorn: defend the creeple, and let the blind come into the light of my clearenesse.

22 Keepe the old and the yong that are within thy walles.

23 * Wherefore thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Flourish thy children, O thou good nurse: stablish their feet.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Be not wearie: for when the day of trouble and heauynesse cometh, other shall weep and be sorrowfull, but thou shalt be merrie, and haue abundance.

28 The heathen shall enuy thee, and shall doe nothing against thee, saith the Lord.

29 Mine hands shall couer thee, so that thy children shall not see hell.

30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shew mercy vnto them: for I am mercifull, saith the Lord Almighty.

32 Embrace thy children, vntill I come and shew mercy vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Elias receiued a charge of the Lord vpon the mount Horeb, that I should goe vnto them of Israel, but when I came to them, they cast me off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O yee heathen, that heare and vnderstand, Waite for your shepheard, who shall giue you euerlasting rest: for hee is nere at hand, that shall come in the ende of the world.

35 Bee ready to the reward of the kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadow of this world: receiue the top of your glorie: I testifie my Sautour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thanks vnto him that hath called you to the heauenly kingdome.

38 Arise and stand vp, and behold the number of those that are sealed for the feast of the Lord.

39 Which are departed from the shadow of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lord, that the people which haue bene called from the beginning may be sanctified.

42 * I Elias saw vpon mount Sion a great people whom I could not number, and they all praised the Lord with songs.

43 And in the mids of them there was a yong man higher in stature then them all, and vpon euery one of their heades hee set crownes, and was higher then the others, which I much marvelled at.

44 So I asked the Angel, and saide, Who are these my Lord?

45 Who answered and saide vnto mee, These be they that haue put off the mortal clothing, and haue put on the immortal, and haue confessed the Name of God: now are they crowned, and receiue the palmes.

46 Then saide I vnto the Angel, What yong man is it that setteth crownes on them, and giueth them the palmes in their hands?

47 And he answered, and saide vnto me, It is the Sonne of God, whom they haue confessed in the world. Then began I greatly to commend them, that had stood so strongly for the Name of the Lord.

48 Then the Angel saide vnto me, See thy way, and tell my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderful works, which God did for the people, are recited, 31 Esdras maruileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

In the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vnto mine heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirit was sore moued, so that I began to speake fearful words to the most High, and saide,

4 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and and ganest commandement vnto the people,

5 * And a body vnto Adam without a soule, who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liueth before thee,

6 And ledst him into Paradise, which thy right hand had planted, or euer the earth brought forth,

7 Euen then thou ganest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whom came nations, tribes, people, and kindreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandements.

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

10 So that by the flood, that came to ouerthrow one of them, which came by death vnto Adam.

11 Yet thou lesteit one, euen * Noe, with his household, of whom came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, thou didst chuse thee a man from among them, whose name was * Abraham.

14 Whom thou louedst, and vnto whom only thou shewdest thy will,

15 And madest an euerlasting couenant with him, promising him that thou wouldest neuer forsake his seed.

16 * And vnto him thou ganest Isaac, * vnto Isaac also thou ganest Jacob and Esau, and didst

Gen. 2. 7.

Or, went forward.

Gen. 6. 12.

Gen. 7. 10.

1. Pet. 3. 20.

Gen. 12. 7.

Gen. 17. 5.

Gen. 21. 1, 3.

Gen. 25. 25.

Mal. 1. 2, 3.

Rom. 9. 13.

Rom. 7. 9.

didst chuse Jacob, and cast off Esau, and so Jacob became a great multitude.

Exod. 19. 1.
deut. 4. 10.

17 And when thou ledst his seed out of Egypt, *thou broughtest them vp to mount Sina,
18 And inclinedst the heauens, and bowedst downe the earth, and didst moue the ground, and causest the depths to shake, and didst astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, wind and cold, that thou mightest giue the Law vnto the seede of Jacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Law might bring forth fruit in them.

Gen. 3. 6.

21 For *Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenesse toynd with the Law in the hearts of the people, with the wickednesse of the root: so that the good departed away, and the euill abode still.

1. Sam. 16.

13.

2. Sam. 5. 1.
and 7 5 13.

23 So the times passed away, and the yeeeres were brought to an end, *till thou didst raise thee by a seruant called Dants,

24 *Whom thou commandedst to build a city vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest the citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preferred thine enemies, and thou hast not shewed it.

31 I cannot perceiue how this cometh to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleued thy testimonies as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I haue gone here & there thorowout the heathen: & I see them flourishing, and thinke not vpon thy commandments.

34 Altho thou therfore our wickednes now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth haue not sinned in thy sight? or what people hath kept thy commandments?

36 Thou shalt surely find that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

* The Angel reprooueth Eldras, because hee seemed to enter into the profound iudgements of God,

And the Angel that was sent vnto mee, whose name was Uriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the highest.

3 Then said I, Yea, my Lord. And he answered mee, and saide, I am sent to shew thee three wayes, and to set forth three similitudes before thee,

4 Whereof if thou canst declare mee one, I will shew thee also the way that thou desirest to see, and I will shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my Lord. Then saide hee vnto mee, See thy way, weigh mee the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and said, What man is borne, that can doe that which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee, how deepe dwellings are in the mids of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto mee, I neuer went downe to the deepe, nor yet to the hell, neither did I euer climbe vp to heauen.

9 But now I haue asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which things thou canst not bee separated, and yet canst thou giue mee none answer of them.

10 He says moreover vnto mee, Thine owne things, & such as are growen vp with thee, canst thou not know?

11 How should thy vessell then bee able to comprehend the wayes of the Highest, and now outwardly in the corrupt world, to vnderstand the corruption, that is euident in my sight?

12 Then said I vnto him, It were better that wee were not at all, then that we should liue in wickednesse, and to suffer, and not to know wherefore.

13 And hee answered mee, and said, *I came to a Forrest in the plaine where the trees held a councell,

Judg. 9. 8.

3. chr. 2. 5. 18

14 And said, Come, let vs goe fight against the sea, that it may giue place to vs, and that wee may make vs more woods.

15 Likewise the floods of the Sea tooke councell, and said, Come, let vs goe vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the land stood vp and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie: or whom wouldest thou condemne?

19 I answered, and sayd, Clearly it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the Sea hath his place to beare his floods.

20 Then answered he me, and sayd, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the

Isa 55.8,9.
Iohn 3.11.
1. cor. 2.13
14.

the wood, and the sea for his floods, so they that dwell upon earth can understand nothing, but that which is upon earth: and they that are in the heavens, the things that are about the height of the heavens.

22 Then answered I, and said, I beseech thee, O Lord, let understanding be given me.

23 For I did not purpose to enquire of thine high things, but of such as were dayly meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loved, is given over to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect.

24 Why we are tossed to and fro through the world as the grasshoppers, and our life is a very feare, and we are not thought worthy to obtaine mercy.

25 But what will he do to his Name which is called upon over vs? Of these things haue I asked the question.

26 Then answered hee mee, and sayd, The more thou searcest, the more thou shalt marvel: for the world hasteth fast to passe away.

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of vnrightheousnesse and weaknesse.

28 But to declare thee the things whereof thou askest, the euill is sowne, but the destruction thereof is not yet come.

29 If the euill now that is sowne be not turned upside downe, and if the place where the euill is sowne, passe not away, then cannot the thing come that is sowne with good.

30 For the corne of euill seed hath bene sowne in the heart of Adam from the beginning, and how much vngodlines hath he brought vp vnto this time? And how much shall he bring forth vntill the harvest come?

31 Wonder with thy selfe, how much fruite of wickednesse the corne of euill seed bringeth forth.

32 And when the stalkes shall bee cut downe, which are without number, how great an harvest must be prepared.

33 Then I answered, and sayd, How, and when shall these things come to passe? Wherefore are our yeeres few and euill?

34 And he answered me, saying, Waste not to bee about the most high: for thou labourst in vaine to bee about him, though thou endeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when cometh the fruite of my barne, and our wages?

36 And vpon this Jeremiel the Archangel answered, and sayd, When the number of the seedes is filled in you: for hee hath weighed the world in the ballance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, & said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peradventure the harvest of the righteous is not fulfilled, because of the

sinne of them that dwell vpon earth.

40 So hee answered mee, and sayd, Go and aske a woman with child, when shee hath fulfilled her nine moneths, if her wombe may keep the birth any longer within her?

41 Then said I, No, Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with child, hasteth to escape the necessitie of the trauel, so do the places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall be shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me whether there be more to come then is past, or more things past, then are to come.

46 What is past, I knowe, but what is to come, I know not.

47 And he said vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stood, and beheld, a hote burning ouen passed before me: and when the flame was gone by, I looked, and beheld, the smoke had the vpper hand.

49 After this there passed before me a watry cloud, and sent down much raine with a storme: and when the stormy raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the drops and the smoke were much.

51 Then I prayed, and sayd, May I liue, thinkest thou, vntill that time? Or what shall come to passe in those dayes?

52 He answered me, and said, Of the tokens whereof thou askest mee, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times truth shall be hid. 10 Vnrightheousnesse and all wickednesse shall reigne in the world. 23 Israel is reiected, and God deliuereth them. 35 God doth all things in season.

NEuerrhelesse concerning the tokens, behold the times shall come, that they which dwell vpon earth shall be taken in a great number, and the way of the truth shall bee hid, and the land shall be barren from faith.

2 And iniquity shall be increased more then thou hast seene now, or hast heard in time past.

3 And it shall come to passe that one shall set in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God graunt thee to liue, thou shalt see after the third trumpet, that the Sun shall suddenly shine againe in the night, & the moone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voice, and the people shall bee moued.

6 And hee shall rule, of whom they hope not that dwell vpon earth, and the foules shall change place.

7 And

7 And the sea of Sodom shall cast out fish, and make a noise in the night, which many shall not knowe, but they shall all heare the voyce thereof.

8 There shall be a confusion in many places, and the fire shall oft breake forth, and the wild beasts shall change their places, and menstruous women shall beare monsters.

9 And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall wit hide it selfe, and vnderstanding depart into his secret chamber.

10 It shall be sought of many, and yet not be found: then shall vnrighteousnesse and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall alke another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shewe thee such tokens I haue leaue: and if thou wilt pray againe, and weepe, as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 Then I awaked, and a fearefulnesse went thorow all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted mee, and set mee vp vpon my feet.

16 And in the second night, Salathiel the Captaine of the people came vnto mee, saying, Where hast thou bene? and why is thy countenance so heauy?

17 Knowest thou not that Israel is committed vnto thee in the lande of their captiuitie?

18 Thy then and eat, and forsake vs not, as the shepheard that leaue his flocke in the hands of the cruell wolues.

19 Then sayd I vnto him, Goe thy wayes from me, and come not nere me: and when hee heard it, he went from me.

20 And I fasted seuen dayes, mourning, and weeping, as Ariel the Angel had commaunded mee.

21 And after seuen dayes the thoughts of mine heart were very grievous vnto mee againe,

22 And I had a desire to reason againe, and I beganne to talke with the most High againe,

23 And said, O Lord, Lord: of euery forrest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all landes of the world thou hast chosen thee one pit, and of all the flowers of the ground thou hast chosen thee one lillie,

25 And of all the depths of the sea thou hast filled thee one riuer, and of all builded cities, thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cattell that are made, thou hast appoynted thee one sheepe.

27 And among all the multitude of people, thou hast gotten thee one people, and vnto this people whom thou louedst thou gauest a Lawe, that is proued of all.

28 And now, O Lord, why hast thou giuen

this one people oute vnto many? and vpon one root thou hast set others, and hast scattered thy onely people among many.

29 They reade them downe, which haue withstood thy promises, and beleene not thy testimonies.

30 And if thou didst so much hate thy people, they should haue bene punished with thine owne hands.

31 Now when I had spoken these words, the Angel that came to me the night before, was sent vnto me,

32 And sayd vnto me, Heare mee, and I will teach thee, and hearken what I may instruct thee further.

33 And I sayd, Speake on, my Lord. Then said he vnto mee, Thou art sore vexed and troubled for Israels sake. Louest thou them better then he doeth that made them?

34 And I said, No, Lord: but of very sorrow haue I spoken: for my reines paine mee euery houre, while I labour to comprehend the way of the most High, and to seeke out part of his iudgement.

35 And hee sayd vnto mee, Thou canst not. And I sayd, Wherefore Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not felt the trouble of Iacob, and the griefe of the flocke of Israel.

36 And he sayd vnto mee, Number vnto mee the things that are not yet come, or gather mee the drops that are scattered, or make me the withered flowers greene againe.

37 Open mee the places that are closed, and bring me forth the winds that are shut vp therein: shew me the image of a voyce, and then will I declare thee the thing that thou askest, and labourist to knowe.

38 And I said, O Lord, Lord, who can knowe these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, wherof thou askest mee?

40 Then said he vnto me, Like as thou canst doe none of these things that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I sayd, Beholde, O Lord, the last things are present vnto thee, and what shalt they do that haue bene before me, or we that be now, or they that shall come after vs?

42 And hee sayd vnto mee, I will compare my iudgement vnto a ring: as there is no slacknesse of the last, so is there no swiftnesse of the first.

43 Then I answered, and said, Couldst thou not make at once, those that haue bene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then answered hee mee, The creature, said he, cannot preuent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I sayde, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it
now

now also containe all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth men at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said he vnto me, So haue I divided the number of the earth by times when seed is sown vpon it.

49 For as a young child begetteth not that that belongeth to the aged, so haue I ordained the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceede to speake before thee: for our mother, whom thou hast told me is young, diuorced shee next vnto age?

51 He answered me, and said, Aske a woman that trauielleth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And she shall answer thee, Some were borne in the floure of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that yee are lesse of stature then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now begin to bee olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shewe thy seruant, by whome doest thou gouerne thy worke-manship?

CHAP. VI.

God hath foreseene all things in his secret counsell, and is author thereof, and hath created them for his children.
25 The felicitie of the age to come.

AND hee said vnto me, In the beginning when the round world was made, and before the borders of the world were set and before the windes blew one against another:

2 Before the noyse of thunders sounded, before the bright lightning did shine forth, before the foundations of paradise were laid:

3 Before the faire floures did appeare, before the moueable powers were established, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneys in Sion were hote:

5 Before the present yeeres were sought out, and before the afflictions of them that now sinne, were turned away, and they that haue lathe vp the treasure of faith, were sealed,

6 Then did I purpose these things, and they were made by mee alone, and by none other: by mee also they shall bee ended, and by none other.

7 Then answered I, and said, What shall bee the diuision of times? or when shall bee the

end of the first, and the beginning of it that followeth?

8 And hee said vnto me, From Abraham vnto Isaac, when Jacob and Esau were borne of him, Jacobs hand held first the heele of Esau.

Gen. 25. 26.

9 For Esau is the end of this world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Dost thou thinke, Esau, aske thou not.

11 ¶ I answered then, and said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shewe thy seruant thy tokens. wherof thou shewdest mee part the last night.

13 So he answered mee, and said, Stand vp vpon thy feete, and heare a mighty sounding voyce.

14 There shall come as an earthquake, but the place where thou standest shall not bee moued.

15 And therefore when hee speaketh, be not afraid: for of the ende shall bee the word, and of the foundation of the earth shall it bee understood.

16 Therefore while one speaketh of them, it trembleth, and is moued: for it knoweth that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feete, and hearkened, and behold, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it said, Behold, the dayes come, that I will come and enquire of them that dwell vpon the earth.

19 And when I beganne to enquire of them, who by their unrighteousnesse haue hurt others, and when the affliction of Sion shall be fulfilled,

20 And the world that shall vanish away, shall be sealed, then will I shewe these signes: the books shall be opened before the heauen, and they shall see all it together.

21 And the children of a peere olde shall speake with their voyces: the women with child shall bring forth vntimely children of thre or foure months old, and they shall liue that are raised vp.

22 Then suddenly shall the sown places appeare as the vn sown, and the full store houses shall suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friends fight with friends, as with enemies: and the earth shall feare with them: the springs of the welles shall stand still, and in thre houres they shall not runne.

25 Whosoener remaineth from al these things that I haue told thee, shall be saved and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall be changed, and turned to another meaning.

27 For euill shall be put out, and deede shall be quenched.

28 But faith shall flourish: corruption shall be ouercome, and the treach which hath bin so long without fruit, shall come forth.

29 And

29 And when hee talked with me, behold, I looked a little vpon him before whom I stood.

30 And these wordes said he vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe & fast seuen daies more, I will tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voice is heard before the Highest: surely the Highest hath seene thy righteous dealing: he hath seene also thy chastitie which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Be of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe, and fasted seuen daies in like manner, that I might fulfill the three weekes, which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distress.

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst that the heauen and the earth should be made, and the worke followed thy word.

39 And then was there the spirit, and the darkenesse was on euery side with silence: there was no mans voice as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Upon the second day thou createdst the heauenly aie, and commandedst it, that going betweene, it should make a diuision between the waters, that the one part might remaine aboue, and the other beneath.

42 Upon the third day thou commandedst, that the waters should be gathered together in the seventh part of the earth: five parts diddest thou day, & kept them, to the intent that of these there should be that should seene thee, being sown of God and filled.

43 As soone as thy word went forth, the worke was incontinently made.

44 For immediately great and innumerable fruit did spring vp, and many diuers pleasures for the taste, and floures of vchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

45 Upon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres.

46 And gauest them a charge, to doe seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saydest vnto the seventh part where the waters were gathered that it should bring forth beastes, as fowles and fishes: and it was so.

48 For the dumbe waters, and without life, brought forth liuing things at the commandment of God, that the nations might praise thy wonderous workes.

49 Then diddest thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leuiathan.

50 And didst separate the one from the other:

for the seventh part where the water was gathered could not hold them.

51 Vnto Behemoth thou gauest one part, which was dyed by the third day, that he should dwell in the same part, wherein are a thousand hills.

52 But vnto Leuiathan thou gauest the seventh part that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Upon the sixth day thou gauest commandment vnto the earth, that before thee it should bring forth beastes, cattell, and creeping things.

54 And besides this, Adam, whom thou made lord ouer all the worke which thou hast created, of him come we all, & the people also, whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And wee thy people (whom thou hast called the first borne, the only begotten, and thy seruient souer) are giuen into their hands.

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduerseth all in time. 28 The coming and death of Christ. 32 The resurrection and last iudgement. 43 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodness of God.

AND when I had made an ende of these wordes, there was sent vnto mee an Angel which had bene sent downe to mee the nights afore.

2 And he said vnto me, Up, Esdras, and heare the wordes that I am come to tell thee.

3 And I sayd, Speake on, my God. Then said he vnto mee, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a city is builded and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betweene them, euen betwixt the fire and the water, so that there could but one man goe there.

9 If this cite were giuen vnto a man for an inheritance, if hee neuer went thorow the perill before it, how could hee receiue his inheritance?

Gen. I. 1.

Gen. I. 14.

Gen. I. 14,
15. dent. 4.
19.

Gen. I. 20.

|| Or, Enoch.

10 And I said, Is it so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes have I made the world: and when Adam transgressed my Statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorrow and trouble: they are but few and evil, and full of perils, and very painefull.

13 For the entrances of the fore-world were wide and sure, and brought immortall fruit.

14 If then they that are living, labour not to enter by these strait and brittle things, they cannot attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible: and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy mind the things to come, rather then them that are present?

Deut. 8. 1.

17 Then said I, O Lord, Lord, *seeing thou hast ordained in thy Lawe, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things: yet they that have lived vngodly and suffered straitnesse, shall not see the large things.

19 Then he said vnto me, There is no Judge moze iust then God, and there is none moze wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as come so oft as they came, what they should doe to haue life, and what they should obserue to auoyd punishment.

22 Nevertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceived themselves by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his Law, and refused his promises: they have vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Elders, vnto the empye are empye things, and to the full full things.

26 Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and shee shall come forth, and bee seene that now is vnder the earth.

27 And whosoever shall escape these evils, he shall see my wonders.

28 For my Sonne Iesus shall appeare with those that bee with him, and they that remaine, shall reioyce with in foure hundred yeeres.

29 After these same yeeres shall my Sonne Christ dye, and all men that haue life.

30 And the world shall be turned into the old silence for seven daies, as in the fore iudgments, so that no men shall remaine.

31 But after seven daies, the world that is yet asleepe, shall be raised vp: and that shall die that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of Iudgement, and miseries shall vanish away, and long suffering shall haue an end,

34 Justice onely shall continue: the truth shall remaine, and faith shall be strong.

35 The worke shall follow, and the reward shall be shewed: the good deeds shall be of force, and vngodlinesse shall beare no moze rule.

36 Then said I, *Abraham prayed first for the Sodomiters, and *Hoses for the Fathers that sinned in the wilderness:

37 And they that came after him, for Israel in the time of Achaz and Samuel,

38 And *David for the destruction, and *Solomon for them that came into the Sanctuarie,

39 *And Elias for those that receiued raine, and for the dead that he might liue,

40 And *Ezechias for the people in the time of Sennacherib, and diuers others for many.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherfore shall not the same effect follow also now?

42 Then hee answered mee, and said, This present life is not the end. oft times honour is receiued in it: therefore haue they prayed for the wake.

43 But the day of iudgement shall be the end of this world, and the beginning of the immortalitye to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: insensitie shall be cut off: righteousness shall grow vp, and the veritie shall spring vp.

45 Then shall no man bee able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.

47 For what profit is it for men in this present life to bee in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? *for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

49 For what profit is it vnto vs, if there be promised an immortall life, when wee doe the workes that bring death?

50 And that an everlasting hope should bee promised vs, seeing that wee becom our selues to deadly banister?

51 And that there should bee appointed vs dwellings of health and safetie, if we haue lived wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall Paradise should bee shewed, whose fruit remaineth incorruptible, wherein is safety and health, if we will not enter into it.

54 (For we haue bene conuersant in displeasing places.)

55 And that the faces of them, which haue abstained,

*Gen. 18. 33.
Exod. 32. 3.
11.*

*2. Sam. 24.
17.
2. Chr. 6. 14.*

*1. King. 17.
21. and 18.
42. 45.*

*2. King. 19.
15.*

Rom. 5. 18.

abstained, should shine more then starres, if our faces be blacker then darknesse?

56 For while we liued, we did not remember when we did vniigh:rouly, that we should suffer after death.

57 Then answered he me, and said, This is the manner of the battell, which man that is boune in the earth, shall fight,

58 That if he be overcome, he should suffer as thou hast said, but if he get the victory, he should receive the thing that I said.

Deut. 30. 19. 59 For this is the life wherof Moyses spake vnto the people, while he liued, saying, * Choose thee life that thou mayest liue.

60 Nevertheless they beleued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauinesse should not so be to their destruction, as they should come vnto them, to whom saluation is perswaded.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pittie on those that walke in his Law,

Rom. 2. 4. 64 And that he is patient: for he long suffe: reth those that haue sinned as his creatures,

65 And that he is liberall: for he wil giue as much as needeth,

66 And that he is of great mercy: for heeouercommeth in mercy those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 Wee pardoneth also: for if hee gaue not of his goodnesse, that they which haue done euill, might be relieved from their wickednes, he ten thousand part of them should not remaine alive,

69 And if he, being Iudge, forgave not those that hee healed with his word, and tooke away the multitude of sinners,

70 There should peradventure bee very few left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is but small. 6 The workes of God are excellent. 20 Eldras prayer for him and for his people. 39 The promise of saluation to the iust. 55 The destruction of the vniuers.

And he answered me, saying, The most High made this world for many, but the world to come for few.

2 I will tell thee a similitude, O Eldras. As when thou alkest the earth, it shal say vnto thee, that it giueth much earthly matter to make pots, but little dust that gold cometh of, so is it with the worke of this world.

Mat. 20. 16. 3 * There be many created, but few shall be saved.

4 Then answered I, and said, Then swallow by the wit, O my soule, and denounce vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may entreat thee, that thou mayest giue seed vnto our heart, and prepare our vnderstanding, that there may come fruit of it, whereby euery

one that is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, and wee all are one workmanship of thy hands, as thou hast said.

8 For when the body is fashioned now in the wombe, and thou hast giuen it members, thy creature is preserved by fire and water, and the worke created by thee, both suffer nine moneths the creature which is fashioned in it.

9 But the thing that concerneth, and that which is contained, shall both bee preserved, and when time is come, the wombe bring forth, delivereth the things that grew in it.

10 For thou hast commanded the members, even the breasts to giue milke vnto the fruit appointed to the breasts,

11 That the thing which is created, may be nourished for a time, till thou disposest it to thy mercy.

12 Thou bringest it vp with thy righteousness, noururest it in thy Law, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labors is fashioned, it is an easie thing to appoint by thy Commandement, that the thing also which is made, might be preserved.

15 Now therefore, O Lord, I will speake (as touching men in generall, thou shalt rather provide) but concerning thy people, for whose sake I am sorry,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am wofull, and for Jacob for whose sake I am grieved:

17 For them will I pray before thee, as well for my selfe as for them: for I see our faults that dwell in the land.

18 But I haue heard the sudden coming of the Iudge which is to come.

19 Therefore heare my voyce, and vnderstand my words which I wil speake before thee. The beginning of the wordes of Eldras, before he was taken vp:

20 O Lord, that liuest for ever, which beholdest from above that which is above, and in the ayre,

21 Whose throne is inestimable, and his glorie incomprehensible, before whom the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, and sayings stedfast, whose Commandement is strong, and gouernment terrible,

23 Whose lookes direct by the depthes, and wrath maketh the mountaines to melt away as the thing beareth witness,

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the finnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Think not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not bee thy will to destroy them, which haue liued like bestes, but looke vpon them that haue clearly taught thy Law.

30 Take not displeasure with them, which appeare worse then bestes, but loue them, that alway put their trust in thy righteousnesse, and glory.

31 For we and our Fathers haue al the same sicknesse, but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercy vpon vs, thou shalt bee called mercifull towards vs which haue no works of righteousnesse.

33 For the righteous which haue laide by many good workes, let them receiue the reward of their owne deeds.

34 But what is man, that thou shouldst take displeasure at him? or what is this mortall generation, that thou shouldst be so grieved towards it?

35 * For verily there is no man among them that be bozne, but hee hath done wickedly, nor any that doth confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteousnesse and thy goodnesse shall be praised, if thou be mercifull vnto them, which haue not the substance of good workes.

37 Then answered he me, and said, Some things hast thou spoken aright, and according to thy words it shall be:

38 For I will not verily consider the workes of them before the death, before the iudgement, before destruction:

39 But * I will reioyce in the wayes of the righteous, and wil remember the pilgrimage, the saluation, & the reward that they shall haue.

40 Like as I haue spoken now, so shall it come to passe.

41 For as the husbandman soweth much seed vpon the ground, and planteth many trees, and yet alway the thing that is sown, cometh not by in time, neither yet doth all that is planted, take roote: so neither shall they all that are brought into the world, be saved.

42 I answered then and said, If I haue found grace, let me see: he.

43 Like as the husbandmans seede perissheth, if it come not by, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perissheth man which is created with thine hands, and thou art called his father, because hee is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seed.

45 Bee not wroth with vs, O Lord, but spare thy people, and haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered hee mee, and saide, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off, that thou shouldst loue my creature about me: but I haue oft times drawn neere vnto thee, and vnto it, but neuer to the vnrightheous.

48 In this also art thou marvellous before the world.

49 In that thou hast humbled thy selfe, as it becometh thee, and hast not indured thy selfe worthy to boast thy selfe great-

ly among the righteous.

50 For many miseries & calamities remaine for them, that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnesse made ready: the city is builded: and rest is prepared, perfect goodnesse and absolute wisdom.

53 The root of euil is sealed by from you: the weakenesse and moth is destroyed from you, and into bell sleeth corruption to be forgotten.

54 Scorpions are banished away, and in the end is shewed the treasure of immortalitye.

55 Therefore alke thou no more questions concerning the multitude of them that perish:

56 For when they had libertie, they despised the most High, they contemned his lawe, and forlooke his wayes.

57 Whereouer, they haue troden downe his righteous,

58 * Saying in their heart, that there was no God, though they knew that they should die.

59 For as the thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnrhankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said,

63 Behold now, O Lord: thou hast shewed mee the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The lowest ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Desaire the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand: that it is the time wherein the most High will begin to visite the world which he made.

3 Thereafter when there shall bee seene an earthquake in the world, and an vprore of the people,

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, even from the beginning.

5 For as al that is made in the world, hath a beginning and an end, and the end is manifest:

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beleened,

1. King. 8.
46. 2. Chron.
6. 36.

6m. 4.4.

Psalm 14. 1.
and 33. 1.

Math. 24. 7.

8 Shalbe preserved from the said perills, and shall see my saluation in my land, and within my borders: for I haue kept mee holy from the world.

9 Then shall they haue pittie of themselves, which now haue abused my wayes: and they that haue cast them out despitely, shall dwell in paines.

10 For such as in their life haue receiued benesses, and haue not knowen me,

11 But haue abhorred my Law, while they were yet in libertie, and when they had yet leaseure of amendment, and would not vnderstand but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more carefull to know how the vngodly shalbe punished, but enquire how the righteous shalbe saued, and whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue also beside that which I say now, and will speake it hereafter, that there bee many more of them which perish then of them that shalbe saued.

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seed: as the flowers be, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but now the maners of them that are created in this world, that is made, are corrupted by a perpetuall seed, and by a law, whereout they cannot rid them, selues.

20 So I considered the world, and behold, there was perill, because of the deuilles, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, & a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape bee kept, and my plant which I haue dressed with great labour.

23 Nevertheless, if thou wilt cease seuen dayes mee, (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eate only of the flowers of the field, and eat no flesh, nor drinke wine but the flowers onely,

25 And pray vnto the most High continually) then will I come and talke with thee.

26 So I went my way, as he had commanded mee, into the field, which is called Ardath, and there I late among the flowers, and did eat of the herbes of the field, and the meate of the same satisfied me.

27 And after seuen dayes, as I late vpon the grasse, and mine heart was vexed within mee, as a feere,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lord, when thou wouldst shewe thy selfe vnto vs, * thou declaredst thy selfe vnto our fathers in the wilderness, in a place where no man dwelleth, in a barren place, when they

came out of Egypt,

30 And expressly spakest vnto them, saying, Heare me, O Israel, and marke my words, thou seed of Jacob.

31 For behold, I sowe my Law in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obserued thine ordinances, neither did the trust of the Law appeare, neither couldst, for it was thine.

33 * For they that receiued it, perished because they kept not the thing that was sown in them. Exod. 31.28.

34 And loe, it is a custome when the ground receiveth seed, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sown, or wherein any thing is put.

35 Likewise the thing that is sown, or is put therein, and the things that are receiued, must perish, so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it:

37 But the Law perisheth not, but remaineth in his force.

38 And when I spake these things in mine heart, I looked about mee, and vpon the right side * I saw a woman, which mourned sore, and lamented with a loude voyce, and was grieved in heart, and rent her clothes, and she had ashes vpon her head. Chap. 10. 44.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And said vnto her, Wherefore weepest thou? why art thou so sorry in minde?

41 And she said vnto me, Sir, let mee alone, that I may bewaile my selfe, & increase sorrow, for I am sore vexed in my minde, and brought very low.

42 Then I said vnto her, What aileth thee? tell me.

43 And she said vnto mee, I thy seruant haue bene barren: and haue had no child, hauing an husband thirtie yeeres.

44 And euery daye, & euery day these thirtie yeeres, I pray to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmaide, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almighty.

46 And I nourished him with great trauell,

47 So when he grew vp, and came to take a wife, I made a feast.

CHAP. X.

1 Esdras and the woman that appeareth to him comming together.

But when my sonne went into his chamber he fell downe and dyed.

2 Then we all ouerhew the lights and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort mee that I should bee quier, then I rose vp by night, and fledde, and am come into this field.

Chap. 8. 3.
mat. 20. 16.

Exod. 19. 9.
and 24. 3.
deut. 4. 12.

held as thou fittest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast until I die.

5 Then left I my purpose wherein I was, and spake to her angrily, and said,

6 Thou foolish woman about all other, fittest thou not our beautie, and what cometh vnto vs?

7 For Sion our mother is all wofull, and is sore afflicted, and mourneth extremely.

8 Seeing wee be all now in heauinesse, and make our moene (for we be all sorrowfull) art thou soze for one sonne?

9 Demaund the earth, and she shall tell thee that it is she which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and beholde, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sozie but for one?

12 But if thou wouldest say vnto mee, My mourning is not like the mourning of the earth (for I haue lost the fruit of my wombe, which I brought forth with beautie, and bare with sorowes,

13 But the earth is according to the manner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorow in thy selfe, and heare constantly that which cometh vnto thee.

16 For if thou allowest Gods purpose, and receivest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 Then she said vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake moze with her, and said,

20 Doe not so, but be counselled: for how many fallers hath Sion? Be of good comfort, because of the sorow of Ierusalem.

21 For thou fittest that our Sanctuary is laid waste: our altar is broken downe: our Temple is destroyed:

22 Our Altarion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candlesticke is quenched, and the Arke of our Couenant is taken away, & our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoiled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weak:

23 And which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great beautie, and put away the multitude of sorowes, that the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might be.

26 And behold, immediately shee cast out a great voice, very fearefull, so that the earth shooke at the noise of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afraid, and crept with a lowd voyce, and said,

28 Where is Ariel the Angel * which came to me at the first: for he hath caused me to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and hee tooke mee by the right hand and comforted me, and set mee vpon my feet, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vered? and the vnderstanding of thine heart? and wherefore art thou soze?

32 And I sayd, Because thou hast forsaken mee, and I haue done * according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand by manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I doe not know.

36 What is mine vnderstanding deceiued, or doeth my mind being haunie, erre?

37 Now therefore, I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then hee answered mee, and said, Heare me, and I will enforme thee, and tell thee wherefore thou art afraid: for the most High hath reuealed many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sozie continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou beganest to comfort her.

42 But now fittest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she told thee of the death of her sonne, this is the solution.

44 This woman, which thou sawest, shee is Sion: and whereas she told thee (euen she which thou fittest now as a citie builded.)

45 And as touching that she said vnto thee, that she was barren thirtie yeres, this was concerning that there was euen thirtie yeres wherein there was no offering offered in her.

46 But after thirtie yeres, Salomon builde

the citie, and offered offerings: then bare the barren a sonne.

47 And whereas she told thee, that she nourished him with labour, that was the inhabiting of Jerusalem.

48 But whereas she told thee that her sonne, as his chance was, dyed when she came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganst to comfort her: of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth, that thou art loyie in thy mind, and because thou sufferest with all thine heart for her, he shewed thee the clearnesse of her glory, and the fairenesse of her beautie.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew thee things unto thee.

53 Therefore I commanded thee to goe into the field where no foundation nor building is.

54 For the worke of mans building cannot stand in that place where the Citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beautie and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this thou shalt heare as much as thine eares may comprehend.

57 For thou art blessed above many, and art called with the most High among the few.

58 But to morrow at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High will doe unto them that dwell upon earth, in the last dayes. So I slept the same night and another, as he had commanded me.

CHAP. XI.

1 The vision of an Eagle coming forth of the Sea, and of her feathers. 37 Of a Lyon coming out of the Forrest.

Then saw I a dreame, and behold, there came up from the sea an Eagle, which had twelve feathered wings, and three heads.

2 And I saw, and behold, shee spread her wings over all the earth, and all the windes of the aire blew on her, and gathered themselves.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became little feathers and small.

4 But her heads remained still, and the head in the mids was greater then the other heads, yet rested it with them.

5 Whereafter, I saw that the Eagle flew with his feathers, and reigned upon earth, and over them that dwell therein.

6 And I saw that all things under heauen were subject unto her, and no man spake against her, no not one creature upon earth.

7 I saw also that the Eagle stood up upon her claws, and spake to her feathers, saying,

8 March not altogether: sleepe every one in his owne place, and watch by course.

9 But let the heads be preserved for the last.

10 Whereafter, I saw that the voice went not out of her heads but from the mids of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, upon the right side there arose one feather, and reigned over all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stood up, and reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voice unto it, and said,

16 Weare thou that hast kept the earth so long, this I say unto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine unto thy time, neither to the halfe thereof.

18 Then arose the thirde, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that every one reigned, and then appeared no more.

20 Then I looked, and behold, in proceesse of time the feathers that followed, stood up on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set by, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more upon the Eagles body, but two heads that rested, and six wings.

24 Then saw I also, that two wings divided themselves from the first, and remained under the head that was upon the right side: for the foure continued in their place.

25 So I looked, and behold, the underwings thought to set up themselves, and to haue the rule.

26 Then was there one set by, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselves to reigne. 29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 And then I saw that the two heads were loyned therewith.

31 And behold, the head was turned with them, that were with it, and did eat up the two underwings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, over all those that dwell upon earth, with much labour, and it had the governance of the world, more then all the wings that had bene.

33 After this I looked and behold, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise upon earth, and over those that dwell therein.

35 And I beheld, and loe, the head upon the right

right side denoured it that was upon the left side.

36 ¶ Then I heard a voyce which said vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I saw, and behold, as it were a lyon that roareth, running hastily out of the wood: and I saw that he sent out a mans voyce vnto the eagle, and spake, and sayd,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that, that of the foure beasts remainest, whom I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath overcome all the beasts that were past, and hath power ouer the world with great fearefulness, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged the world with truth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyers, and destroyed the dwellings of them that brought forth fruit, and hast cast downe the walles of such as did thee no harme:

43 Therefore is thy wrongfull dealing come by vnto the most High, and thy pride vnto the Mighty.

44 The most High also hath looked vpon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads and thy wicked claws, nor all thy vaine bodie,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence and that they may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

And when the Lion spake these words to the Eagle, I saw,

2 And behold, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set by themselves to reigne, whose kingdome was small and full of vpproes.

3 And I saw, and behold, they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and traunce of my minde, and from the great feare, and sayd vnto my spirit,

4 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my mind, and very weake in my spirit, and little strength is there in me, for the great feare that I receiued this night.

6 Therefore now, will I beseech the most High, that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deed be come by before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible

sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged mee worthy to shew me the last times.

10 ¶ Then he laid vnto mee, This is the interpretation of this vision.

11 The Eagle whom thou sawest come by from the sea, is the * kingdome which was seene in the vision of thy brother Daniel. Dan. 7. 7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another,

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie, which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the mids of the body thereof, this is the interpretation.

18 That after the time of that kingdome, there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnder wings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time cometh, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise by three kingdomes, and shall call againe many things into them, and they shall haue the domination of the earth,

24 And of those that dwell therein, with much greefe aboue all those that were before them: therefore are they called the heads of the Eagle:

25 For they shall accomplish his wickednes, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall hee fall by the sword himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserved for their ende, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising by out of the wood, and roaring, and speaking vnto the Eagle, and rebuking her for her vnrightheousnesse with all the words that thou hast heard,

32 This is the winde which the most High

hath kept for them, and for their wickedness unto the end, and hee shall repproue them, and cast before them their spoiles.

33 For hee shall set them aloue in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserved vpon my borders, and he shall make them ioyfull, vntill the coming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast been meete to know this secret of the most High.

37 Therefore write all these things that thou hast seen, in a booke, and hide them.

38 And teach them the wife of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes more, that it may bee shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: and with that he went his way.

40 And when all the people perceived, that the seuen dayes were past, and I not come againe into the citie, they gathered them altogether, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue wee offended thee? or what euill haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an haueu of ship preserved from the tempest.

43 Are not the euils which are come to vs, sufficient?

44 If thou then forsake vs, how much better had it been for vs, that wee had been burnt also as Sion was burnt?

45 For we are no better then they that died there: and they wept with a loud voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauy thou house of Jacob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercie for the lowe estate of your Sanctuary.

49 And now goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie as I commanded them:

51 But I remained still in the field seuen dayes, as he had commanded mee, and did eate onely of the flowers of the field, and had my meate of the herbes in those dayes.

CHAP. XIII.

1 The vision of a wind carrying forth of the Sea,
3 Which became a man. 5 His property and power against his enemies. 21 The declaration of this vision.

And after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it moued all the waues thereof.

3 And I looked, and behold, there was a

mighty man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were scene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feelth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and behold, he graued himselfe a great mountaine, and flew vp vpon it.

7 But I would haue scene the countrey or place wherout the hill was grauen, and I could not.

8 I saw after these things, and behold, all they which came to fight against him were sore afraid, and yet they durst fight.

9 Neuerthelesse, when he saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for hee held no sword nor any instrument of warre.

10 But onely, as I saw, hee sent out of his mouth, as it had been a blast of fire, and out of his lips the wind of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all intire together, even this blast of fire, the wind of the flame, and the great storme, and fel with violence vpon the multitude which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing scene, but onely dust, and smell of smoke. When I saw this, I was afraid.

12 Afterward saue I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offred: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew mee now therefore the interpretation of this dreame.

16 For thus I consider in mine understanding, woe vnto them that shall be left in those dayes, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heauiness.

18 Now vnderstand I the things that are layd vp in the latter dayes, which shal come both vnto them, and to those that are left behinde.

19 Therefore are they come into great perils, and many necessities, as these dreames declare.

20 Yet is it easier, that hee that is in danger should fall into these, and forseth the things to come hereafter, then to passe away as a cloude out of the world.

21 Then answered he me, and sayd, The interpretation of the vision will I shew thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 He that shal heare the danger in that time, hee shall keepe himselfe. They that hee fallen into danger, are such as haue workes and faith

saith toward the most mighty.

24 Know therefore, that they which bee left behind, are more blessed then they that be dead.

25 These are the meanings of the vision, whereas thou sawest a man comming vp from the mids of the sea,

26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them that are left behinde.

27 And whereas thou sawest, that out of his mouth there came as a blast with fire and storme,

28 And that he neither held sword nor weapon, but that by his fiercenesse he destroyed the whole multitude that came to fight against him, this is the interpretation.

29 Behold, the dayes come that the most High will begin to deliuer them that are vpon the earth:

30 And hee shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, and nation against nation, and realme against realme.

Mat. 24. 7.

32 When this cometh to passe, then shall the tokens come, that I shewed thee before, and then shal my sonne be reuealed, whom thou sawest goe vp as a man.

33 And when all the people heare his voyce, euery man shal in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall bee gathered as one, as they that be willing to come, and to fight against him.

35 But he shall stand vpon the top of mount Sion.

36 And Sion shal come, and shal be shewed to all, being prepared and buildd, as thou sawest the hill grauen forth without any hands.

37 And this my sonne shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shall be tormented: and without any labour will he destroy them euen by the Law, which is compared vnto the fire.

39 And whereas thou sawest that hee gathered another peaceable people vnto him,

2. Km. 17. 3.

40 Those are the ten tribes, which were carried away captiues out of their owne land in the time of Deas the king, whom Salmanasar the king of the Assyrians tooke captiue, and carried them beyond the river: so were they brought into another land.

41 But they tooke this counsel to themselves, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankind dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the river Euphrates.

Exod. 14. 21.
Isa. 3. 15, 16

44 For the most High then shewed them signes, and stayed the springs of the flood till they were passed over.

|| Or, Ararat.

45 For thorow the countrey there was a great iourney, euen of a yeere and a halfe, and the same region is called || Ararat.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most High shal hold still the springs of the river againe, that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that bee left behinde of thy people, are those that be found within my borders.

49 Now when hee destroyeth the multitude of the nations that are gathered together, hee shall defend the people that remaine.

50 And then shal he shew great wonders vnto them.

51 Then said I, O Lord, Lord, shew me this, wherefore haue I seene the man comming vp from the mids of the sea?

52 And he said vnto mee, As thou canst neither seeke out, nor know these things that are in the deepe of the sea, so can no man vpon earth see my sonne, or those that be with him, but in the time of that day.

53 This is the interpretation of the dreame, which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne law, and applied thy diligence vnto mine, and sought it.

Exod. 3. 2, 8.

55 Thy life hast thou ordered in wisdom, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the reuwards with the most High: & after three other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderful things.

57 Then went I forth vnto the field, glorifying and prayling the most High for the wonders which he did in time,

58 Which he gouerneth, and such things as come in their seasons: and there I late three dayes.

CHAP. XLIIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

Vpon the third day I late vnder an oke, and behold, there came forth a voyce vnto mee out of the bush, and said, Elias, Elias.

2 And I said, Where am I, Lord, and stood vpon vpon my feete.

3 Then said he vnto mee, in the bush I reuealed my selfe, and spake vnto Moyses, when my people serued in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,

5 And I told him many wonders, and shewed him the secrets of the times and the end, and commanded him, saying,

6 These wordes shalt thou declare, and these shalt thou hide.

7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations, which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, vntill the times bee ended.

9 For the world hath lost his youth, and the times

time begin to ware olde.

10 For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore let thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee the burdens of men, and put off now the weake nature,

14 And let aside thy most greivous thoughts, and haste thee to depart from these times.

15 For greater evils then thole, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the evils be increased upon them that dwell therein.

17 For the truth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 Then answered I, and said before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall be borne afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that shall be done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I will write all that hath been done in the world since the beginning, which was written in thy Law, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for forty dayes,

24 But prepare thee many bore tables, and take with thee these five, Sarea, Dabria, Selmis, Ecanus, and Asiel, which are ready to write swiftly.

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, till y things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morrow this houre shalt thou begin to write.

27 Then went I forth, as hee commanded mee, and gathered all the people together, and said,

28 Heare these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were deliuered.

30 And receiued the Law of life, which they kept not, which yee also haue transgressed after them.

31 Then was the land, when the land of Sion parted among you by lot: but your fathers and ye also haue done vnrightheously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as hee is a righteous Iudge, hee tooke from you in time the thing that he had giuen you.

33 And now are yee here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, ye shall be kept alive, and after death shall ye obtaine mercie.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come now vnto me, nor seeke me these forty dayes.

37 So I tooke the five men as hee commaunded mee, and wee went into the field, and remained there.

38 The next day, behold, a voyce called mee, saying, Esdras, open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisdom grew in my breast: for my spirit was strengthened in memory.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the five men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eat bread, but I spake by day, and held not my tongue by night.

44 In forty dayes, they wrote two hundred and foure bookes.

45 And when the forty dayes were fulfilled, the most high spake, saying, The first that thou hast written, publish openly, that the worthy and unworthy may reade it.

46 But keepe the seuenthy last, that thou mayest giue them to the wise among the people.

47 For in them is the veine of vnderstanding: and the fountaine of wisdom, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophesie of Esdras is ended. 5 The evils that shall come on the world. 9 The Lord will avenge the innocent blood. 12 Egypt shall lament. 16 Sedition. 20 and punishment vpon the kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth: 33 God is the reuenger of his elect.

BEhold, speake thou in the eares of my people the words of prophete, which I will put in thy mouth saith the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfairhfulnesse of the speakers trouble thee, that spake against thee.

4 For euerie vnfairhfull shall die in his vnfairhfulnesse.

5 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death and destruction:

6 Because that iniquity hath fully polluted all the earth, & their wicked workes are fulfilled.

7 Therefore, saith the Lord, I will hold my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold,

Gen. 47. 4.

Acts 7. 53.

Esch. 3. 2.

Reuel. 6. 10
and 193.

8 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile: and by an horrible starre.

14 Woe to the world, and to them that dwell therein.

15 For the sword, and their destruction draweth neere, and one people shall stand vp to fight against another with swords in their hands.

16 For there shall be sedition among men, and one shall invade another: they shall not regard their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the citiees shall be troubled, the houses shall be afraid, men shall feare.

19 A man shall haue no pittie vpon his neighbour, but shall destroy their houses with the sword, and their goods shall be spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuerence me, which are from the East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God,

22 My right hand shall not spare the sinners, neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Woe to them that sin, and keepe not my commandments, saith the Lord,

25 I will not spare them: depart, O children from the power: desile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth hee them vnto death and destruction.

27 For now are the plagues come vpon the world, and yett shall remaine in them: for God will not deliuer you, because yett haue sinned against him.

28 Behold, an horrible vision cometh from the East,

29 There generations of dragons of Arabia shall come out with many charres, and the multitude of them shall be caried as the winde vpon the earth, that all they which heare them, may feare and tremble,

30 Euen the Carmanians raging in wrath, shall goe forth as the boares of the forest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, & shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall see.

33 From the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their hoste shall be feare and dread, and strife among their kings.

34 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth: euen their owne starre, and the blood shall bee from the sword vnto the belly.

36 And the dung of man vnto the Camels litter.

37 And there shall be great fearefulnesse and trembling vpon earth, and they that see the wrath, shall be afraid, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shall winds arise, and shall open it with the cloud, which hee raised vp in wrath, and the starre, raised to feare the East and West winde, shall be destroyed.

40 And the great and mighty cloudes shall be lift vp full of wrath, and the starre, that they may make all the earth afraid, and them that dwell therein, and that they may powre out ouer euery high place, and lifted vp an horrible constellation.

41 As fire and haile, and flying swords, and many waters, that all fields may be full, and all riuers with the abundance of great waters.

42 And they shall beake downe the citiees, and walles, and mountaines, and hills, and the trees of the wood, and the grasse of the meadowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afraid.

44 They shall come to her and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall do seruice vnto them that haue put her in feare.

46 And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glory in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes and in her inventions: therefore saith God,

49 I will

|| Or, w'st.

49 I will send plagues vpon thee, widowhood, pouertie and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall be dried vvas a flowe when the heat riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie, & the louers shall not be able to relieue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alwayes slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance?

55 The reward of thy whoredome shall be in thy holome: therfore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and wil deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines, shall die of hunger, and eat their owne flesh, and drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorow the Sea, and receiue plagues againe.

60 In the passage they shall cast downe the flaine citie, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they cary away captiue, and shall spoile thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, Egypt and Syria, 18. 38. Of the euill that shall come vpon the world, with admonition how to gouerne themselves in afflictions. 54 To acknowledge their sinnes, and to commit themselves to the Lord, 55 whose mightie providence and iustice is to be reuerenced.

WDe to thee Babylon, and Asia: woe to thee, Egypt, and Syria.

2 Girdle your selues with sacke and haire-cloth, and mourne your children, and be sorrie: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry Lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall call lightnings, and who shall not feare? he shall thunder, and who shall not be afraid?

8 The Lord shall threaten, and who shall not utterly be broken in peeces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe: and the waues thereof are troubled, and the fishes thereof, before the Lord and the glory of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that hee shooteth are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe till they come vpon earth.

11 The fire is kindled, and shall not be put out till it consume the foundations of the earth.

12 As an arrow which is shot of a mightie archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is mee, woe is me: who will deliuer me in those dayes?

14 The beginning of sorrowes and great mourning: the beginning of famine, and great death: the beginning of wars, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine and plague, and trouble and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor bee alway mindfull of the scourges.

17 Behold, victuals shall be so good cheape vpon earth, that they shall thinke themselves to be in good case: but then shall the euils budde forth vpon earth, euen the sword, the famine, and great confusion.

18 For many of them that dwel vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall be no man left to till the earth, and to sow it: the trees shall giue fruit, but who shall gather them?

21 The grapes shall bee ripe, but who shall tread them? for all places shall be desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall be ten left, and two of the field which shall hide themselves in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure olines in the place where olines grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall bee three or foure left by them that search their houses with the sword,

26 And the earth shall be left waste, and the fields thereof shall ware old, and her wayes and all her pathes shall grow full of thornes, because no man shall trauaile chere through.

27 The

27 The virgines shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But ye seruants of the Lord, heare these things, and marke them.

30 Behold the word of the Lord, receiue it: beleeue not the godes, of whom the Lord speaketh, behold, the plagues draw neere, and are not slacke.

31 As a trauailing woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe cometh to the birth they carry not a whit:

32 So shall not the plagues be slack to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeth his way, and hee that buyeth, as one that will lose.

35 Who so occupieth merchandise, as he that winneth not: and hee that buildeth, as he that shall not dwell therein.

36 He that soweth, as one that shall not reape: he that cutteth the vine, as he that shall not gather the grapes.

37 They that marry, as they that shall get no children, and they that marry not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoyle their goods, and overthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with conetousnesse, the more they decke their cities, their houses, their possessions, & their owne persons,

41 So much more will I be angry against them, for their sinnes, saith the Lord.

42 As a whose enuie an honest and vertuous woman,

43 So shall righteousness hate iniquity, when she decketh her selfe, and shall accuse her openly, when he shall come that shall bidle the an hour of all sinne vpon the earth.

44 And therefore bee ye not like thereunto nor to the workes thereof: for or euer it be long iniquity shall be taken away out of the earth, and righteousness shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

46 Behold, the Lord knoweth all the workes of men, their imaginations, their thoughts and their hearts.

47 For as soone as he said, Let the earth be made, it was made: let the heauen be made, and

it was created.

48 By his word were the starres established, and he knoweth the number of them.

49 He searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it containeth. Psal. 147. 4.

50 He hath shut the sea in the middes of the waters, and with his word hath he hanged the earth vpon the waters.

51 He spreadeth out the heauen like a vauit vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to poure out floods from the high rocks to water the earth.

53 Hee made man, and put his heart in the middes of the body, and gaue him breath, life, and vnderstanding.

54 And the Spirit of the Almighty God, which made all things, and hath searched al the hid things in the secrets of the earth,

55 Hee knoweth your inuentions, and what ye imagine in your heart when ye sinne & would hide your sinnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought forth before men, ye shall be confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will ye doe, or how will ye hide your sinnes before God and his Angels?

59 Behold, God himselfe is the Iudge, feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For behold, the heart of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meate to the idoles.

61 And they that consent vnto them shall be had in derision, and in reproch, and troden vnder foote.

62 For in euery place & cities that are neere, there shall be great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shall waste and spoyle their goods, and cast them out of their houses.

65 Then shall the trial of my chosen appeare, as the gold is tried by the fire.

66 Heare, O ye my beloued, saith the Lord, Behold, the dayes of trouble are at hand, but I will deliuer you from them: bee not ye afraid: doubt not, for God is your captaine.

67 Who so keepeth my commandments and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselves vp.

68 Cloe vnto them that are bound with their sinnes, and covered with their iniquities, as a field is hedged in with bushes, & the path thereof covered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be destroyed with fire.

¶ Tobie.

Luke 16. 16.

Gen. 1. 1.

Tobit.

CHAP. I.

1 Tobit parentage, 3 His godliness, 6 His equitie,
8 His charity and prosperitie, 19 He fleeth, and his goods
are confiscated, 22 And after restored.

The booke of the wordes of Tobit, sonne of Tobiel, the sonne of Ananias, the sonne of Adnias, the sonne of Gabael, of the seede of Asael, and of the tribe of Nephtalim.

2 When in the time of Sennacherib King of the Assyrians was led away captiue out of Chibbe, which is at the right hand of that city, which is called properly Nephtalim, in Galilee above Aser.

3 I Tobit haue walked all my life long in the way of truth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with mee to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but young, all the tribe of Nephtalim my father fell from y house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most high was consecrated, and built up for all ages.

5 Now all the tribes which fell from God, yea, and my father Nephtalims house offered to the heifer called Baal.

6 But I (as it was ordained to all Israel by an everlasting decree) went alone often to Jerusalem, at the feasts, bringing the first frutes and the tithes of beasts, with that which was first shorne, and offered them at the altar to the priests the children of Aaron.

7 The first tenth part I gaue to the priests the sonnes of Aaron, which ministered in Jerusalem: the other tenth part I sold, and came and bestowed it euery yeere at Jerusalem.

8 The third tenth part I gaue vnto them to whom it was meete, as Deboza my fathers mother had commanded me, for my father left me as a pupill.

9 Furthermore, when I was come to the age of a man, I married Anna of mine owne kindred, and of her I begate Tobias.

10 But when I was led captiue to Nineue, all my brethren and those which were of my kindred, did eate of the bread of the Gentiles.

11 But I kept my selfe from eating,

12 Because I remembered God with all mine heart.

13 Therefore the most high gaue me grace and fauour before Sennacherib, so that I was his purueyore.

14 And I went into Media, and I deliuered ten talents of silver to Gabael, the brother of Gabzias in the land of Media.

15 But when Sennacherib was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not goe into Media.

16 But in the time of Sennacherib, I gaue many almes to my brethren, and gaue my bread to them which were hungry.

17 And my clothes to the naked: and if

I saw any of my kindred dead, or cast about the walles of Nineue, I buried him.

18 And if the king Sennacherib had slaine any, when he was come and fled from Judea, I buried them pitifully (for in his wrath he killed many) but the bodies were not found when they were sought for of the king.

19 Therefore when a certaine Nineuite had accused me to y king, because I did bury them, I hidde my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

20 Then all my goods were spoiled, neither was there any thing left mee besides my wife Anna, and my sonne Tobias.

21 Neuerthelesse within five and fifty daies two of his sonnes killed him, and they fled into the mountaines of Ararat, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accounts, and ouer all his domestical affaires, Achicharus my brother Ananis sonne.

22 And when Achicharus had made a request for mee, I came againe to Nineue: now Achicharus was cupbearer and keeper of the signet, and steward, and ouersaw the accounts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

CHAP. II.

2 Tobit calleth the faithful to his table, 3 Hee hangeth the dead to bury the dead, 10 How he became blinde,

11 His wife laboureth for her lining, 14 She reproacheth him bitterly.

Now when I was come home againe, and my wife Anna was restored vnto mee, with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the seuen weekes, there was a great dinner prepared me, in the which I ate downe to eate.

2 And when I saw abundance of meate, I sayde to my sonne, Goe, and bring what poore man soeuer thou shalt find of our brethren, which doeth remember God, and loe, I will carrie for thee.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start up, and brought him into my house vntill the going downe of the sunne.

5 Then I returned and washed, and ate my meate in heauinesse,

6 Remembering that prophete of Amos, which had said, Your solemne feasts shall be turned into mourning and your ioyes into wailing.

7 Therefore I wept, and after the going downe of the sunne, I went and made a graue and buried him.

8 But my neighbors mocked me, and said, Doeth hee not feare to die for this cause, who fled away, and yet loe, hee buryeth the dead againe?

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncovered,

2. King. 19.
35, 36. i. sa.
37. 36, 37.
ecclus. 48, 18,

22, 1. mac. 7.
41. 2. mac.
8. 19.

Tobit fleeth
from the
face of Sen-
nacherib.

2. King. 19.
37. 2. chron.
32. 31.

Tobit returneth.

Tobias being captiue among the Assyrians, did not leaue the way of truth.
Or, Salmanaasar.
2. King. 17. 3
Tobias was mercifull.

1. King. 12.
30.

Hefled from idoles.
Exod. 32. 29.
dent. 12. 6.

He marieth to wife, Anna, which beareth to him Tobias.
Numb. 36. 7
Gene. 43. 32.

Hee found grace in the sight of Salmanaasar.
Or, sonne, Or, in Rages citie of Media.

Or, Salmanaasar.
The charity of Tobias.

Tobit doeth bid to dinner those which feare God.

Tobit leauing his ghesit, taketh vp the dead body into his house to burie it.
Amos 8. 10.
1. mac. 1. 41.

Tobit is rebuked of his neighbours.
Chap. 1. 19.

He is made
blind for an
example of
patience to
his posterity.

The wife of
Tobit labour-
eth for her
living.

The inno-
cencie of
Tobit.
Deut. 22. 1.

Iob 2. 9.

10 And I knew not that sparrows were in the wall, and as mine eyes were open, the sparrows cast downe warne dung into mine eyes, and a whitenesse came in mine eyes, and I went to the physicians, but they helped me not. Doxerouer. Achacharus did nourish me, until I went into Delmans.

11 And my wife Anna did take womens works to doe.

12 And when shee had sent them home to the owners, they payed the wages and gaue a kid.

13 Which when it was at mine house, and began to bleate, I said vnto her. From whence is this kid? is it not stolen? render it to the owners: for it is not lawfull to eat any thing that is stolen.

14 But she said, It was giuen for a gift more then the wages: but I did not beleue, and bade her to render it to the owners, and I did blush because of her. Further more shee said, * Where are thine almes, and thy righteousness? behold, they all now appeare in thee.

CHAP. IIJ.

3 The prayer of Tobit. 7 Sarra Raguel's daughter and the things that came vnto her. 12 Her prayer heard. 17 The Angel Raphael sent.

Then I being sorrowfull, did weep, and in my sorrow prayed, saying,

2 O Lord, thou art iust, and all thy workes and all thy wayes are mercy and trueth, and thou iudgeth truly and iustly for euer.

2 Remember mee, and looke on mee, neither punish mee according to my sinnes, or mine ignorances, or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandments: wherefore thou hast deliuered vs * for a spoile, and vnto captiuitie, and to death, and for a prouerb of a reproch to all them among whom we are disperfed, and now // thou hast many and iust causes,

5 To doe with mee according to my sinnes, and to my fathers, because we haue not kept thy Commandements, neither haue walked in trueth before thee.

6 Now therefore deale with mee as seemeth best vnto thee, and command my spirit to bee taken from me, that I may be dissolved, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorrowfull: command therefore that I may be dissolved out of this distresse, and goe into the everlasting place: turne not thy face away from me.

7 ¶ It came to passe the same day that in Echatane a city of Medfa, Sarra the daughter of Raguel was also reproched by her fathers maids,

8 Because shee had bene married to seven husbonds, whom Almodius the euill spirit had killed before that they had lien with her. Doest thou not know, saide they, that thou hast strangled thine husbonds: thou hast had now seven husbonds, neither wast thou named after any of them.

9 Therefore doest thou // heare vs for them? if they bee dead, goe thy wayes hence to them, that we may neuer see of thee either sonne or daughter.

10 When shee heard these things, shee was

very sorrowfull, so that she thought to haue strangled her selfe. And she said I am the only daughter of my father, and if I doe this, I shall stande him, and shall bring his age to the graue with sorrow.

11 Then she prayed toward the window, and saide, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath he any man child to bee his heire, neither any neere kinse man or childe bozne of him, to whom I may keepe my selfe for a wife: my seven husbonds are now dead, & why should I liue? But if it please not thee that I should die, command to looke on me, and to pittie me, that I doe no more heare reproch.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, and to giue Sarra the daughter of Raguel to a wife to Tobias the soone of Tobit, and to bind Almodius the euill spirit, because shee belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came down from her chamber.

CHAP. IIIJ.

Precepts and exhortations of Tobit, to his sonne.

¶ That day Tobit remembred * the filner I which hee had deliuered to Gabael in Ragas a citie of Medfa,

2 And said with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias, that I may admonish him before I die?

3 And when he had called him, he said, My sonne, after that I am dead, bury me, and despise not thy mother, but * honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

4 Remember my sonne, how many dangers she sustained when thou wast in her wombe,

5 And when she dieth, bury her by me in the same graue.

6 My sonne, let our Lord God alwaies befoze thine eyes, and let not thy will be set to sinne, or to transgresse the commandements of God. Doe vprightly all thy life long, and follow not the wayes of vnrightheousnesse: for if thou deale truly, thy doings shall prosper: // succerde to thee, and to all them which liue iustly.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore, lest that God turne his face from thee.

8 * Giue almes according to thy substance: if thou haue but a little, bee not afraid to giue a little almes.

Sarra pray-
eth and fa-
reth, that
she may be
deliuered
from shame.

The inno-
cencie of
Sarra, Her
chastity.

¶ Greke,
neere brother.

The prayers
of Tobit and
Sarra are
heard both
at a time.

Chap. 1. 14.

Tobits ex-
hortation to
his sonne,
when hee
thought he
should die.
The mother
is to be re-
uerenced.

Exod. 20. 12.
eccles. 7. 27.

God must be
in our hearts

Almes.
Pron. 3. 9.
eccles. 4. 1.
and 14. 13.
and 14. 13.
Luce 14. 13.
eccles. 3. 5. 10.

Deut. 28. 15.
37.

¶ Or, thy iudg-
ment save ma-
ny and true.

Sarra is
checked of
her fathers
maids,

¶ Or, when she
beat them for
their faults,
they said,

Eccles. 29.
13.
Adultery.
1. Thes. 4. 3.

9 For thou layest by a good store for thyselfe
against the day of needfull.

10 * Because that almes doeth deliver from
death, and suffereth not to come into darknesse.

11 For almes is a good gift before the most
High to all them which bleit.

12 Beware of all * whozedom, my sonne,
and chiefly take a wife of the seede of thy fa-
thers, and take not a strange woman to wife,
which is not of thy fathers stocke: for we are the
children of the Prophets: Aoe, Abraham, I-
saac and Jacob are our fathers from the begin-
ning. Remember, my sonne, that they married
wives of their owne kinred, and were blessed in
their children, and their seede shall inherite the
land.

Pride.

13 Now therefore my sonne, loue thy brethren,
and despise not in thine heart thy brethren,
the sounes and daughters of thy people, in not ta-
king a wife of them: for in pride is destruction,
and much trouble, and in fiercenesse is scarcite,
and great poveritie: for fiercenesse is the mo-
ther of famine.

|| Or, unpro-
fidence.
Wages of an
hired ser-
uant.

Louis. 19. 13.
deut. 24. 14.
15.
Matt. 7. 12.
Luke 6. 31.
Luke 14. 13.
The hungry.
Matth. 6. 1.

14 Let not the * wages of any man, which
hath wrought for thee, tary with thee, but giue
him it out of hand: for if thou lerne God, he will
also pay thee: beware of circumspet, my sonne, in all
things that thou doest, and be well instructed in
all thy conuersation.

15 * Doe that to no man which thou hatest
drinke not wine to make thee drunken, neither
let drunkenesse goe with thee in thy journey.

16 * Giue of thy bread to the hungry, and of
thy garments to them that are naked, and of all
thyne abundance giue almes, and let not thine
eye be enuious, when thou giuest almes.

|| Or, be liber-
al to the iust,
men to their
death.
Counsell.
God is to be
blessed.

17 || Bowe out thy bread on the burfall of
the iust, but giue nothing to the wicked.

18 Aske counsel alway of the wise, and despise
not any counsell that is profitable.

19 Bless the Lord God alway, and desire of
him that thy waies may be made straight: that
all thy purposes and counsels may prosper: for e-
uery nation hath not counsell: but the Lord gi-
ueth all good things, and he humbleth whom he
will, as he will: now therefore, my sonne, remem-
ber my commandements: neither let them at
any time be put out of thy minde.

Chap. 1. 14.

20 * Furthermore, I signifie this to thee, that
I delivered ten talents to Gabael the sonne of
Gabrias at Rages in Media:

Pouertie
with the
fear of God.

21 And feare not my sonne for as much as we
are made poore: for thou hast many things, if
thou feare God, and flee from all sinne, and doe
that thing which is acceptable unto him.

CHAP. V.

1 Tobias sent to Rages. 4 He meeteth with the An-
gel Raphael which did conduct him.

Tobias sent
by his father
to Rages see-
keth a com-
panion, and
meeteeth
with Rapha-
el, whom he
bringeth to
his father.

Tobias then answered, and said, Father, I
will do all things which thou hast comman-
ded me.

2 But how can I receiue the silver, seeing I
know him not?

3 Then he gaue him the hand writing, and
said vnto him, Seeke thee a man: which may
goe with thee, whyles I yet liue, and I will giue
him wages, and goe and receiue the money.

4 Therefore when hee was gone to seeke a
man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May
I goe with thee into the land of Media? and
knowest thou those places well?

6 To whom the Angel said, I will goe with
thee: for I haue remained with our brother Sa-
bael.

7 Then Tobias said to him, Tary for mee,
tell I tell my father.

8 Then he said vnto him, So, and tary not:
so he went in, and said to his father, Beholde, I
haue found one, which will goe with me. Then
he said, Call him vnto me, that I may know of
what tribe he is, and whether hee be faithfull to
goe with thee.

9 So he called him, and he came in, and they
saluted one another.

12 Then Tobias said vnto him, Brother, shew
me of what tribe and family thou art.

11 To whom he said, Doe thou seeke a stock
or family, or an hired man to goe with thy sonne,
Then Tobias said vnto him, I would know bro-
ther, thy kinred and thy name.

12 Then he said, I am of the kinred of Aza-
rias and Ananias the great, and of thy bre-
thren.

13 Then Tobias said, || Thou art welcome,
brother: bee not now angry with mee, because
I haue enquired to know thy kinred and thy
family: for thou art my brother of an honest
and good stocke: for I know Ananias and Jo-
nathas, sounes of that great Samaras: for we
went together to Ierusalem to worship, and of-
fered the first borne, and the tenths of the fruits,
and they were not deceiued with the error of
our brethren: my brother, thou art of a great
stocke.

|| Or, thou
commest
happily.

14 But tell me, what wages shal I giue thee:
wilt thou a goat a day, and things necessary, as
to mine owne sonne?

15 Yea, moreover, if yee retorne safe, I will
adde some thing to the wages.

16 So they agreed. Then said hee to Tob-
ias, Prepare thyselfe for the journey, and goe yon
on Gods name. And when his sonne had prepa-
red all things for the journey, his father said,
Goe thou with this man, and God which dwel-
leth in Heauen, prosper your journey, and the
Angel of God keepe you company. So they went
forth both, and departed, and the dogge of the
young man with them.

17 But * Anna his mother wept, and said to
Tobias, Why hast thou sent away our sonne? is
hee not the staffe of our hand to minister vnto
vs?

Tobias go-
eth forth,
the Angel
keeping him
company.
His mother

18 Would to God wee had not layd money
vpon money, but that it had bene cast away in
respect of our sonne.

19 For that which God hath giuen vs to liue
with doth suffice vs.

Chap 10. 4.
weepeth.

20 Then said Tobias, Bee not carefull, my
sister: hee shall retorne in safetie, and thine eyes
shall see him.

21 For the good Angel doth keepe him com-
pany, and his journey shal be prosperous, and he
shall retorne safe.

22 Then she made an end of weeping.

CHAP. VI.

2 Tobias delivered from the fish. 7 Raphael sheweth
him certaine medicines. 10 Hee conducteth him toward
Sarra.

And

At as they went on their journey, they came at night to the flood Tigris, and there abode.

2 And when the young man went to wash himself, a fish leaped out of the river and would have deuoured him.

Tobias inuaded of a fish is delivered by the Angel,

3 Then the Angel said vnto him, Take the fish, and the young man tooke the fish and drew it to land.

4 To whom the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the young man did as the Angel commanded him: and when they had roasted the fish, they ate it: then they both went on their way till they came to Ecobatane.

6 Then the young man said to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a diuell or an euill spirit trouble any, we must make a perfume of this before the man or the woman, and hee shall see no more vered.

8 As for the gall, annoint a man that hath whitenesse in his eyes, and he shall be healed.

9 And when they were come neere to Rages,

10 The Angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin: hee also hath one onely daughter named Sarra: I will speake for her that she may be giuen thee for a wife.

Num. 27.8. and 36.8.

11 For to thee doth the right of her pertaine, seeing thou alone art the remnant of her kined,

12 And the maide is faire and wise: nowe therefore heare me, and I will speake to her father, that wee may make the marriage when wee are returned from Rages: for I know that Raguel cannot marry her to another, according to the Law of Moyses: else he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the young man answered the Angel, I haue heard, brother Azarias, that this maide hath bene giuen to seuen men, who all died in the marriage chamber:

14 And I am the onely begotten sonne of my father and I am afraid lest I goe into her, and die as the other before: for a wicked spirit loueth her, which hurteth no body, but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life because of mee to the graue with sorrow: for they haue no other sonne to bury them.

15 Then the Angel sayd vnto him, Doe st thou not remember the precepes which thy father gaue thee, that thou shouldest marry a wife of thine owne kined: wherefore heare me, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirit: for this same night shall she be giuen thee in marriage.

16 And when thou shalt go into the marriage chamber, thou shalt take of the hote coales for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit doe smell, hee will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pittie on you, and saue you: feare not for she

is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall goe with thee: moreover I suppose that she shall beare thee children: now when Tobias had heard these things, hee loued her, and his heart was effectually ioy- ned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael and Tobias come to Raguel.

And when they were come to Ecobatane, they came to the house of Raguel, a Sarra met them, and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, What like is this young man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren: to whom they said, that they were of the tribe of Nephtalim, and of the captiues that dwelt at Nineue.

4 Then he said to them, Doe ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, and said vnto him, Thou art the sonne of an honest and good man: but when he had heard that Tobit was blinde, hee was sorrowfull, and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover, they receiued them with a ready mind, and after that they had killed a ramme of the flocke, they set much meat on the table. Then said Tobias to Raphael, Brother Azarias, put forth those things wherof thou spakest in the way, that this businesse may be dispatched.

Tobias asked Raguel's daughter to wife,

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke, and make merry.

10 For it is meete that thou shouldest marrie my daughter: neuerthelesse, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to seuen men, who died that night which they came in vnto her, neuerthelesse, be thou of a good courage and merry. But Tobias said, I will eate nothing here, vntill ye bring her hither, and bestow her to me.

12 Raguel said then, Marry her then according to the custome: for thou art her cousin, and she is thine, God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the Lawe of Moyses, and lead her away to thy father: and he blessed them,

Raguel giued his daughter Sarra to Tobias.

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring in her thither.

17 Which when she had done, as he had bid her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen and earth

glue thee ioy for this thy sorrow: be of good comfort my daughter.

CHAP. VIII.

Tobias driveth away the euill spirit. 4 Hee prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

Tobias followeth Raphaels counsell, as Chap. 6. 7.

AND when they had supped, they brought Tobias in vnto her.

2 And as he went, hee remembred the words of Raphael, and tooke coales for perfumes, and put the heart and liver of the fish therupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the suttmost parts of Egypt, whom the Angel bound.

4 And after that they were both shut in, Tobias arose out of the bed & said, Sister, arise and let vs pray, that God would haue pitie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for ever: let the heauens blesse thee, and all thy creatures.

6 Thou madest Adam, and gauest him Eua his wife for an helpe, and stay: of them came mankind: thou hast said, It is not good, that a man should be alone: let vs make vnto him an aide like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vnpurity: therefore grant me mercy, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 Hee sayd to his wife Edna, Send one of the maides, and let them see whether hee be aliue: if not, that I may bury him, and none know it.

13 So the maide opened the doore, and went in, and found them both asleepe.

14 And came forth, and tolde them that hee was aliue.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, O Lord: for thou hast made mee ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the onely begotten children of their fathers: grant them mercy, O Lord, and finish thier life in health with ioy and mercy.

18 Then Raguel bad his seruants to fill the graue.

19 And hee kept the wedding feast fouretee dayes.

20 For Raguel had said vnto him by an oth, that he should not depart before that the fouretee dayes of the marriage were expired.

21 And then hee should take the halfe of his goods, and returne in safety to his father, and should haue the rest, when hee and his wife were dead.

Raguel thinking Tobias was dead, made a graue for him,

Raguel praisheth God for Tobias,

Raguel giueth halfe of his goods towards the marriage of his daughter to Tobias.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

Then Tobias called Raphael, and sayd vnto him,

2 Brother Azarias take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tary long, he will be very sozy.

5 So Raphael went out, and came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed vp, and gaue them to him.

6 And in the morning they went forth both together, and came to the wedding, and Tobias begat his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

Now Tobit his Father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very sozy.

4 Then his wife said to him, My sonne is dead, seeing he tarrieth: and she beganne to bewaile him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: be not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not, my sonne is dead: and he went out euery day, by the way which they went, neither did she eate meate on the day time, and did consume whole nightes in bewailing her sonne Tobias, vntill the fouretee dayes of the wedding were expired, which Raguel had sworne, that hee should tary there. Then Tobias said to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tarry with me, and I will send to thy father, & they shall declare him thine affaires.

9 But Tobias said, No, but let mee goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that they may heare good report of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee my deere brother, and grant that I may see thy children, of my daughter Sarra, that I may reioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: doe not intreat her euill.

CHAP. XI.

1 The returne of Tobias to his Father. 9 How hee was receiued. 10 His father hath his sight restored, and praisheth the Lord.

After

Tobits care for his son, The Angel goeth on Tobias message.

The father and mother are in heavynesse for Tobias tarying. Chap. 5. 17.

Raguel giueth Tobias and his wife leaue to depart.

Sarra is instructed by her parents.

The Angels
counsell to
Tobias.

After these things Tobias went his way praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael sayd to Tobias, Thou knowest brother, how thou diddest leaue thy Father.

3 Let vs haste before thy wife, and prepare the house.

4 And take in thine hand the gill of the fish. So they went their way, and the dog followed them.

5 Now Anna late in the way looking for her sonne.

6 Whom when she saw comming, she said to his Father, Behold, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy Father shall receive his sight.

8 Therefore annoint his eyes with the gill, and being picketh therewith hee shall rubbe and make the whitenesse to fall away, and shall see thee.

9 Then Anna ranne forth, and fell on the necke of her sonne, and sayd vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went forth toward the doore, and stumbled, but his sonne ran vnto him,

11 And tooke hold of his father, and sprinkled of the gill on his fathers eyes, saying, Be of good hope, my Father.

12 And when his eyes began to picke, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when hee saw his sonne, he fell vpon his necke.

14 And hee wept, and said, Blessed art thou, O Lord, and blessed be thy Name for ever, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pittie on me: for behold, I see my sonne Tobias: and his sonne, being glad, went in, and told his father the great things that had come to passe in Media.

16 Then Tobit went out to meet his daughter in Law, reioycing and praising God to the gate of Nineue: and they which saw him goe, maruelled, because he had recouered his sight.

17 But Tobit testified before them all, that God had had pittie on him. And when hee came neere to Sarra his daughter in law, hee blessed her: saying, Thou art welcome daughter: God be blessed which hath brought thee vnto vs, and blessed bee thy Father: and there was great ioy among all his brethren, which were at Nineue.

18 And Achicharus and Rasbas his brothers sonne came.

19 And Tobias marriage was kept seven dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him, 5 The which hee would recompense. 11. 15 Raphael declareth that hee is an Angel sent of God.

Then Tobit called his sonne Tobias, and said vnto him, Prouide, my sonne, wages

for the man, which went with thee, and thou must giue him more.

2 And hee said vnto him, O Father, it shall not grieue mee to giue him halfe of those things which I haue brought.

3 For hee hath brought me againe to thee in safety, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the olde man sayd, It is due vnto him.

5 So he called the Angel, and said vnto him, Take halfe of all that pee haue brought, and goe away in safety.

6 But hee tooke them both apart, and sayd vnto them, Praise God, and confesse him, and giue him the glory, and praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a King, but it is honourable to reueale the workes of God: do that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes and righteousness. A little with righteousness is better then much with vnrightheousnesse: it is better to giue almes, then to lay by gold.

9 For almes doeth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousness, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I said it was good to keepe close the secret of a King, but that it was honorable to reueale the workes of God.

12 Now therefore when thou didst pray, and Sarra thy daughter in Law, I did bring to memorie your prayer before the holy One: And when thou diddest bury the dead, I was with thee likewise.

13 And when thou wast not grieved to rise vp, and leaue thy dinner to bury the dead, thy good deede was not hid from mee: but I was with thee.

14 And now God hath sent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael, one of the seven holy Angels, which present the prayers of the Saints, and which goe forth before his holy Patrie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

19 All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision.

20 Now therefore giue God thanks: for I goe by to him that sent me: but write all things which are done in a booke.

21 And when they rose they saw him no more.

22 Then they confessed the great and wonderfull workes of God, and how the Angel of the Lord had appeared to them.

He that will
be accepta-
ble to God,
must be pre-
pared with
tentation,

Gen. 18. 8.
and 19. 3.
mdg. 13. 16.

CHAP. XII.

A thanksgiving of Tobit, who exhorteth all to praise the Lord.

Then Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, and bleiseth his Kingdome.

*Deut. 32. 39.
1. sam. 2. 6.
wisd. 16. 13.*

2 * For he doth scourge and hath pittie: hee leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand.

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our Father for euer.

5 Hee hath scourged vs for our iniquities and will haue mercie againe, and will gather vs out of all nations, among whom wee are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale righteously before him, then will hee turne vnto you, and will not hide his face from you, but ye shall see what he will doe with you: therefore confesse him with your whole mouth, and praise the Lord of righteousnesse, and extoll the euerslasting King, I will confesse him in the land of my captivity, and will declare his power and greatnesse to a sinfull nation. O yee sinners, turne and doe iustice before him: who can tell if hee will receiue you to mercie, and haue pittie on you?

7 I will extoll my God, and my soule shall prayse the King of heauen, and shal reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Ierusalem the holy citie, he will scourge thee for thy childrens workes, but hee will haue pittie againe on the sonnes of righteous men.

10 Giue praise to the Lord duely, and prayse the euerslasting King, that his Tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that bee miserable.

11 Many nations shall come from farre to the Name of the Lord God, with gifts in their hands, euen gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are all they which hate thee, but blessed are they for euer which loue thee.

13 Reioyce, and bee glad for the children of the iust: for they shall be gathered, and shal bleiseth the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue been sorrowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule bleesse God the great King.

16 For Ierusalem shal be built vp with Saphires, and Emeraundes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure gold,

17 And the streets of Ierusalem shall be paved with Berall, and Carbuncle, and stones of Ophe.

18 And all her streetes shall say, Hallelulah,

and they shall praise him, saying, Blessed be God which hath extolled || it for euer.

|| That is, Ierusalem.

CHAP. XIII.

3 *Lessons of Tobit to his sonne.* 4 *Hee prophesieth the destruction of Ninene, 7 and the restoring of Ierusalem and the Temple.* 13 *The death of Tobit, and his wife.* 14 *Tobias age and death.*

So Tobit made an end of praying God.

2 And hee was eight and fifty yeere olde, when hee lost his sight, which was restored to him after eight yeere, and he gaue almes, and hee continued to feare the Lord God, and to praise him.

3 And when he was very aged, hee called his sonne, and sire of his sonnes sonnes, and said to him, My sonne, take thy children (for beholde, I am aged, and am ready to depart out of this life.)

4 Goe into Media my sonne: for I surely beleene those things which Jonas the Prophet spake of Nineue, that it shall bee destroyed, and for a time peace shall rather bee in Media, and that our brethren shall bee scattered in the earth from that good land, and Ierusalem shall be desolate, and the house of God in it shall be burned and shall be desolate for a time.

5 Yet againe God * will haue pittie on them and bring them againe into the land where they shall build a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euery place out of captivity, & build vp Ierusalem gloriously, and the house of God shalbe built in it for euer with a glorious building, as the Prophets haue spoken thereof.

*Exra 3. 8.
and 6. 14.*

6 And all nations shall turne, and feare the Lord God truly, and shall bury their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, & all those which loue the Lord in truerh and iustice, shall reioyce, and those also which shew mercie to our brethren.

8 And now my sonne, depart out of Nineue, because that those things which the Prophet Jonas spake, shall surely come to passe.

9 But keepe thou the Law, and the Commandements, and shew thy selfe mercifull and iust, that it may go well with thee.

10 And bury mee honestly, and thy mother with mee: but tary no longer at Nineue. Remember, my sonne, how Aman handled Achacharus that brought him vp, how out of sight hee brought him into darkenesse, and how hee rewarded him againe: yet Achacharus was laued, but the other had his reward: for hee went downe into darkenesse. Manasses gaue almes, and escaped the snare of death, which thy had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne consider what almes doeth, and how righteousnesse doeth deliuer. When he had said these things, || hee gaue vp the ghost in the bed, being an hundred and eight and fiftie yeere old, and hee buried him honourably.

|| Or, his soule failed him in the bed.

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel

*Or, Souphir.
Or, prayse ye the Lord.*

guel his father in law.

13 Where he became old with honour, and he buried his father and mother in law honourably and he inherited their substance and Tobits his father.

14 And he died at Ecbatane in Media, being

an hundred and seven and twenty years old.

15 But before he dies, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death hee reioiced for Nineue.

Iudeth.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and overcame him. 12 He threatneth them that would not helpe him.



In the twelfth yere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane.

2 And built in Ecbatane, the walles round about of hewen stone, thre cubits broad, and fixe cubites long, and made the height of the wall seventy cubites, and the breadth thereof fiftie cubites.

3 And made the towres thereof in the gates of it of an hundred cubits, & the breadth thereof in the foundation thre score cubits.

4 And made the gates thereof euen gates that were lifted vpon high, leuentie cubits, and the breadth of them fourtie cubits, for the going forth of his mighty armies, and for the setting in aray of his footmen.

5 Euen in those dayes, King Nabuchodonosor made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Hydaspes, and the countrey of Arioch the King of the Elimeans, and very many nations assembled themselves to the battell of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Ecbatane,

9 And to all that were in Samaria, and the cities thereof, and beyond Iorden vnto Ierusalem, and Betane, and Chellus, and Cades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gessen,

10 Until one come to Tantis, and Memphis, and to all the inhabitants of Egypt, and til one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadors from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and swate by his throne and kingdome, that he would surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell aray with his power against king Arphaxad in the seventeenth yere, and hee prevailed in his battell: for hee overthrew all the power of Arphaxad, and all his hostemen, and all his charers.

14 And hee wanne his cities, and came vnto Ecbatane, & tooke the towres, and spoiled the streetes therof, and turned the beautie thereof into shame.

15 He tooke also Arphaxad in the mountaine of Ragau, and smote him thorow with his darts and destroyed him utterly that day.

16 So hee returned after ward to Nineue, both hee and all his company with a very great multitude of men of warre, and there hee passed the time, and banquetted, both he and his army, an hundred and twenty dayes.

CHAP. II.

5 Nabuchodonosor commanded presumptuously, that all people should be brought into subiection, 6 and to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

And in the eighteenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should auenge himselfe on all the earth, as he had spoken.

2 So he called vnto him all the officers and all his nobles, and communicated with them his secret counsell, and set before them with his own mouth all the malice of the earth.

3 Then they departed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundred and twenty thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them that they prepare for me the land and the water: for I will goe forth in my wrath against them: and will cower the whole face of the earth with the scete of mine army, and I will giue them as a spoile vnto them.

8 So that their wounded shall fill their valleys, and their riuers, and the flood shall overflow, being filled with their dead.

9 And I will bring their captiuitie to the utmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp to me all their countrey: & if they yeeld vnto thee, thou shalt preserve them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them wheresoever thou goest.

12 For as I live, and the power of my kingdom, wharsoeuer I haue spoken, that wil I doe by mine hand.

13 And take thou heed that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called al the gouernors, and captaines, and officers of the army of Assur,

15 And hee mustred the cholen men for the battel, as his lord had commanded him, vnto an hundred and twenty thousand, & twelue thousand archers on horsebacke.

16 And he set them in aray according to the manner of setting a great army in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oren, and goates without number for their provision,

18 And victualle for euery man of the army, and very much gold & siluer out of the kings house.

19 Then he went forth with all his power, to goe before in the voyage of king Nabuchodonosor, and to cower all the face of the earth Westward, with their charers and horsemen, and cholen footmen.

20 A great multitude also of sundry sorts came with them like grasshoppers, and like the graue of the earth: for the multitude was without number.

21 And they went forth of Nineue three daies iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then he tooke all his armie, his footmen and horsemen, and charers, and went from thence into the mountaines.

23 And hee destroyed Phud and Lud, and spoiled all the children of Rasses, & the children of Iinnai, which were toward the wilderness at the South of the Chelians.

24 Then he went ouer Euphrates, and went thorough Mesopotamia, and destroyed al the high cities that were vpon the riuier of Arbonai, vntill one come to the Sea.

25 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South, and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoiled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheate harvest, and burnt vp all their fields, & destroyed their flocks and the herds: he robbed their cities, and spoiled their countrey, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coast which were in Sidon and Tyus, and them that dwelt in Sur and Ocina, & all that dwelt in Iemnaan: and they that dwelt in Azotus and Ascalon, feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods, that Nabuchodonosor might only be worshipped.

So they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great King: wee lie downe before thee: vse vs as shall be good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheate, and our flocks and our herds, and all our lodges and tabernacles lie before thy face: vse him as it pleaseth thee.

4 Behold, even our cities & the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this manner.

6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and tooke out of them cholen men for the warre.

7 So they and all the countrey round about receiued them with crownes, and daunces, and with timbrels.

8 Yet he brake downe all their borders, and cut down their woods, for it was enioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that al tongues and tribes should call vpon him as God.

9 Also he came against Esdrachon, neere vnto Iudea, ouer against the great strait of Iudea.

10 And he pitched betweene Geba, and a citie of the Scythians, and there he taried a moneth, that hee might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid, and defended their countrey. 6 Ioachim the Priest writeth to Bethulia, that they should fortifie themselves. 9 They cryed to the Lord, and humbled themselves before him.

Now the children of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine of Nabuchodonosor king of the Assyrians had done to the nations, and how hee had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled

sembled in Judea, and the vessels and the Altar of the house had been sanctified because of the pollution.

4 Therefore they sent into all the coasts of Samaria, & the villages, and to Bethozai, and Belmen, and Jericho, and to Choba, and Elora, and to the valley of Salein,

5 And tooke all the tops of the high mountaines, and walled the villages that were in them, and put in vitailles for the prouision of warre: for their fields were of late reaped.

6 Also Joacim the high Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Berhulia and Betomestham, which is ouer against Eloraelon, toward the open countrey neere to Dotaham,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let them that would come by because the passage was strait for two men at the most.

8 And the children of Israel did as Joacim the high Priest had commanded them with the ancients of all the people of Israel which dwelt at Jerusalem.

9 Then cryed euery man of Israel to God with great feruency, and their sonles with great affection,

10 Both they and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euery man and woman & the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes vpon their heads, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cryed to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, & their wiues for a spoile, & the cities of their inheritance to destruction, and the Sanctuary to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuary of the Lord Almighty.

14 And Joacim the high Priest, and all the Priests that stood before the Lord, and ministered vnto the Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayers, and the free giftes of the people,

15 And had ashes on their miters, and cryed vnto the Lord with all their power for grace, and that hee would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite dooth declare to Olofernes of the manner of the Israelites.

Then was it declared to Olofernes & chiefe captaine of the army of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the high hills, and had laid impediments in the champion countrey.

4 Wherewith he was very angry, and called all the Princes of Moab, and the captaines

of Ammon, and all the gouernours of the Sea coast.

3 And he sayd vnto them, Shew me, I seee sonnes of Chanaan, Who is this people that dweller in the mountaines: and what are the cities that they inhabit: and what is the multitude of their armie: and wherein is their strength and their power: and what King or captaine is raised among them ouer their armie:

4 And why haue they determined not to come to mee, more then all the inhabitants of the West?

5 Then said Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I will declare vnto thee the truth concerning this people that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwell before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldaea.

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fledde into Mesopotamia, and sojourned there many dayes.

9 Then their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwell and were increased with gold, and silver and with very much cattell.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwell there til they returned, and became there a great multitude, so that one could not number their linage.

11 Therefore the King of Egypt rose vp against them, and bled decret against them, and broughe them lowe with labouring in bakke, and made them slaues.

12 Then they cryed vnto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dyed the red sea in their presence,

14 And brought them into mount Sina and Cades Barne, and cast forth all that dwell in the wilderness.

15 So they dwell in the land of the Amorites, and they destroyed by their strength all them of Elebon and passing ouer Iordane, they inherited all the mountaines.

16 And they cast forth before them the Chanaanites, and the Peresites, and the Jebusites and them of Sichem, and all the Gergesites, and they dwell in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sort, and were ledde captiues into a land that was not theirs: and the temple of their God was

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Chap. 11. 7. 9

Gen. 11. 31.

Gen. 12. 1.

Exod. 1. 8.

Exod. 12. 31.

Exod. 14. 21

Exod. 19. 1.

Iosb. 12. 8.

Judg. 2. 11.

and 3. 8.
2. King. 25.
1, 11.

7 And thou shalt declare vnto them that they prepare for me the land and the water: for I will goe forth in my wrath against them: and will cower the whole face of the earth with the feet of mine army, and I will giue them as a spoile vnto them.

8 So that their wounded shall fill their valleys, and their rivers, and the flood shall overflow, being filled with their dead.

9 And I will bring their captivity to the utmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countrey: & if they yield vnto thee, thou shalt preserve them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spole them wheresoeuer thou goest.

12 For as I live, and the power of my kingdom, wharsoeuer I haue spoken, that wil I doe by mine hand.

13 And take thou heed that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called al the gouernors, and captaynes, and officers of the army of Assur.

15 And hee mustred the chosen men for the battell, as his lord had commanded him, vnto an hundred and twenty thousand, & twelue thousand archers on horsebacke.

16 And he set them in aray according to the manner of setting a great army in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their provision.

18 And vitall for euery man of the army, and very much gold & silver out of the kings house.

19 Then he went forth and all his power, to goe before in the voyage of king Nabuchodonosor, and to cower all the face of the earth Eastward, with their charrets and horsemen, and chosen footmen.

20 A great multitude also of sundry sorts came with them like grasshoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went forth of Nineue three daies iourney toward the countrey of Bectilish, and pitched from Bectilish neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then he tooke all his armie, his footmen and horsemen, and charrets, and went from thence into the mountaines.

23 And hee destroyed Phud and Lud, and spoiled all the children of Rasses, & the children of Ilimael, which were toward the wilderness at the South of the Chelians.

24 Then he went ouer Euphrates, and went thorow Mesopotamia, and destroyed al the high cities that were vpon the river of Arbouai, vntill one come to the Sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South, and ouer against Arabia.

26 He compassed also all the children of Adan, and burnt vp their tabernacles, and spoiled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheate harvest, and burnt vp all their fields, & destroyed their flocks and the herds: he robbed their cities, and spoiled their countrey, and smote all their young men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coast which were in Sidon and Tyus, and them that dwelt in Sur and Ocina, & all that dwelt in Iemnaan: and they that dwelt in Azotus and Ascalon, feared him greatly.

CHAP. I. II.

The people subiect to Olofernes. 8 He destroyed their gods, that Nabuchodonosor might onely be worshipped.

¶ They sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great King: wee lie downe before thee: vse vs as shall be good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheat, and our flocks and our herds, and all our lodges and tabernacles lie before thy face: vse him as it pleaseth thee.

4 Behold, euen our cities & the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them with crownes, and daunces, and with timbrels.

8 Yet he brake downe all their borders, and cut down their woods, for it was enioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that al tongues and tribes should call vpon him as God.

9 Also he came against Echorackon, neere vnto Judea, ouer against the great strait of Judea.

10 And he pitched betweene Geba, and a citie of the Scythians, and there he taried a moneth, that hee might assemble all the baggage of his armie.

CHAP. III.

The Israelites were afraid, and defended their countrey. 6 Ioachim the Priest writeth to Bethulia, that they should fortifie themselves. 9 They cryed to the Lord, and humbled themselves before him.

¶ Now the children of Israel that dwelt in Judea, heard all that Olofernes the chiefe captaine of Nabuchodonosor king of the Assyrians had done to the nations, and how hee had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captivity, and of late all the people was assembled.

sembled in Judea, and the vessels and the Altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coasts of Samaria, & the villages, and to Bethoza, and Belmen, and Jericho, and to Choba, and Elora, and to the valley of Salein,

5 And tooke all the tops of the high mountaines, and walled the villages that were in them, and put in vitalles for the prouision of warre: for their fields were of late reaped.

6 Also Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraelon, toward the open countrey nere to Dothan,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let them that would come by because the passage was strait for two men at the most.

8 And the children of Israel did as Joacim the hie Priest had commanded them with the ancients of all the people of Israel which dwelt at Jerusalem.

9 Then cryed every man of Israel to God with great feruency, and their soules with great affection,

10 Both they and their wines, and their children, and their cattell, and every stranger, and brelling, and their bought seruants put sackcloth vpon their loynes.

11 Thus every man and woman & the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes vpon their heads, and spied out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cryed to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, & their wines for a spoile, & the cities of their inheritance to destruction, and the Sanctuary to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuary of the Lord Almighty.

14 And Joacim the hie Priest, and all the Priests that stood before the Lord, and ministered vnto the Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayers, and the free giftes of the people,

15 And had ashes on their miters, and cryed vnto the Lord with all their power for grace, and that hee would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite dooth declare to Olofernes of the manner of the Israelites.

Then was it declared to Olofernes & chiefe captaine of the army of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the high hills, and had laid impediments in the champion countrey.

4 Wherewith he was very angry, and called all the Princes of Moab, and the captaines

of Ammon, and all the gouernours of the Sea coast.

3 And he sayd vnto them, Shew me, I see sonnes of Chanaan, Who is this people that dwellerh in the mountaines? and what are the cities that they inhabit? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, moze then all the inhabitants of the West?

5 Then said Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I wil declare vnto thee the trueneth concerning this people that dwell in these mountaines, nere where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwell before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fledde into Mesopotamia, and sojourned there many dayes.

9 Then their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwell and were increased with gold, and silver and with very much cattell.

10 But when a famine covered all the land of Chanaan, they went downe into Egypt, and dwell there til they returned, and became there a great multitude, so that one could not number their linage.

11 Therefore the King of Egypt rose vp against them, and vled deceit against them, and broughe them lowe with labouring in bricke, and made them slaues.

12 Then they cryed vnto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dyed the red sea in their presence,

14 And brought them into mount Sina and Cades Barne, and cast forth all that dwell in the wilderness.

15 So they dwell in the land of the Amorites, and they destroyed by their strength all them of Esbeon and passing ouer Iordane, they inherited all the mountaines.

16 And they cast forth before them the Chanaanites, and the Iheresites, and the Jebusites and them of Sichem, and all the Gergesites, and they dwell in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sort, and were ledde captiues into a land that was not theirs: and the temple of their God was

Chap. 11. 7. 9

Gen. 11. 31.

Gen. 12. 1.

Exod. 1. 8.

Exod. 12. 31.

33.
Exod. 14. 21

Exod. 19. 1.

Iosb. 12. 8.

Iudg. 2. 11.
and 3. 8.

2. King. 25.
1, 11.

was cast to the ground, and their cities were taken by the enemies.

Exa. 1. 1, 3.

19 But now they are turned to their God, and are come up from the scattering wherein they were scattered, and have possessed Hierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and Gouvernour, if there be any fault in this people, so that they have sinned against their God, let vs consider that this shall be their ruine, and let vs go by, and we shall overcome them.

21 But if there be none iniquity in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproch before all the world.

22 And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwell by the sea side, and in Moab, spake that he should kill him.

23 For, say they, wee feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therfore go by, O lord, Olofernes, and they shall be meat for thy whole army.

CHAP. VI.

Olofernes blasphemeth God whom Achior confessed. 14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians cry vnto the Lord.

AND when the tumult of the men that were about the counsell was ceased, Olofernes the chiefe captaine of the army of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim.

2 Because thou hast prophesied among vs to day, and hast sayd that the people of Hierusalem is able to fight, because their God will defend them: and who is god but Nabuchodonosor?

3 He will lend his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to susteine the power of our horses.

4 For wee will tread them vnder feet with them, and their mountaines shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall verily perish.

5 The king Nabuchodonosor lord of all the earth hath said, euen he hath sayd, None of my words shall be in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words, in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue mee passe thorough thy sides, and thou shalt fall among their flaine, when I shall put them to flight.

8 And my seruants shall cary thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy life in thy mind

that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commanded Olofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the city saw them from the top of the mountaine, they tooke their armour and went forth of the city vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming up, by casting stones against them.

13 But they went priously vnder the hill, and bound Achior, and left him lying at the foot of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and looked him and brought him into Bethulia, and presented him to the gouernours of their citie.

15 Which were in those dayes Ozias the sonne of Bicha, of the tribe of Simcon, and Chabris the sonne of Gorthoniel, and Charimis sonne of Belchiel.

16 And they called together all the ancients of the citie, and all their youth ran together, and their women to the assembly: & they set Achior in the mids of all their people. Then Ozias asked him of that which was done.

17 And he answered & declared vnto them the words of the counsell of Olofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoever Olofernes had spoken proudly against the house of Israel.

18 Then the people fel downe and worshipped God, and cryed vnto God saying,

19 O Lord God of heauen, behold their pride and haue mercy on the basenesse of our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and prayed him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders and they called on the God of Israel, all that night for helpe.

CHAP. VII.

1 Olofernes doth besiege Bethulia. 2 The Counsell of the Idumeans and others against the Israelites. 23 The Bethulians murmure against their Gouvernours for lacke of water.

THe next day Olofernes commanded all his armie and all his people, which were come to take his part, that they should remooue their camps against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then their strong men remooued their camps in that day, and the army of the men of warre was an hundred thousand and seuentie footmen, and twelue thousand horsemen, beside the baggage and other men that were

Chap. 5. 3. 1

were asote among them; a very great multitude.

3 And they camped in the plaine neere unto Bethulia, by the fountaine, and they spread abroad toward Dothaim unto Belhaim, and in length from Bethulia unto Clamon, which is our against Elazarom.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and sayd every one to his neighbour, Now will they shut up all the whole earth: for neither the hie mountaines, nor the valleys, nor the hills are able to abide their burden.

5 Then every one tooke his weapons of warre, and burning fires in their towers, they remained and watched all that night.

6 But in the second day Olofernes brought forth all his holmen in the sight of the children of Israel, which were in Bethulia.

7 And viewed the passages up to their citie, and came to the fountaines of their waters, and tooke them, and set garisons of men of warre over them, and remooued toward his people.

8 Then came vnto him all the chiefe of the children of Elau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine now heare a word, lest an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines wherein they dwell, because it is not easie to come up to the toppes of their mountaines.

11 Now therefore my lord, fight not against them in battell aray, and there shal not so much as one man of thy people perish.

12 Remain in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey that commeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and wee and our people will goe up to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shall bee consumed with famine, and before the sword come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euil reward, because they rebelled and obeyed not thy person peaceably.

16 And these words pleased Olofernes and all his souldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Elau went vp with the children of Ammon, and camped in the mountaines ouer against Dothaim, and they sent some of themselves toward the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the river Bochimur: and the rest of the armie of

the Assyrians camped in the helde, and covered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footemen, chariots, and holmen, foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were empty, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and young men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, & there was no strength in them.

23 Then all the people assembled to Dyzas, and to the chiefe of the citie, both yong men, and women and children, and cryed with a loude voyce, and said before all the Elders,

24 The Lord iudge betwene vs and you: for you haue done vs great iniurie, in that yee haue not required peace of the children of Assur.

25 For now wee haue no helper: but God hath sold vs into their hands, that wee should be throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoyle to the people of Olofernes, and to all his armie.

27 For it is better for vs to be made a spoyle vnto them, then to die for thirst: for we will bee his seruants, that wee may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witness against you, the heauen and the earth, and our God and Lord of our fathers, which punisheth vs according to our sinnes, and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great cry of all with one consent in the middes of the assembly, and they cryed vnto the Lord God with a loude voyce.

30 Then said Dyzas to them, Brethren, be of good contrage: let vs waite per five dayes, in the which space the Lord our God may turne his mercy toward vs: for hee will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, every one vnto their charge, and they went vnto the wallles and towres of their citie, and sent their wiues and their children into their houses, and they were very low brought in the citie.

CHAP. VIII.

The parentage, life, and conuersation of Iudeth. 1. Shee rebuketh the faintnesse of the Gouernours. 2. Shee sheweth that they should not tempt God, but waite vpon him for succour. 3. Her enterprise against the enemies.

Now

Now at that time Judeth heard thereof, which was the daughter of Berai, the sonne of Dr, the sonne of Joseph, the sonne of Dziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphahim, the sonne of Aicio, the sonne of Elm, the sonne of Etiah, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kindred, who dyed in the barley harvest.

3 For as hee was diligent over them that bound sheaves in the field, the heate came vpon his head, and hee fell vpon his bed, and dyed in the citie of Bethulia, and they buried him with his fathers in the field betwene Dorthaim and Balamo.

4 So Judeth was in her house a widow three yeeres, and foure moneths.

5 And shee made her a rent vpon her house, and put on sackcloth on her loines, and ware her widowes apparel.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath, and the Sabbath, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold; and her husband Manasses had left her gold and siluer, and men seruants, and maide seruants, and cattell, and possessions where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when shee heard the euill words of the people against the gouernour, because they fainted for lacke of waters (for Judeth had heard all the words that Dziel had spoken vnto them, and that hee had sworn vnto them to deliuer the citie vnto the Assyrians within foure dayes.)

10 Then she sent her maide that had the gouernment of all things that shee had, to call Dziel and Chabais and Charimis the ancients of the citie.

11 And they came vnto her, and shee sayd vnto them, Heare mee, O yee gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this of the which yee made and pronounced betwene God and you, and haue promised to deliuer the citie to the enemies, vntill within these dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and let your selues in the place of God among the children of men?

13 So now ye seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can ye perceiue the things that hee thinketh: then how can you search out God that hath made all these things, and know his minde, or comprehend his purpose? May my brethren, prouoke not the Lord our God to anger.

15 For if hee will not helpe vs within these foure dayes, he hath power to defend vs, when he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore blame the counsellors of the Lord our God: for God is not as man that hee may be threatened, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs waite for saluation of him, and call vpon him to helpe vs, and hee will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor family, nor people, nor city among vs, which worship the gods made with hands, as hath bene aforesaid.

19 For the which cause our fathers were giuen to the sword, and for a spople, & had a great fall before our enemies.

20 But we know none other God: therefore wee trust that he will not despise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iudea be so famous: for our Sanctuary shall be spoyled, and hee will require the profanation thereof at our mouth.

22 And the feare of our brethren, and the captivity of the countrey, and the desolation of our inheritance will he turne vpon our heads among the Gentiles, wheresoeuer we shall be in bondage, and wee shall bee an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the house, and the Altar rest vpon vs.

25 Wherefore, let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to Abraham, and how hee tried Isaac, and all that hee did to Jacob in Mesopotamia of Syria when hee kept the sheepe of Laban his mothers brother.

27 For hee hath not tried vs as hee did them to the examination of their hearts, neither doth hee take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 Then said Dziel to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisdom is knowne, but from the beginning of thy life all the people haue knowne thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirsty, & compelled vs to doe vnto them as wee haue spoken, and haue brought vs to an othe, which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may lend vs raine to fill our cisternes, and that we may faint no more.

32 Then said Judeth vnto them, Heare me, and I will doe a thing which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will goe forth with mine handmaid: and within the dayes that yee haue promised

Judg. 2. 11.
and 4. 1.
and 6. 1.

Gen. 22. 1.
Gen. 28. 7.

Chap. 7. 16,
31.

to deliver the cite to our enemies, the Lord will visite Israel by mine hand.

34 But enquire not you of mine acts: for I will not declare it unto you, till the things be finished that I doe.

35 Then said Othas and the princes unto her, Go in peace, and the Lord God bee before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Indeth humbleth her selfe before the Lord, and maketh her prayers for the deliverance of her people, 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.*

Then Indeth fell upon her face, and put ashes upon her head, & put off the sackcloth wherewith she was clothed. And about the time that the incense of the evening was offered in Jerusalem in the house of the Lord, Indeth cried with a lowd voyce, and said,

2 O Lord God of my father * Simeon, to whom thou gavest a sword to take vengeance of the strangers which opened the wombe of the maid and defiled her, and discovered the thigh with shame, and polluted the wombe to reproch (for thou hadst commanded that it should not so be,

3 Per they did things for the which thou gavest their princes to the slaughter, for they were declined and washed their beds with blood) and hast stricken the servants with the gouernours, and the gouernours upon their thrones,

4 And hast given their wines for a pray, and their daughters to bee captiues, and all their spoiles for a boote to the children that thou lovest: which were moued with thy zeale, and abhorred the pollution of their blood, and called upon thee for ayde, O God, O my God heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present and say, Behold, we are here: for all thy wayes are ready, and thy iudgements are foreknown.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glory in the strength of their footmen, they trust in shield, speare, and bow, and sling, and do not know that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to desile thy Sanctuary, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

9 Behold their pride, and send thy wrath upon their heads: giue into mine hand which am a widow, the strength that I haue conceived.

10 Smite by the deceit of my lips, the servant with the prince, & the prince with the servant: abate their height by the hand of a woman.

11 * For thy power standeth not in the mult-

tude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weak, and the protector of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely, thou art the God of my father and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the king of all creatures: heare thou my prayer,

13 And grant mee words and craft, and a wound, and a stroke against them that enterpryse cruel things against thy Covenant, and against thine holy house, and against the top of Sion, and against the house of the possession of thy childe.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel but thou.

CHAP. X.

1 *Indeth decketh her selfe, and goeth forth of the citie. 11 She is taken of the watch of the Assyrians, and brought to Olesernes.*

Now after shee had ceased to cry unto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen downe, and called her maid, and went downe into the house in the which shee abode in the Sabbath dayes, and in the feast dayes,

3 And putting away the sackcloth wherewith shee was clad, & putting off the garments of her widowhood, shee washed her body with water, and anoynted it with much oymment, and dressed the haire of her head, and put attire upon it, and put on her garments of gladnesse, wherewith shee was clad, during the life of Hannas her husband.

4 And she put slippers on her feete, and put on bracelets, and sleeues, and rings, and earrings, and all her ornaments, and she decked her selfe branely, to allure the eyes of all men that should see her.

5 Then she gaue her maid a bottle of wine, and a pot of oyle, and filled a scrip with flowre, and with dry figges, and with fine bread, so shee lapped vp all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Othas: and the ancients of the citie, Chabris and Charms.

7 And when they saw her, that her face was changed, and that her garment was changed, they marvelled greatly at her wonderfull beautie, and said unto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the reedification of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the cite to be opened unto me, that I may goe forth to accomplish the things which you haue spoken to mee. So they commanded the young men to open vnto her, as she had spoken.

IO And

*Jude. 4. 21.
and 5. 25.
Jude 7. 2.
2. chron. 4.
11 & 16. 8.
and, 20. 6.*

*Gene. 3.
2. 25.*

10 And when they had done so, Judeth went out, shee and her maide with her, and the men of the citie looked after her, vntill shee was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Then they went straighte forth in the valley, and the first watch of the Assyrians met her.

12 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And shee said, I am a woman of the Hebrewes, and am fled from them: for they shall bee giuen you to bee consumed.

13 And I come before Olofernes the chiefe captaine of your army, to declare him true things, and I will shewe before him the way whereby hee shall goe and winne all the mountaines, without loosing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said vnto her,

15 Thou hast saued thy life, in that thou hast haisted to come down to the presence of our lord, now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, bee not afraid in thine heart, but shew vnto him according as thou hast to say, and hee will entreat thee well.

17 Then they chose out of them an hundred men, and prepared a charer for her and her mayd, and brought her to the tent of Olofernes.

18 Then there was a running to and fro throughout the camp: for her coming was banded among the tents: and they came & stood round about her: for she stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marvelled at her beaultie, and wondered at the children of Israel, because of her and every one said vnto his neighbour, Who would despise this people, that haue among them such women? Surely it is not good that one man of them be left: for if they should remaine, they might dectruie the whole earth.

20 Then Olofernes guard went out, and all his seruants, & they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopie, which was women with purple and gold, and Emeraudes, and precious stones.

22 So they shewed him of her, and he came forth vnto the entry of his tent, and they carried lampes of silver before him.

23 And when Judeth was come before him and his seruants, they all marvelled at the beaultie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olofernes comforteth Judeth, 3 and asketh the cause of her coming. 5 She deceiveth him by her fauour words.

Then said Olofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for

Thine hart say that would seme Nabuchodonosor the king of all the earth.

2 Now therefore if the people that dwelleth in the mountaines, had not despised mee, I would not haue lifted by my speere against them: but they haue procured these things to themselves.

3 But now tell mee wherefore thou art fled from them: and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreat thee well, as they doe the seruants of King Nabuchodonosor my lord.

5 Then Judeth sayd vnto him, Receiue the words of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lye to my lord this night.

6 And if thou wilt follow the words of thine handmaide, God will bring the thing perfectll to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall bee made subiect to him by thee, but also the beastes of the fieldes, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisdom and of thy prudent spirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre maruclous.

9 Now as concerning the matter which Achior did speake in thy counsell, wee haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lord and gouernour, respect not his word, but let it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Now therefore lett my lord should be frustrated, and voyde of his purpose, and that death may fall vpon them, and that they may be taken in their sinne, whiles they prouoke their God to anger, which is so oft times as they doe that which is not beleeuimg.

12 (For because their vittalles faile, and all their warer is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes.)

13 Yea, they haue purposed to consume the first frutes of the wheate, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priestes that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreover, they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them hence from the Senate.)

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to be

Chap. 5. 5.

be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy servant feareth God, and worshipeth the God of heaven day and night, and now let mee remaine with thee, my lord, and let thy servant goe out in the night into the valley, and I will pray vnto God, that hee may reucale vnto me when they shall commit their sinnes.

18 And I will come and shewe it vnto thee: then thou shalt goe forth with all thine armie, and there shall bee none of them that shall resist thee.

19 And I will leade thee through the mids of Iudaea, vntill thou come before Jerusalem, and I will set thy throne in the middes thereof, and thou shalt drine them as sheepe that haue no shepherd, and a dogge shall not barke with his mouth against thee: for these things haue been spoken vnto mee, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her words pleased Olofernes, and all his seruants, and they maruelled at her wisdom, and said,

21 There is not such a woman in all the world, both for beauty of face, and wisdom of words.

22 Likewise Olofernes said vnto her, God hath done this, to send thee before the people, that strength might bee in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and wittie in thy words: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned throughout the whole earth,

CHAP. XII.

1 *Judeth would not pollute her selfe with the meate of the Gentiles.* 5 *Shee maketh her request that she might goe out by night to pray.* 11 *Olofernes causeth her to come to the banquet.*

¶ Then hee commanded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Judeth sayd, *I may not eate of them, lest there should bee an offence, but I can suffice my selfe with the things that I haue brought.

3 Then Olofernes said vnto her, If the things that thou hast, should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then sayd Judeth vnto him, As thy soule liueth, my lord, thine handmaid shall not spend those things that I haue, before the Lord worke by mine hand the things that he hath decreed.

5 Then the seruants of Olofernes brought her into the tent, and she slepe vntill midnight, and arose at the morning watch.

6 And sent to Olofernes, saying, Let my lord command that thy handmaid may goe forth vnto prayer.

7 Then Olofernes commanded his guard that they should not stay her: thus shee abode in the campe three dayes, and went out in the night vnto the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, shee prayed vnto the Lord God of Israel, that hee would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affairs in hand.

11 Then said he to Bagoas the eunuch who had charge ouer all that he had, Goe and perswade this Hebrew woman which is with thee, that shee come vnto vs, and eate and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayd, Let not this faire maide make difficultie to goe in to my lord, and to bee honoured in his presence, and to drinke wine with vs ioyfully, and to bee increased as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Judeth vnto him, Who am I now, that I should gaine say my lord? Surely whatsoever pleaseth him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So she arose and trimmed her with garments, and with all the ornaments of women, and her maide went, and spread forth her skinnies on the ground ouer against Olofernes, which shee had receiued of Bagoas for her dayly use, that she might sit and eate vpon them.

16 Now when Judeth came and sate downe, Olofernes heart was rauished with her, and his spirit was mooued, and hee desired greatly her company: for he had waited for the time to deceiue her from the day that hee had scene her.

17 Then said Olofernes vnto her, Drinke now and be merry with vs.

18 So Judeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke and ate, and drank before him the things that her maide had prepared.

20 And Olofernes reioyced because of her, and drank much more wine then hee had drunken at any time in one day since he was borne.

CHAP. XIII.

4 *Judeth prayeth for strength.* 8 *Shee smiteth off Olofernes necke.* 10 *Shee returneth to Bethulia and reuoyceth her people.*

¶ Now when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all weary because the feast had been long.

2 And

Or, hath done well.

*Gen. 43. 33
dan. 1. 8.
Job. 1. 11.*

Eccles. 31.
20, 25.

2 And Judeth was left alone in the tent, and Olofernes was stretched along upon his bed: for he was filled with wine.

3 Now Judeth had commaunded her maide to stand without her chamber, and to waite for her coming forth as she did dayly: for she said, she would goe forth to her prayers, and shee spake to Bagoas according to the same purpose.

4 So all went forth in her presence, and none was left in the chamber neither little nor great: then Judeth standing by his bed, said in her heart, O Lord God of all power, behold at this present the workes of mine hands for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed, which was at Olofernes head, and tooke downe his fauchin from thence,

7 And approached to the bed, and tooke hold of the haire of his head, and sayd, Strengthen me, O Lord God of Israel, this day.

8 And shee smote twice vpon his necke with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Olofernes head to her maide,

10 And shee put it in her scrip of meate: so they twaine went together according to their custome vnto prayer, and preassing through the tents, went about by that valley, and went vnto the mountaine of Bethulia, and came to the gates thereof.

11 Then said Judeth afar off to the watchmen at the gates, Open now the gate: God, euen our God is with vs, to shew his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ran all together both small and great: for it was above their expectation, that she should come. So they opened the gate and receiued her, and made a fire for a light, and stood round about them twaine.

14 Then shee said to them with a loud voyce, Praise God, praise God: for hee hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrip, and shewed it, and sayd vnto them, Beholde the head of Olofernes, the chiefe captaine of the armie of Assur, and behold the canopie, wherein he did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and hee hath not committed sinne with me by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped

God, and sayd with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most high God about all the women of the earth, and blessed be the Lord God which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer:

20 And God turne these things to thee for a perpetuall praye, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people sayd, So bee it, so be it.

CHAP. XIII.

1 Judeth causeth to hang up the head of Olofernes.
2 Achior sayneth himselfe to the people of God. 3 The Israelites got out against the Assyrians.

Then said Judeth vnto them, Heare me also my brethren, and take this head, and hang it vpon the highest place of your walles. 2.Mac.15.35

2 And so soone as the morning shall appeare, and the Sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valliant man out of the citie, and let you a Captaine ouer them, as though you would goe downe into the field, toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shall goe into their campe, and raise by the captaines of the armie of Assur, and they shall run to the tent of Olofernes, but shall not find him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coasts of Israel shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call mee Achior the Ammonite that he may see, and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come, and sawe the head of Olofernes in a certaine mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him vp, hee fell at Judeths feete, and reuerenced her, and said, Blessed art thou in all the Tabernacle of Iuda, and in all nations, which hearing thy name, shall be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Judeth declared vnto him in the midst of the people, all that she had done from the day that shee went forth, vntil that houre that she spake vnto them.

9 And when shee had left off speaking, the people reioyced with a great voyce, and made a noise of gladnesse through their citie.

10 And Achior seeing all things that God had done for Israel, beleueed in God vnfeignedly,

nedly, and circumcised the foreskin of his flesh, and was toynd vnto the house of Israel vnto this day.

11 **A**lsoone as the moyn tag arole, they hanged the head of Olofernes out at the wall, and euery man tooke his weapons, and they went forth by bands vnto the straits of mountaine.

12 But when the Assyrians saw them, they sent to their captaynes, which went to the gouernours and chiefe captaynes, and to all their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of all his things, **T**aken our lord: for the slaues haue beene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, hee opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mighty cry, and rent his garments.

17 After, hee went into the tent of Iudeth, where shee vied to remaine, and found her not: then he leaped out to the people and cried,

18 These slaues haue committed wickednes: one woman of the Hebrews hath brought shame vpon the house of king Nabuchodonosor: for behold, Olofernes lieth vpon the ground without an head.

19 When the captaynes of the Assyrians arised heard these words, they rent their coats, and their heart was wonderfully troubled: and there was a cry and a very great noise throughout the campe.

CHAP. XV.

1 The Assyrians are afraid and flee. 3 The Israelites pursue them. 8 Ioachim the high Priest cometh to Bethulia to see Iudeth and to praise God for her.

AND when they that were in the tents, heard they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight, then the children of Israel, euery one that was a warrior among them, rushed out vpon them.

4 Then sent Dias to Bethonathem, and to Behat, and Chobat, and Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, & that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Ierusalem, and from all the mountaines: for men had told them what things were done in the camp of their enemies, and they that were in Galaad, and in Galilee, chased them with a great slaughter, vntill they came to Damascus, & to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie, for the abundance was very great.

8 Then Ioachim the high Priest, and the ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefits that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, & said vnto her, **T**hou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for euermore: and all the people said, So be it.

11 And the people spoiled the campe the space of thirty dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and shee tooke it, and layd it on her mules, and made ready her charrets and layd them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a dance among them for her, and shee tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with olives, & her that was with her, and shee went before the people in the dance, leading all the women: and all the men of Israel followed in their armour with crownes, and with songs in their mouthes.

CHAP. XVI.

Iudeth prayeth God with a song. 19 She offereth to the Lord Olofernes stuffe. 23 Her continencie, life and death. 25 All Israel lamenteth her.

Then Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.

2 And Iudeth sayd, Begin vnto my God with taboures: sing to my Lord with cymbals: rime vnto him a Psalm: exalt his prayse, and call vpon his name.

3 For God breaketh the battels, and pitched his campe in the midst of his people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines footth of the North: hee came with thousands in his armie, * whose multitude hath shut vp the riuers, and their horsemen haue covered the valleys.

5 Hee sayd that hee would burne by my borders, and kill my yong men with the sword, and dash the sucking children against the ground, and make mine infants as a praye, and my virgins a spoyle.

6 But the Almighty Lord hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the yong men, neither did the sonnes of Eitan smite him, nor the high Gyants invade him, but Iudeth

chap. 2. 11,
15.

Judeth the daughter of Merari did discomfite him by the beaurtie of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and annointed her face with ointment, and bound up her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beauty tooke his mind prisoner, and the fauchin passed thorow his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardnesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted up their voyce, and turned backe.

12 The children of maids pierced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing vnto the Lord a song of praise, O Lord, thou art great and glorious, maruelous and inuincible in power.

14 Let all thy creatures serue thee: *for thou hast spoken, and they were made: thou hast sent thy spirit, and hee made them vp, and there is none that can resist thy voyce.

15 For the mountaines leape vp from their foundations with the waters, the rocks melt at thy presence like waxe: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweet savour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinned: the Lord Almighty will take ven-

geance of them in the day of iudgement, in sending fire and moynes vpon their flesh, and they shall seele them and weepe for euer.

18 After, when they went vnto Ierusalem, they worshipped the Lord, and alsoone as the people were purified, they offered their burnt offerings, and their free offrings, and their gifts.

19 Judeth also offered all the stuffe of Mofernes, which the people had giuen her, and gaue the canopy which shee had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuary for the space of thre monethes, and Judeth remained with them.

21 After this time every one returned to his own inheritance, and Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But shee increased more and more in honour, and wared olde in her husbands house, being an hundred and fure yeere old, and made her maide free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And the house of Israel lamented her seven dayes, and before she died, shee did distribute her goods to all them that were neere of kinned to Manasses her husband, and to them that were the neere of her kinned.

25 And there was none that made the children of Israel any more afraid in the dayes of Judeth, nor a long time after her death.

|| Or, her people.

Gen. 50, 10.

Esther.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine Translations:

which follow the tenth Chapter.

THEN Harbocheus said, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light and as the Sunne, and as much water, this flood was Esther, whom the King married and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Jewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these evils, and God hath wrought signes and great wonders, which haue not becne done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles.

11 And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembered his owne people, and iustified his inheritance.

13 Therefore those dayes shall be vnto them in the moneth Adar, the fourteenth and fikeenth day of the same moneth, with an assembly and joy, and with gladnesse before God, according to the generacions for euer among his people.

CHAP. XI.

IN the fourth yere of the reigne of Ptolomus I and Cleopatra Dosithens, who said he was a Priest and Leuite, and Ptolomus his sonne that brought the former letters of || Phylarai, which the sayd Lysimachus the sonne of Ptolomus, which was at Ierusalem, interpreted.

2 In the second yere of the reigne of great Artaxerxes, in the first day of the moneth Nisan, Harbocheus the sonne of Iarus, the sonne of Senel, the sonne of Cis, of the tribe of Benjamin had a dreame,

3 A Jew dwelling in the citie of Sullis, a noble man that bare office in the kings court,

4 Hee was also one of the captiuitie which Nabuchodonosor the king of Babylon brought from

|| Or, 103.

from Jerusalem with Nebonias.

5 And this was his dreame, behold a noife of a tempest with thunders & earthquakes, and uprore in the land.

6 Beholde two great Dragons came forth ready to fight one against another.

7 Their cry was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was upon the earth.

9 For then the righteous fearing the afflictions, were amazed and being ready to die, cryed vnto God.

10 And while they were crying, the little well grew into a great riuer, and flowed out with great waters.

11 The light, & the sunne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Now when Haradocheus had scene this dreame, hee awoke and rose vp, and thought in his heart vntill night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

At the same time dwelt Haradocheus in the Kings Court with Bagathas and Thara the Kings eunuches and keepers of the palace.

*Esther 2. 21
and 6. 3.*

2 But when he heard their purpose, & their imaginations, he perceived that they went about to lay their hands vpon the king Artaxerxes, and so he certified the king thereof.

3 Then caused the king to examine the two eunuches with torments, & when they had confessed it, they were put to death.

4 This the king caused to be put in the Chronicles: Haradocheus also wrote the same thing.

5 So the king commanded that Haradocheus should remaine in the Court, and for the aduertisement he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the king, went about to hurt Haradocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Iewes. 2 The prayer of Mardochaeus.

*Ioseph Ant.
lib. 11. cap. 6.*

The copie of the letters was this. The great King Artaxerxes writeth these things to the Princes & gouernours that are vnder him from India vnto Ethiopia in an hundred and seuen and twenty prouinces.

2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenesse, to gouerne my subiects and wholly to set them in a peaceable life, and thereby to bring my kingdom vnto tranquillitie, that men might safely goe thorow on euery side, and to renew peate againe, which all men desire.

3 Now when I asked my counsellers how

these things might be brought to passe, one that was conuersant with vs, of excellent wisdom, and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the kingdom, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrary to all people, and haue alway despised the commandements of Kings, and so that this generall Empire, that wee haue begonne, cannot be gouerned without offence.

5 Seeing now we perceive that this people alone are altogether contrary vnto euery man, vsing strange and other manner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdom should not come to good estate.

6 Therefore haue wee commanded that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wiues and children be destroyed and rooted out with the sword of their enemies without all mercy, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yeere,

7 That they which of old, and now also haue euer bene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Haradocheus thought vpon all the workes of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the king Almighty (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen and earth, and all the wondrous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bowe downe to proud Aman.

13 For I would haue bene content with good will for the saluation of Israel, to haue kissed the sole of his feet.

14 But I did it, because I would not preferre the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and king, haue mercy vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inhabitanes, that hath bene thine from the beginning.

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and bee mercifull vnto thy portion: turne our sorrowe into ioy, that wee may liue, O Lord, and praise thy Name: But not the mouthes of them that praise thee.

18 All Israel in like manner cryed most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliverance of her, and her people.

When Esther also being in danger of death, resorted unto the Lord,

2 And layd away her glorious apparell, and put on the garments of sighing, and mourning. In the stead of precious oymment, she scattered ashes and dung upon her head: and she humbled her body greatly with fasting, and all the places of her body filled she with the haire that shee plucked off.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: helpe me desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my father, that thou, O Lord, tookest Israel from among all people, and our fathers from their predecessors for a perpetuall inheritance, and thou hast performed that which thou diddest promise them.

6 Now Lord, wee haue sinned befoze thee: therefore hast thou giuen vs into the hands of our enemies,

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Neuerthelesse, it satisfieth them not, that we are in bitter captiuitie: but they haue stricken hands with their dooles,

9 That they wil abolish the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut by the mouth of them that praise thee, and to quench the glory of thy Temple, and of thine Altar,

10 And to open the mouthes of the heathen, that they may praise the power of the dooles, and to magnifie a fleshly king for euer.

11 O Lord, giue not thy scepter vnto them that bee nothing, lest they laugh vs to scorne in our miserie: but turne their deuil upon themselves, and make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lord, and shewe thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent speech in my mouth befoze the Lyon: turne his heart to hate our enemy, to destroy him, and all such as consent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitary, which haue no defence but ouly thee.

15 Thou knowest all things, O Lord: thou knowest that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, & that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor drunke the wine of the drinke offerings,

18 And that I thine handmaid haue no joy since the day that I was brought hither vntill

this day, but further, O Lord God of Abraham. 19 O thou mightie God aboue all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to goe into the King and make intercession for her people, 9 And shee performeth his request.

Mardocheus also badeth Esther to goe in vnto the king, and pray for her people, and for her country.

2 Remember, saith he, the dayes of thy low estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, & speake for vs vnto the King, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, she layd away the mourning garments, and put on her glorious apparell,

5 And decked her selfe goodly, after that she had called vpon God, which is the beholder and Saviour of all things, and tooke two handmaids with her.

6 Vpon the one shee leane her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beauty made her face rose coloured: and her face was cheerefull & amiable, but her heart was sorrowfull for great feare.

9 Then shee went in thorow all the doores, and stood befoze the King, and the King late vpon his royal throne, & was clothed in his goodly aray, all glittering with gold & precious stones, and he was very terrible.

10 Then hee lift vp his face that shone with maiestic, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leane her selfe vpon the head of the mayde, that went with her.

11 Neuerthelesse, God turned the kings mind that hee was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to her selfe againe: and comforted her with louing words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commaundement toucheth the commons, & not thee. Come neere:

14 And so he held vp his golden scepter, and layd it vpon her necke,

15 And kissed her, and said, Talke with me.

16 Then said shee, I saw thee, O lord, as an Angel of God, and mine heart was troubled for feare of thy maiestic.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as she was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

The

Joseph. Ant.
11. 4. 6.

The great King Artaxerxes, which reigned from India unto Ethiopia, over an hundred and seven and twenty Provinces, sendeth unto the Princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes, and honour giuen vnto them, become very proud,

3 And endeavour not onely to hurt our Subjects, but not content to liue in wealth, doe also imagine destruction against those that doe them good,

4 And take not only all thankfulness away from men, but in pride and presumption, as they that be vnmindfull of benefits, they thinke to escape the vengeance of God, that seeth all things, and is contrary to cull.

5 And often times many which bee set in office, and vnto whom their friends causes are committed, by vaine iudgements doe wrappe them in calamities, that cannot bee remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie and gentleness of Princes with lying tales.

7 This may bee prooued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such perversities as are not worthy to beare rule.

8 Therefore wee must take heede hereafter that we may make the kingdom peaceable for all men, what change sooner shall come.

9 And discern the things that are before our eyes, to withstand them with gentleness.

10 For Aman a Macedonian, the sonne of Amadathus, being indeed a stranger from the Persians blood, and farre from our goodnesse, was receiued of vs,

11 And hath promised the friendship that wee beare toward all nations, so that he was called our father, and was honoured of euery man, as the next person vnto the king.

12 But hee could not vse himselfe soberly in this great dignitie, but went about to deppring vs of the kingdom, and our life.

13 With manifold deceit also hath he desired

to destroy Harbochus our preseruer, which hath done vs good in all things, and innocent either the partaker of our kingdom, with all her nation.

14 For his minde was (when hee had taken them out of the way) to lay wait for vs, and by this meanes to translate the kingdom of the Persians vnto them of Macedonia.

15 But wee finde that the Jewes (which were accused of this most wicked man that they might bee destroyed) are no guill doers, but vse most iust lawes.

16 And that they be the children of the most High and Almighty and euersluing God, by whom the kingdom hath bene preferred vnto vs, and our progenitors, in very good order.

17 Therefore ye shall do well, if ye do not put in execution those letters that Aman the son of Amadathus did write vnto you.

18 For hee that inuented them, hangereth at Susis before the gates withall his familie, and God (which hath all things in his power) hath speedily rewarded him after his deserving.

19 Therefore ye shall publish the copy of this letter in all places, that the Jewes may freely liue after their owne lawes.

20 And ye shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar, they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to top the day, wherein the chosen people should haue perished.

22 Moreover, among other solemn dayes, ye shall keepe this day with all gladnesse.

23 That both now and in time to come, this day may bee a remembrance of deliuerance for vs: all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreyes that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely no thee inhabited of men, but bee abhorred also of the wilde beasts and foules for euer.

The wisdom of Salomon.

CHAP. I.

1 How wee ought to search and enquire after God.
2 Who bee those that finde him. 3 The holy Ghost. 8.
11 Wee ought to flee from backbiting and murmuring. 12 Whereof death commeth. 13 Righteousnesse and vnrightheousnesse.

1. Kin. 3. 3.
14. 56. 1.

Deut. 4. 19.
2. chro. 13. 4.

Due* righteousness, yee that bee Judges of the earth: thinke recurrently of the Lord, and seeke him in simplicitie of heart.

2* For he will be found of them that tempe him not, and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tried, reprooueth the vnwise.

4 Because wisdom cannot enter into a wicked heart, nor dwell in the body that is subject vnto sinne.

5 For the holy* Spirit of discipline fleeth from deceit, and withdrateth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse commeth.

6 For the spirit of wisdom* is louing, and will not absolue him, that blasphemeth with his lips: for God is a witnesse of his reimes, and a true beholder of his heart, and a hearer of the tongue.

7 For the spirit of the Lord filleth all the world: & the same that maintaineth all things hath knowledge of the voyce.

8 Therefore he that speaketh vnrightheous things, cannot bee hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sound of his words shall come vnto God for the correction of his iniquities.

10 For the care of Ielouſie heareth all things, and the noife of the grudgingſhall not be hid.

11 Therefore beware of murmuring, which proſpereth nothing, and reſtaine your tongue from flander: for there is no word ſo ſecret, that ſhall not be ſpoken, and the mouth that ſpeaketh lies, flayeth the ſoule.

12 Seeke not death in the error of your life, * deſtroy not your ſelues through the workes of your owne hands.

13 * For God hath not made death, neither hath he pleaſure in the deſtruction of the liuing.

14 For he created all things, that they might haue their being: & the generations of the world are preſerued, and there is no poſſon of deſtruction in them, and the Kingdome of hell is not vpon earth.

15 For righteouſneſſe is immortall, but vnrigh-
touteſneſſe bringeth death.

16 And the vngodly call * it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therfore are they worſhy to be partakers thereof.

CHAP. II.

The imaginations and deſires of the wicked, and their downfall againſt the faithfull.

FOr the vngodly ſay, as they falſely imagine with themſelues, * Our life is ſhort and tedious: and in the death of a man there is no recovery, neither was any known that hath returned from the graue.

2 For wee are borne at all aduenture, and wee ſhall bee hereafter, as though wee had neuer beene: for the breath is a ſmoke in our noſtrils, and the wordes as a ſparke raiſed out of our heart,

3 Which being extinguiſhed, the body is turned into aſhes, and the ſpirit vaniſheth as the ſoft ayre.

4 Our life ſhall paſſe away as the trace of a cloud, and come to nought as the miſt that is drinen away with the beames of the Sunne, and caſt downe with the heat thereof. Our name alſo ſhall be forgotten in time: and no man ſhall haue our workes in remembrance.

5 * For our time is as a ſhadow that paſſeth away, and after our end there is no returning: for it is ſalt ſealed, ſo that no man cometh againe.

6 * Come therefore, and let vs enioy the pleaſures that are preſent, and let vs cheriſhfully uſe the creatures as in youth.

7 Let vs fill our ſelues with coſtly wine, and oymments, and let not the floure of life paſſe by vs.

8 Let vs crowne our ſelues with roſebuds, as for they be withered.

9 Let vs all bee partakers of our wantonneſſe: let vs leaue ſome token of our pleaſure in euery place: for that is our portion, and this is our lot.

10 Let vs oppreſſe the poore that is righteous: let vs not ſpare the widow, nor euence the white haire of the aged, that haue liued many yeeres.

11 Let our ſtrength bee the law of vnrigh-
touteſſe: for the thing that is feeble, is reprooued as vnpromitable.

12 Therefore let vs deſraud the righteous for he is not for our profit, and he is contrary to our doings: he checketh vs for offending againſt the Law, and blameth vs as tranſgreſſours of diſcipline.

13 Wee maketh his boſt to haue the know-
ledge of God: and he called himſelfe the Sonne of the Lord.

14 He is made to * reprove our thoughts.

15 It grieveeth vs alſo to looke * vpon him: for his life is not like other mens: his wayes are of another faſhion.

16 He countereth vs as baſtards, and he with-
draweth himſelfe from our waies as from filthi-
neſſe: hee commendeth greatly the latter end of the iuſt, and boaſteth that God is his Father.

17 Let vs ſee then if his wordes be true: let vs prooue what end he ſhall haue.

18 For if the righteous man be the * Sonne of God, he will helpe him, and deliuer him from the hands of his enemies.

19 Let vs * examine him with rebukes and torments, that we may know his meekeneſſe, and prooue his patience.

20 Let vs condemne him vnto a ſhamefull death: for he ſhall be preſerued as he himſelfe ſaith.

21 Such things doe they imagine, and goe aſtray, for their owne wickedneſſe hath blinded them.

22 And they doe not vnderſtand the myſte-
ries of God, neither hope for the reward of righ-
teouſneſſe, nor can diſcerne the honour of the
ſoules that are faultleſſe.

23 For God created man without corruption and made him after the * image of his owne like-
neſſe.

24 * Neuertheleſſe, through enuy of the deuill came death into the world: and they that holde of his ſide, proue it.

CHAP. III.

1 The conuerſation and aſſurance of the righteous,
2 Thereward of the faithfull. 11 Who are miſerable.

BUt the * ſoules of the righteous are in the hand of God, and no torment ſhall touch them.

2 * In the ſight of the vniuſe they appeared to die, and their end was thought grieuous.

3 And their departing from vs, deſtruction, but they are in peace.

4 And though they ſuffer paine before men, yet is * their hope full of immortalicie.

5 They are puniſhed but in few things, yet in many things ſhall they be well rewarded: * For God proueth them, and findeth them meet for himſelfe.

6 He trieth them as the gold in the ſoznace, and receiveth them as a perfect fruit offering.

7 * And in the time of their viſion they ſhall ſhine, and runne thorow as the ſparke among the ſtubble.

8 They * ſhall iudge the nations, and haue dominion ouer the people, and their Lord ſhall reigne for euer.

9 They that truſt in him ſhall vnderſtand the truth, and the falſeholl ſhall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 * But the vngodly ſhall bee puniſhed according to their imaginations: for they haue deſpiſed

Dent. 4. 23.

Exod. 18. 23.
and 33. 11.

a To wit,
death.

Job 7. 1.
and 14. 1.
matth. 22. 37
1. cor. 15. 32.

1. Chr. 29. 15
chap. 5. 9.

Iſa. 22. 13.
and 56. 12.
1. cor. 15. 32.

Iohn 7. 7.
epheſ. 5. 13.
Iſa. 53. 3.

Mal. 2. 8, 9.
mat. 27. 43.

Ier. 11. 19.

Gen. 1. 27.
and 2. 7.
and 5. 1.
eccl. 17. 2, 3.
Gen. 3. 1, 2.

Chap. 5. 4.

Rom. 8. 24.
2. cor. 5. 1.
1. per. 1. 13.
Exod. 16. 4.
deut. 8. 2.

Mat. 13. 43.

Mat. 19. 28.
1. cor. 6. 1.

Mat. 25. 43.

displeased the righteous; and forsaken the Lord.
11 Who so dispiseth wisdom and discipline, is miserable, and their hope is in vaine, and their labours are foolish, & their workes vnprofitable.
12 Their wines are vndecree, and their children wicked: their offering is curst.

Ma. 36.5.

13 Therefore the barren is blessed which is vngifted, and knoweth not the sinfull bed: she shall haue fruit in the visitation of the lousles.

14 And the Eunuch, which with his hands hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall bee giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labours, and the root of wisdom shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seed of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded: and their last age shall bee without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of trial.

19 For horrible is the end of the wicked generation.

CHAP. III.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

Better is barrennesse with vertue: for the memorie thereof is immortall: for it is known with God and with men.

2 When it is present, men take example thereof, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children is vnprofitable: and the bastard plants shall take no deepe root, nor lay any fast foundation.

Mat. 7.19.

4 For though they bud forth in the branches for a time, yet they shall bee shaken with the winde: for they stand not fast, and through the vehemencie of the wind they shall be rooted out.

5 For the vnpurified branches shall bee broken, and their fruit shall be vnprofitable and lowe to eat, and meet for nothing.

6 For all the children that are borne of the wicked bed, shall be witness of the wickednesse against their parents when they be asked.

7 But though the righteous bee persecuted with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisdom is the gray haire, and an vndefiled life is the old age.

Gen 5.24.
h.b. 11.5.

10 Hee pleased God, and was beloued of him, so that whereas he liued among sinners, he translated him.

11 Hee was taken away, lest wickednesse should alter his vnderstanding, or deceit beguile his mind.

12 For wickednesse by bewitching obscureth the things that are good, and the vndefilednesse of concupiscence peruerteth the simple mind.

13 Though hee was soone dead, yet fulfilled he much time.

14 For his soule pleased God: therefore ha-

sted he to take him away from wickednesse.

15 Per the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is soone brought to an end, the long life of the vnrighteous.

17 For they see the end of the wife, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preferred him in safetie.

18 They see him and despise him, but the Lord will laugh them to scoorne.

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voyce shall hee burst them, and cast them down, and shake them from the foundations, so that they shall be vtterly wasted, and they shall be in sorrow, and their memorie shall perish.

20 So they being afraid, shall remember their sinnes, and their owne wickednesse shall come before them to conuince them.

CHAP. V.

1 The constantnesse of the righteous before their persecutors. 14 The hope of the vnfaithfull is vaine, 15 The blessednesse of the Saints and godly.

Then shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall be vexed with horrible feare, and shall be amazed for his wonderfull deliuerance,

3 And shall change their mindes, and sigh for griefe of minde, and say within themselves, This is he whom we sometime had in derision, and in a parable of reproch.

4 The fooles thought his life madnesse, and his end without honour. Chap. 3.2.

5 How is hee counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of truth, and the light of righteousnesse hath not shined vnto vs, and the summe of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous wayes: but wee haue not knowne the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are passed away like a shadow, and as a smoke that passeth by: 1 Chron. 29.
15. chap. 3.5.

10 As a ship that passeth ouer the wanes of the water, which when it was gone by, the trace thereof cannot be found, neither the pache of it in the floods:

11 Or as a birde that flyeth thorow in the ayre, and no man can see any token of her passage, but onely heare the noise of her wings, beating the light winde, parting the ayre through the vehemency of her going, and flicth on, shaking her wings, whereas afterward no token of her way can be found: Prov. 30.19.

12 Or as when an arrow is shot at a marke, it parteth the ayre, which immediately cometh together againe, so that a man cannot knowe where it went thorow.

13 Euen so we, as soone as we were borne we began to draw to our end, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

Iob. 8. 9. Psal.

1. 4 & 143.

4. pro 10. 25

& 11. 7. iam.

1. 10, 11.

14 For the hope of the vngodly is like the dunt that is blown away with the winde, and like a thynne foine that is scattered abroad with the storme, and as the smoke which is disperled with the winde, and as the remembrance of him passeth, that carich but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, and the most high hath care of them.

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand shall hee couer them, and with his arme shall he defend them.

17 He shall take his seloulic for armour, and shall arme the creatures to be reuenged of the enemies.

18 He shall put on righteousness for a breastplate, and take true iudgement in stead of an helmer.

19 Hee will take holinesse for an inuincible shield.

20 Hee will sharpen his fierce wrath for a sword, and the world shall fight with him against the vnwile.

21 Then shall the thunder bales goe straight out of the lightnings, and shall flee to the marke as out of the bent bow of the clouds, and out of his anger shall throweth stones, that thicke haile be cast, and the water of the Sea shall be wroth against them, and the floods shall mightily ouerflow.

22 And a mighty wind shall stand by against them, and like a storme shall scatter them abroad. Thus iniquity shall bring all the earth to a wilderness, and wickednesse shall ouerthrow the thrones of the mightie.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted to search wisdom.

Hear therefore, O ye kings, and vnderstand: learne ye that be Iudges of the ends of the earth.

2 Giue care, ye that rule the multitudes, and gloze in the multitude of people.

Rom. 13. 2.

3 For the rule is giuen you of the Lord, and power by the most high, which will try your woikes, and search out your imaginations.

4 Because that ye being officers of his kingdome, haue not iudged aright, nor kept the Law, nor walked after the will of God;

5 Horribly and suddenly will he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most low, is worthy mercy, but the mighty shall be mightily reuenged.

7 For hee that is lord ouer all, will spare no person, neither shall hee feare any greatnesse: for hee hath made the small and great, and careth for all alike.

Deut. 10. 17.

2. chro 19. 7.

Iob. 34. 19.

ecclus. 35. 12.

16. alies 10.

34 rom. 2. 12

gal. 2. 6. phe.

6. gal. 3. 25

1. pet. 1. 17.

8 But for the mighty abideth the sore triall.

9 Vnto you therefore O tyrants, do I speake, that ye may learne wisdom, and not goe amisse.

10 For they that keepe holinesse holily, shall be holy, and they that are learned there, shall finde a defence.

11 Wherefore set your delight vpon my words,

and desire them, and ye shall be instructed.

12 Wisdom shinerh and neuer faueth away, and is easily seene of them that loue her, and found of such as seeke her.

13 She preuenteth them that desire her, that he may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for hee shall find her sitting at his doores.

15 To thinke vpon her then is perfect vnderstanding: and who so watcheth for her, shall be soone without care.

16 For shee goeth about, seeking such as are meete for her, and sheweth herselfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes, and the keeping of the lawes is the assurance of immortallitie:

19 And immortallitie maketh vs neere vnto God.

20 Therefore the desire of wisdom leadeth to the kingdome.

21 If your delight be then in thrones, and scepters, O kings of the people, honour wisdom, that ye may reigne for euer.

22 Now I will tell you what wisdom is, and whence it cometh, and will not hide the mysteries from you, but will seeke her out from the beginning of her naturie, and bring the knowledge of her into light, and will not keepe backe the truth.

23 Neither will I haue to doe with consuming enuy: for such a man shall not be partaker of wisdom.

24 But the multitude of the wise is the preservation of the world, and a wise King is the stay of the people.

25 Be therefore instructed by my words, and ye shall haue profit.

CHAP. VII.

Wisdom ought to be preferred aboue all things.

I My selfe am also mortall and a man like all other, & am come of him that was first made of the earth.

2 And in my mothers wombe was I fastened to be flesh in ten moneths: I was brought together into blood of the seed of man, and by the pleasure that cometh with sleepe.

Iob. 10. 10, 11.

3 And when I was borne, I receiued the common ayre, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All men then haue one entrance vnto life, and a like going out.

Iob. 1. 29. 3. 19. 6. 7.

7 Wherefore I prayed, and vnderstanding was giuen mee: I called, and the spirit of wisdom came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

9 Neither did I compare precious stones vnto her: for all golde is but a little grauell in respect of her, and silver shall be counted but

Iob. 28. 15.

but clay before her.

10 I loved her above health and beauty, and purposed to take her for my light: for her light cannot be quenched.

1. Reg. 3. 13
math. 6. 33

11 All good things therefore came to me together with her, and innumerable riches thence out of her hands.

12 So I was glad in all: for wisdom was the anchor thereto, and I knew not that she was the mother of these things.

13 And I learned unstainedly, and communicated without enite, and I do not hide her riches.

14 For she is an infinite treasure unto men, which who so use, become partakers of the love of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speak according to my mind, and to judge worthily of the things that are given me: for he is the leader unto wisdom, and the director of the wise.

16 For in his hands are both we and our words, and all wisdom, and the knowledge of the works.

17 For he hath given me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements.

18 The beginning, and the end, and the mids of the times: how the times alter, & the change of the seasons.

19 The course of the year, the situation of the stars.

20 The nature of living things, and the subtilties of beasts, the power of the winds, and the imaginations of men, the diversities of plants, and the virtues of roots.

21 And all things both secret and known do I know: for wisdom the worker of all things hath taught me it.

22 For in her is the spirit of understanding, which is holy, the only begotten, manifold, subtil, moveable, clear, undefiled, evident, not hurtful, loving the good, sharpe, which cannot be letted, doing good.

23 Courteous, stable, sure, without care, having all power, circumspect in all things, and passing through all intellectuall, pure, and subtil spirits.

24 For wisdom is nimbler then all nimble things: she goeth thence and attaineth to all things, because of her purenesse.

25 For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almighty: therefore can no defiled thing come unto her.

Job. 1. 3.

26 For she is the brightnesse of the everlasting light, the undefiled mirrour of the Majesty of God, and the image of his goodness.

27 And being one, she can doe all things, and remaining in her selfe, reneweth all, and according to the ages she entrencheth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loveth none, if he dwell not with wisdom.

29 For she is more beautiful then the Sun, and is above all the order of the stars, and the light is not to be compared unto her.

30 For night cometh upon it, but wickednesse cannot overcome wisdom.

CHAP. VIII.

The effects of Wisdom.

Shee also teacheth from one end to another mightily, and comely doeth shee order all things.

2 I have loved her, and sought her from my youth: I desired to marry her, such love had I unto her beauty.

3 In that she is conversant with God, it commendeth her nobility: yea, the Lord of all things loveth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the chuler out of his works.

5 If riches bee a possession to bee desired in this life, what is richer then wisdom, that worketh all things?

6 For if prudence worketh, what is it among all things that worketh better then shee?

7 If a man love righteousness, her labours are vertuous: for shee teacheth sobernesse and prudence, righteousness and strength, which are the most profitable things that men can have in this life.

8 If a man desire great experience, shee can tell the things that are past, and discern things to come: shee knoweth the subtilties of words, and the solutions of darke sentences: shee foreseeeth the signes and wonders, or ever they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her unto my company, knowing that shee would counsell mee good things, and comfort mee in cares and griefes.

10 For her sake that I have glory among the multitude, & honour among the Elders, though I be yong.

11 I shall bee found of sharpe iudgement, so that I shall bee marvellous in the sight of great men.

12 When I hold my tongue, they shall abide my leisure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands upon their mouth.

13 Moreover, by her I shall obtaine immortalitye, and leave an everlasting memorie among them that come after me.

14 I shall governe the people, and the nations shall be subdued unto me.

15 Horrible tyrants shall be afraid when they heare mee: among the multitude I shall be counted good, and mighty in battell.

16 When I come home, I shall rest with her: for her company hath no bitterness, and her fellowship hath no tediousnesse, but mirth and joy.

17 Now when I considered these things by my selfe, and pondered them in mine heart, how that to be toynd unto wisdom is immortalitye.

18 And great pleasure is in her friendship, and that in the works of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glory by communing with her, I went about, seeking how I might take her unto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an undefiled body.

21 As yet the lesse, when I perceived that I could

I could not enjoy her, except God gave her (and that was a point of wisdom also, to know whose gift it was) I went unto the Lord, and belonged him, and with my whole heart I said,

CHAP. IX.

A prayer of Solomon to obtaine wisdom.

O God of fathers, and Lord of mercie, which hast made all things with thy word,

Gen. 1. 1, 28.

2 And ordained man through thy wisdom, that hee should have dominion ouer the creatures which thou hast made,

3 And governe the world according to equitie and righteousnesse, and execute iudgement with an upright heart:

1. King 3. 9.

4 Give me that wisdom, which sitteth by thy throne, and put me not out from among thy children.

Psal. 116. 16

5 For I thy servant, and sonne of thine handmaide, am a feeble person, and of a short time, and yet lesse in the understanding of iudgement and the lawes.

1. Chron. 28. 5

2. Chron. 1. 9

6 And though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters.

Prov. 8. 22

Job 1. 1, 2, 3,

10.

8 Thou hast commanded me to build a Temple upon thine holy mount, and an altar in the citie wherein thou dwellest, a likeness of thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy wisdom with thee, which knoweth thy workes, which also was when thou madest the world, and which know what was acceptable in thy sight, and right in thy commandments.

10 Send her out of thine holy heavens, and send her from the throne of thy Majesty, that shee may be with mee, and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and understandeth all things, and shee shall lead mee soberly in my workes, and preserve me by her glory.

12 So shall my workes be acceptable, and then shall I governe thy people righteously, and be meete for my fathers throne.

Isa. 40. 13.

Rom. 11. 34.

1. Cor. 2. 16.

13 For what man is hee that can know the counsell of God, or who can thinke what the will of God is?

14 For the thoughts of mortall men are fearefull, and our sojournings are uncertaine,

15 Because a corruptible body is heavy unto the soule, and the earthly mansion keepeth down the mind that is full of cares:

16 And hardly can wee discern the things that are upon earth, and with great labour finde we out the things which are before vs: who can then seeke out the things that are in heaven?

17 Who can know thy counsell, except thou give him wisdom, and send thine holy Spirit from above?

18 For so the wayes of them which are upon earth are reformed, and men are taught the things that are pleasant unto thee, and are preserved through wisdom.

CHAP. X.

The deliverance of the righteous, and the destruction of the enemies commeth through wisdom.

She preserved the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And gave him power to rule all things.

Gen. 1. 26.

3 But the unrighteous in his wrath departed from her, and perished by killing his brother in his furie.

Gen. 4. 8.

4 For whose cause the earth was overflowed, but wisdom preserved it againe, governing the lust man by a little wood.

Gen. 7. 31.

5 Moreover, when the nations were toynd in the malicious confederacies, shee knew the righteous, and preserved him faultlesse unto God, and kept him sure, because she loved him tenderly as a sonne.

Gen. 11. 1, 31 and 12. 1.

|| Or, kept him strong in his tender love, toward his sonne.

Gen. 19. 16.

6 She preserved the righteous, when the ungodly perished, when he fled from the fire that fell downe upon the five cities.

7 Of whose wickednesse the waste land that smoketh, yet giveth testimony, and the trees that beare fruit that never commeth to ripenesse: and for a remembrance of the unfaithfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisdom, had not onely this hurt, that they knewe not the things which were good, but also left behinde them unto men a memorie of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisdom delivered them & served her.

Gen. 28. 5.

10 When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gave him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the covetousnes of such as defrauded him, she stood by him and made him rich.

12 She saved him from the enemies, and defended him from them that lay in way, and shee gave him the prize in a mighty battell, that hee might know that the feare of God is stronger then all things.

13 When the righteous was sold, shee forsooke him not, but delivered him from sinne: shee went downe with him into the dungeon,

Gen. 37. 28 and 39. 7. Acts 7. 10.

14 And failed him not in the bands, till shee had brought him the scepter of the Realme, and power against those that oppressed him: & them that had accused him, she declared to be liars, and gave him perpetuall glory.

15 She delivered the righteous people and faultlesse seede from the nations that oppressed them.

Exod. 1. 10. and 12. 42.

16 Shee entred into the soule of the servant of the Lord, and stood by him in wonders and signes against the terrible kings.

Exod. 3. 1.

17 She gave the Saints the reward of their labours, and led them forth a marvellous way: on the day time shee was a shadow unto them, and a light of starres in the night.

18 She brought them through the red Sea, and carried them through the great water.

Exod. 14. 21, 22. Psal. 78. 13.

19 But shee drowned their enemies, and brought them out of the bottom of the derye.

20 So the righteous took the spoiles of the ungodly, and praised thine holy Name, O Lord, and magnified thy victorious hand, with one accord.

Exod. 15. 1.

21 For wisdom openeth the mouth of the dumb, & maketh the tongue of babes eloquent.

CHAP.

C H A P. XI.

1 The miracles done for Iſrael. 13 The vengeance of ſinners. 21 The great power and mercie of God.

Exod. 16. 1.

Exod. 17. 10.

11.

Num. 20. 11.

S He ſpoiled their workes in the handes of thine holy Prophet.

2 * They went thorow the wilderneſſe that was not inhabited, and pitched their tents in places where there lay no way.

3 * They ſtood againſt their enemies, and were avenged of their aduerſaries.

4 * When they were thirſty, they called vpon thee, and water was giuen them out of the high rocke, and their thirſt was quenched out of the hard ſtone.

5 For by the things whereby their enemies were puniſhed, by the ſame were the Iſraelites helped in their neede.

6 For in ſtead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gaueſt vnto thine owne abundance of water vnlookeſt for,

Exod. 7. 20.

7 Declaring by the thirſt that was at that time, * how thou haſt puniſhed thine aduerſaries.

8 For when they were tried and chaſtiſed with mercie, they knew how the vngodly were iudged and puniſhed in wrath.

9 For theſe haſt thou exhorted as a father, and proued them: but thou haſt condemned the other as a righteous King, when thou diſt examine them.

10 Whether they were abſent or preſent, their puniſhment was alike: for their griefe was double with mourning, and the remembrance of things paſt.

11 For when they perceiued that through their toyments good came vnto them, they felt the Lord.

12 And ſeeing the things that came to paſſe, at the laſt they wonderd at him, whom afore they had caſt out, denied and diſdained: for they had another thirſt then the firſt.

Chap. 12. 24
rom. 1. 23.

13 Becauſe of the fooliſh deuices of their wickedneſſe wherewith they were deceiued, and worſhipped * ſerpents, that had not the uſe of reaſon, and vile beaſts, thou ſendeſt a multitude of vnrreaſonable beaſts vpon them for a vengeance, that they might know, that wherewith a man ſinneth, by the ſame alſo ſhall hee be puniſhed.

Gen. 1. 1.

hebr. 11. 3.

Leuit. 16. 22.

iere. 8. 16. 17.

chap. 16. 1.

14 For vnto thine Almighty hand, that made the world of * nought, it was not vnpoſſible to ſend among them a multitude of * Beares or fierce Lions,

15 O furious beaſts newly created and knownen, which ſhould breathe out blaſtes of fire, and caſt out ſmoake as a tempeſt, or ſhoote horrible ſparkes like lightnings out of their eyes.

16 Which might not onely deſtroy them with hurting, but alſo kill them with their horrible ſight.

17 Yea, without theſe might they haue been caſt downe with one winde, being perſecuted by thy vengeance, and ſcattered abroas through the power of thy Spirit: but thou haſt ordered all things in meaſure, number, and weight.

18 For thou haſt had euer great ſtrength and

might, and who can withſtand the power of thine arme?

19 For as the ſmall thing that the ballance weigheth, ſo is the world before thee, and as a drop of the morning dew that falleth downe vpon the earth.

20 But thou haſt mercie vpon all: for thou haſt power of all things, and makeſt as though thou ſaweſt not the finnes of men, becauſe they ſhould amend.

21 For thou loueſt all the things that are, and hateſt none of them whome thou haſt made: for thou wouldeſt haue created nothing that thou haſt hated.

22 And how might any thing endure, if it were not thy will? or how could any thing be preſerued, except it were called of thee?

23 But thou ſpareſt all, for they are thine, O Lord, which art the Lord of ſoules.

C H A P. XII.

2 The mercie of God toward ſinners. 14 The workes of God are vnréprouable. 19 God giueth leaſure to repent.

For thine incorruptible Spirit is in all things. 2 Therefore thou chaſtneſt them meaſurably that goe wrong, and warneſt them by putting them in remembrance of the things where in they haue offended, that leauing wickedneſſe, they may beleue in thee, O Lord.

3 * As for thoſe olde inhabitants of the holy land, thou diſt hate them.

Deut. 9. 3.

and 12. 31.

and 18. 9. 12

4 For they committed abominable workes, as ſorceries and wicked ſacrifices,

5 And ſlaying of their owne children without mercie, and eating of the bowels of mans fleſh in banquetting, where the raging pyrites ſhed abominable blood.

6 And the fathers were the chiefe murderers of the ſoules, deſtitute of all helpe, whome thou wouldeſt deſtroy by the hands of our fathers,

7 That the land which thou loueſt aboue all other, might be a meete dwelling for the children of God.

8 * Neuertheleſſe, thou ſparedſt them alſo as men, and ſendeſt the ſorcrimers of thine hoſte, euen hoznets to deſtroy them by little and little.

Exod. 33. 2.

deut. 2. 22.

9 Not that thou waſt vnable to ſubdue the vngodly vnto the righteous in battell, or with cruell beaſts, or with one rough word to deſtroy them together.

10 But in puniſhing them by little and little, thou gaueſt them ſpace to repent, knowing well that it was an vnrigheteous nation, and wicked of nature, and that their thought could neuer be altered.

11 For it was a curſed ſeede from the beginning: yet haſt thou not ſpared them when they ſinned, becauſe thou fearedſt any man.

12 For who dare ſay, * What haſt thou done? or who dare ſtand againſt thy iudgement? or who dare accuſe thee for the nations that periſh, whome thou haſt made? or who dare ſtand againſt thee to reuenge the wicked men?

Rom. 9. 20.

13 For there is none other God but thou, that careſt for all things, that thou mayeſt declare how that thy iudgement is not vnright.

1. Pet. 5. 7.

14 There

14 There dare neither king nor tyrant in thy sight, require accompts of them whom thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, thinking it not agreeable to thy power to condemn him, that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfect power, thou declarest thy power, and reproovest the boldnesse of the wise.

18 But thou ruling the power, iudgeth with equitie, and governeest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man should be trust and louing, and hast made thy children to bee of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserved death, with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse.

21 With how great circumspection wilt thou punish thine owne children, vnto whole fathers thou hast swoyne and made covenants of good promises?

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap. xi. 13.
Rom. i. 23.

24 For they went astray very farre in the wayes of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment, that they should be in derision as children without reason.

26 But they that will not bee reformed by those scornfull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they saw themselves punished by them, they all acknowledged the true God, whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things bee vaine, except the knowledge of God.
10 Idolaters and idoles are mocked.

Rom. i. 19

1 Surely all men are vaine by nature, and are ignorant of God, and could not know him that is, by the good things that are seene, neither consider by the workes, the workman.

Dent. 4. 19
and 17. 3

2 But they thought the fire or the winde, or the swift ayre, or the course of the starres, or the raging water, or the lightes of heauen to be gods, the uicars of the world and gods.

3 Though they had such pleasure in their beautie, that they thought them gods, yet should

they haue knowen how much more excellent hee is that made them: for the first author of beautie hath created these things.

4 Or if they marvelled at the power, and operation of them, yet should they haue perceived thereby, how much hee that made these things, is mightier.

5 For by the greatnesse of their beauty, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peradventure doe erre.

7 For they goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene.

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discern the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and silver, and the thing that is inuented by arte, and the similitude of beasts, or any vaine stone that hath been made by the hand of antiquitie.

11 Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life.

Isa. 44. 13
Jer. 10. 3

12 And the things that are cut off from his worke, he bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood, and full of knobs) he carueth it diligently at his leisure, and according as hee is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with reb, and painteth it, and couereth euery spot that is in it.

15 And when hee hath made a conuenient tabernacle for it, he setteth it in a wall and maketh it fast with yron,

16 Prouiding so for it, lest it fall: for hee knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: he is not ashamed to speake vnto it that hath no life.

18 Hee calleth on him that is weake, for health: hee prayeth vnto him that is dead, for life: hee requirerh him of helpe, that hath no experience at all.

19 And for his iourney, him that is not able to goe: and for gaine, and worke, and successe of his affaires, he requirerh furtheraunt of him that hath no manner of power.

CHAP. XIII.

1 The detestation and abomination of images. 8 A curse of them, and of him that maketh them. 14 Whereof idolatry proceeded. 23 What euils come of idolatry.

A Saine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the ship that carrieth him.

2 For, as for it, conuocousnesse of money hath found it out, and the craftsman made it by

[Or, the ship]

by cunning.

Exod. 14. 22. 3 But thy prouidence, O Father, gouerneth
it: for thou hast made a way, euen in the Sea,
and a sure path among the waues,

4 Declaring thereby that thou hast power to
helpe in all things; yea, though a man went to
the sea without meanes.

5 Nevertheless, thou wouldest not that the
workes of thy wisdom should bee vaine, and
therefore doe men commit their liues to a small
peece of wood, and passe ouer the stormie sea in a
ship, and are saued.

**Gen. 6. 4.
and 7. 10.**

6 For in the old time also when the proude
giants perished, the hope of the world went into
a ship which was gouerned by thine hand, and
so left seed of generation vnto the world.

7 For blessed is the tree whereby righteous
ness cometh.

**Psal. 115. 8.
Baruch. 6. 3.**

8 But that is curst that is made with
hands, * both it, and hee that made it: hee, be-
cause he made it, & it being a corruptible thing,
because it was called god.

Psal. 5. 5.

9 For the vngodly and his vngodlinesse are
both a like hated of God: so truly thy worke and
he that made it shall be punished together.

**Iere. 10. 8.
Isaiah. 2. 18.**

10 Therefore shall there bee a visitation for
the idoles of the nations: for of the creatures of
God they are become abomination, * and stum-
bling blockes vnto the soules of men, and a snare
for the feet of the vniuers.

11 For the inuenting of idoles was the be-
ginning of whoredome, and the finding of them
is the corruption of life.

12 For they were not from the beginning,
neither shall they continue for euer.

13 The vaine glory of men brought them in-
to the world: therefore shall they come shortly to
an end.

14 When a father mourned grievously for his
sonne that was taken away suddenly, he made an
image for him that was once dead, whom now
he worshippeth as a god, and ordained to his ser-
uants ceremonies and sacrifices.

15 Thus by procelle of time this wicked cu-
stome preuailed, and was kept as a law, and
idoles were worshipped by the commandement
of tyrants.

16 As for those that were so farre off, that
men might not worship them presently, they did
counterfeit the visage that was farre off, and
made a gorgeous image of a king, whom they
would honour, that they might by all meanes
flatter him that was absent, as though hee had
bene present.

17 Again, the ambition of the craftisman
thrust forward the ignorant to increase the su-
perstition.

18 For hee preaduenture willing to please a
noble man, laboured with all his cunning to
make the image of the best fashion.

19 And so through the beautes of the worke
the multitude was allured, and so took him now
for a god, which a little afore was but honoured
as a man.

20 And this was the deceiuing of mans life,
when men, being in seruitude through calamity
and tyranny, ascribed vnto stones and stockes
the name, which ought not to be communicate
vnto any.

21 Moreover, this was not enough for them
that they erred in the knowledge of God: but

whereas they liued in great wars of ignorance,
those so great plagues called they peace.

22 For either they slew their owne children
in sacrifice, or vled secret ceremonies, or raging
dissolutenes by stranger rites,

**Deut. 18. 10.
Ier. 7. 9. and
19. 4.**

23 And so kept neither life nor marriage
cleane: but either one slew another by treason,
or else vexed him by adultery.

24 So were all mirt together, blood and
slaughter, theft, and deceit, corruption, vnfair-
fulnesse, tumults, perjury,

25 Disquieting of good men, vnhankful-
nesse, desling of soules, changing of birth, disso-
der in marriage, adultery and vncleannesse.

26 For the worshipping of idoles, that ought
not to be named, is the beginning and the cause
and the end of all euill.

27 For either they be mad when they be mer-
ry, or prophetic lies, or liue vngodly, or else light-
ly forswear themselves.

28 For inasmuch as their trust is in the idols
which haue no life, though they swear falsely
yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly
be punished, because they haue an euill opinion
of God, addicting themselves vnto idoles, and
because they swear vniuilly to deceiue, and de-
spise holinesse.

30 For it is not the power of them by whom
they swear, but the vengeance of them that
sinne, which punisheth alwayes the offence of
the vngodly.

CHAP. XV.

*The voyce of the faint full praising the mercy of God, by
whose grace they serue not idoles.*

Blt thou, O our God, art gracious and true,
long suffering, and gouernest all things by
mercy.

2 Though we sinne, yet are we thine: for we
know thy power: but wee sinne not, knowing
that we are counted thine.

3 For to know thee, is perfect righteousness,
and to know thy power, is the root of immorta-
litie.

4 For neither hath the wicked inuention of
men deceiued vs, nor the vnprofitable labour of
the painters, nor an image ported with diuers
colours,

5 Whose sight stirreth by the desire of the
ignorant: so that he coueteth the forme that hath
no life, of a dead image.

6 They that loue such wicked things, are
worthy to haue such things to trust to, and they
that make them, and they that desire them, and
they that worship them.

7 The potter also tempereth soft earth, and
fashioneth euery vessell with labour to our vse:
but of the same clay he maketh both the vessels
that liue to cleane vles, and the contrary like-
wise: but whereto euery vessell serueth, the po-
tter is the iudge.

Rom. 9. 21. 7

8 So by his wicked labour he maketh a vaine
god of the same clay: euen he, which a little afore
was made of earth himselfe, and within a little
while after goeth thither againe whence he was
taken, when he shall make account for the loan
of his life.

Luke 12. 20

9 Notwithstanding he careth not for the la-
bour:

hour hee taketh, nor that his life is short, but he strueth with the goldsmithes, and siluer-smithes, and countefeiteth the copper-smithes, and taketh it for an honour to make deceivable things.

10 His heart is ashes, and his hope is more bitter then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had powre and breathed in him the breath of life.

12 But they count our life to be but a pastime and our conuersation as a market, where there is gaine: for they say we ought to be getting on every side, though it be by euill meanes.

13 Now hee that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that holde them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, and their feet are slow to goe.

16 For man made them, and he that hath but a borrowed spirit, fashioned them: but no man can make a god like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that hee maketh with vnrightrous hands: he himselfe is better then they whom he worshippeth: for he liued, but they neuer liued.

18 Psea, they worshipped beasts also, which are their most enemies, and which are the worst if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to bee desired in respect of other beasts, for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefits done vnto the faithfull.

Therefore by such things they are worthily punished and tormented by the multitude of beasts.

2 In stead of the which punishment thou hast benee fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen quailles.

3 To the intent that they that desired meate, by the things which were shewed, & sent among them, might turne away their necessary desire, and that they which had suffered penury for a space, should also feele a new taste.

4 For it was requisite that they which vsed tyranny, should fall into extreame poverty, and that to these only it should be shewed, how their enemies were tormented.

5 For when the cruell fiercenesse of the beasts came vpon them, and they were hurt with the stings of cruell serpents,

6 Thy wrath endured not perpetually, but they were troubled for a little season, that they might be reformed, hauing a signe of saluation to remember the commaundement of thy Law.

7 For he that turned toward it, was not hea-

led by the thing that he saw, but by thee, O Saviour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill:

9 For the biting of grasshoppers and flies killed them, and there was no remedy found for their life: for they were worthy to bee punished by such.

10 But the teeth of the venemous dragons could not overcome thy children: for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, and were speedily healed, lest they should fall into so deepe forgetfulness, that they could not be called backe by thy benefit.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, and ledest downe vnto the gates of hell, and bringest vp againe.

14 A man indeed by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 For the vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they could not auoide, and were consumed with fire.

17 For it was a wonderful thing that fire might doe more then water, which quencherh all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts, which were sent against the vngodly, burnt not: and that, because they should see, and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the midst of the water, aboue the power of fire, that it might destroy the generation of the vnjust land.

20 In the stead whereof thou hast fed thine owne people with Angels food, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all tastes.

21 For thy sustenance declared thy sweetnes vnto thy children, which serued to the appetite of him that tooke it, and was meete to that that euery man would.

22 Moreover, the snow & yce abode the fire and melted not, that they might know, that the fire burning in the haile, and sparkeling in the raine, destroyed the fruit of the enemies.

23 Againe, it forgate his owne strength, that the righteous might be nourished:

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrightrous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had neede thereof.

26 That thy children whom thou louest, O Lord, might know, that it is not the increase of fruites that feedeth men, but that it is thy word,

Exod. 8. 34.
and 10. 4.
Leuit. 9. 7.

Deut. 32. 39.
1. sam. 2. 6.
Job. 13. 2.

Exod. 9. 23.

Exod. 16. 14.
numb. 11. 7.
psal. 78. 25.
John 6. 31.

Exod. 9. 23.

Deut. 8. 3.
mat. 4. 4.

Chap. 11. 13.
14. numb. 21.
6.

numb. 11. 31.

Num. 21. 6.
2. cor. 10. 9.

¶ The signe of the brazen serpent.
Mat. 21. 9.

word, which preserveth them that trust in thee.

27 For that which could not bee destroyed with the fire, being onely warmed a little with the sunne beames, melted,

28 That it might be knowne that wee oughte to prevent the sunne rising to give thanks unto thee, and to salute thee before the day spring.

29 For the hope of the unthankfull shal melt as the winter yce, and flow away as unprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

For thy iudgements are great, and cannot bee expressed: therefore men doe erre, that will not to be reformed.

2 For when the unrighteous thought to have thine holy people in subjection, they were bound with the bands of darknesse, and long night, and being shut up under the roose did lie there to escape the everlasting providence.

3 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke covering of forgetfulness, leaving horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them troubled them and terrible visions and sorrowfull sights did appeare.

5 No power of the fire might give light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared unto them onely a sudden fire, very dreadfull: so that being afraid of this vision, which then they could not see, they thought the things which they saw to be worse.

7 And the illusions of the Magickall artes were brought downe, and it was a most shamefull reproch for the boasting of their knowledge:

8 For they that promised to drive away feare and trouble from the sicke person, were sicke for feare, and worchy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraid at the beastes which passed by them, and at the hissing of the serpents: so that they dyed for feare, and sayd they saw not the ayre, which by no meanes can bee asayed.

10 For it is a fearefull thing when malice is condemned by her owne testimonie: and a conscience that is touched, doeth ever forecasse cruel things.

11 For feare is nothing else, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doeth he esteeme the ignorance of the thing that tormenteth him, great.

13 But they that did endure the night, that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came upon them.

15 And thus whosoever fell downe, hee was kept, and shut in prison, but without chaines.

16 For whether hee was an husbandman, or a shepheard, or one that was set to worke alone,

if hee were taken, hee must suffer this necessity, that he could not avoid:

17 For with one chain of darknesse were they all bound. Whether it were an hissing wind, or a sweete song of the birdes among the thicke branches of the trees, or the vehemencie of hottie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beasts, that could not bee seene, or the noyse of cruell beasts, that roared, or the sound that answereth again in the hollow mountaines: these fearefull things made them to swoone.

19 For all the world shined with cleare sight, and no man was hindered in his labour.

20 Onely upon them there fell an heauy night, an image of that darknesse that was to come upon them: yea, they were unto themselves more greivous then darknesse.

CHAP. XVIII.

3 The fiery pillar that the Israelites had in Egypt, 8 The deliverance of the faithfull. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wilderness. 22 Aaron stood betweene the living and the dead with his censur.

But thy saints had a very great light, whose voyce because they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

3 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmities.

3 Therefore thou gavest them a burning pillar of fire to lead them in the unknown way, and madeest the sunne that it hurted not them in their honourable iourney.

4 But they were worchy to bee deprived of the light, and to bee kept in darknesse, which had kept thy children shut up, by whom the incorrupt light of the law should be given to the world.

5 Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preferred to reproove them, thou hast taken away the multitude of their children, and destroyed them altogether in the mighty water.

6 Of that night were our Fathers certified afore, that they, knowing unto what oathes they had given credite, might be of good cheere.

7 Thus thy people received the health of the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified us whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a law of righteousness by one consent, that the Saints should receive goods and euill in like manner, and that the Fathers should first sing praises.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noyse for the children that were bewailed.

11 For the master and the servant were punished with like punishment, and the common people suffered alike with the King.

12 So they altogether had innumerable that died with one kinde of death: neither were the living sufficient to bury them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that could beleue nothing, be-

|| Or, Eccl. ||

Exod. 10. 23
|| Or, the Egyptians.

Exod. 13. 21.
and 14. 24.
psal. 78. 14.
and 105. 39.

Exod. 1. 16.

Exod. 14.
24, 25.

Exod. 11. 5.
and 12. 29.

That is, the
magnificence
of
Exod. 7. 12.
and 8. 7, 19.

cause of the enchantments confessed this people to be the children of God, in the destruction of the first booke.

14 For while all things were in quiet silence, and the night was in the middes of her sweet course,

15 The Almighty word leapt down from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed,

16 And brought thine vnfaigned commandment, as a sharpe sword, and stood vp, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the light of the fearefull dreames vexed them suddenly, and fearefulnesse came vpon them vnawares.

18 Then lay there one heere, another there halfe dead, and shewed the cause of his death.

19 For the viltions that vexed them, shewed them these things afore: so that they were not ignorant whereto they perished.

20 Now temptation of death touched the righteous also, and among the multitude in the wilderness there was a plague, but the wrath endured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and let himselfe against the wrath, and so brought the miserie to an end, declaring that he was thy seruant.

22 For hee ouercame not the multitude, with bodily power, nor with force of weapons, but with the word hee subdued him that punished, alledging the othes and covenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stood in the middes, and cut off the wrath, and parted it from coming to the liuing.

24 * For in the long garment was all the ornament, and in the four rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

25 Vnto these the destroyer came place, and was afraid of them, for it was sufficient, that they had called the wrath.

CHAP XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meate that was giuen at the desire of the people. 17 All the elements serue to the will of God.

As for the vngodly, the wrath came vpon them without mercy vnto the ende: for hee knew what should come vnto them,

2 That they (when they had consented to let them go, and had sent them out with diligence) would repent and pursue them.

3 For while yet sorrow was before them, and they lamented by the graues of the dead, they denised another foolishnesse, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the destinie, wherof they were worthy, brought them to this ende, and caused them to forget the things that had come to passe, that

they might accomplish the punishment, which remained, by torments,

5 Worthy that thy people might trie a marvellous passage, & that they migyt liue a strange death.

6 For every creature in his kinde was fashioned of new, and serued in their owne offices employed them, that thy children might bee kept without hurt.

7 For the cloude overshadowed their tents, and the dry earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous maruelles.

9 For they // neyed like hoxses, and leaped like lambs, prailing thee, O Lord, which hadit delivered them.

10 For they were yet mindfull of those things which were done in the land where they dwelt, how the ground brought forth flies in stead of cattell, and how the river scrawled with the multitude of frogs in stead of fishes.

11 * But at the last they saw a new generation of birdes, when they were entised with lust, and desired delicate meates.

12 * For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the // sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred toward strangers.

13 For the one sort would not receiue them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things some would not suffer, that any regard should be had of them for they handled the strangers despicefully.

15 Others that had receiued them with great banquetings, and admitted them to bee partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindness, as in old time certaine were at the doores of the * righteous, so that enery one being compassed with darknesse, sought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one time is changed vpon an instrument of musicke, and the melody still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water and the things that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames did not hurt the fleshy of the corruptible beastes that walked therein, neither melted they that which seemed to bee // per, and was of a nature that would melt, and yet was an immortall meate.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

Or, were fed.

Exod. 16. 13.
num. 11. 31.

Cap. 16. 2.

Or, Egyptians.

Gen. 19. 11.

He meaneth Man,
see Exod.
16. 14. 15.
and numb.
11. 7.

The wisdom of Iesus the sonne of Sirach, called Ecclesiasticus.

¶ This Argument was found in a certaine Greeke copie,

This Iesus was the Sonne of Sirach, and Sirach father was also called Iesus, and he lived in the latter time after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the graue sentences of wisemen that had bene before him, but he himselfe also spake many full of great knowledge and wisdom. So this first Iesus died, and left this which he had gathered, and Sirach after ward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it *Wisdom*, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of *Wisdom*, to allure the Reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes, with certaine diuine histories which are notable and ancient, even of men that were approoued of God, and certaine prayers and songs of the author himselfe: moreover, what benefits the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the wisdom of Iesus the sonne of Sirach.

Wheras many and great things haue bene giuen vs by the Law and the Prophets, and by others, that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned themselves, but also may be able by the diligent study thereof to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write something pertaining to learning and wisdom, to the intent that they which were desirous to learne and would giue themselves to these things, might profite much more in liuing according to the Law. Wherefore, I beseech you to receiue it louingly, and to read it with diligence, and to take it in good worth, though we seeme to some in some things not able to attaine to the interpretation of such words as are heard to be expressed: for things that are spoken in the Hebrew tongue, haue another force in themselves then when they are translated into another tongue: and not only these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder king Euergetes, and continued there I found a copie full of great learning, and I thought it necessary to bestow my diligence and trauell to interpret this booke. So for a certaine time with great watching and study I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselves vnto good manners, and liue according to the Law.

CHAP. I.

1 *Wisdom commeth of God.* 11 *Appaife of the seere of God.* 29 *The meares to come by Wisdom.*

1. King. 3. 9.
and 4. 19.
That which
is marked
with these
two markes
[] is read in
the Latine
copies, and
not in the
Greeke.



All wisdom * commeth of the Lord, [and hath bene euer with him] and is with him for euer. 2 Who can number the land of the sea, and the drops of the raine, and the dayes of the world: [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisdom [of God] which hath bene before all things?

4 Wisdom hath bene created before all things, and the vnderstanding of prudence from euermoring.

5 [The word of God most high is the fountaine of wisdom, and the euermoring Commandments are the entrance vnto her.]

Row. 11. 34.

6 * Vnto whom hath the roote of wisdom bene declared? or who hath knowen her wise counsels?

7 [Vnto whom hath the doctrine of wisdom bene discovered & shewed: and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most high] Creatour of all things, the almighty, the King

of power] and very terrible, which sitteth vpon his throne.

9 He is the Lord that hath created her [tho- row the holy Ghost:] he hath scene her, numbered her, [and measured her.]

10 He hath powred her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merrie heart, and giueth gladnesse, and ioy, & long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

15 The feare of the Lord is the beginning of wisdom, and was made with the faithfull in the wombe: [he goeth with the chosen women, and is knowen with the righteous & faithfull.]

16 The feare of the Lord is an holy knowledge.

17 Holnesse shall preserve, and iustifie the heart, and giueth mirth and gladnesse.

18 Who

Psal. 111. 1.
Prov. 9. 10.
Job 28. 28.

18 Who so feareth the Lord shall prosper, and in the day of his end he shall be blessed.

19 Shee hath built an everlasting foundation with men, and is given to be witty their seed.

20 To feare God is the fulnes of wisdom, and filleth men with her fruits.

21 Shee filleth their whole house with all things desirable, & the garners with the things that the bringer forth, and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wisdom, and giveth peace and perfect health: he hath leene her and numbred her.

Or, wisdom.

23 She raineth downe knowledge, and understanding of wisdom, and hath brought in to honour them that professed her.

24 The feare of the Lord is the roote of wisdom, and her branches are long life.

25 In the treasures of wisdom is understanding, and holy knowledge, but wisdom is abhorred of sinners.

26 The feare of the Lord driueth out sin, and when he is present, she driueth away anger.

27 For wicked anger cannot be fulfilled: for his rashnesse in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of joy.

29 Wee will hide his words for a time, and many mens lips shall speake of his wisdom.

30 In the treasures of wisdom are the secrets of knowledge, but the sinner hath rejected the worship of God.

31 If thou desire wisdom, keepe the Commandments, and the Lord shall giue her vnto thee, and will fill her treasures.

32 For the feare of the Lord is wisdom and discipline: hee hath pleasure in faith and meeknesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 Be not an hypocrite that men should speake of thee, but take heed what thou speakest.

35 Exalt not thy selfe, lest thou fall, and bring thy soule to dishonour, and so God discover thy secrets, and cast thee downe in the mids of the congregation, because thou wouldest not receive the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the seruants of God to righteousness, love, understanding, and patience. 21 To trust in the Lord. 23 A curse vpon them that are froward hearted and impatient.

Manne if thou wilt come into the seruice of God stand fast in righteousness and feare and I prepare thy soule to temptation.

2 Settle thine heart, and be patient: [bow down thine eare, and receiue the words of understanding, and thinke not away when thou art assailed, but wait vpon God patiently.]

3 Joyne thy selfe vnto him, and depart not away, that thou maiest be increased at thy last end.

4 Whatsoeuer cometh vnto thee, receiue it patiently, and be patient in the change of thine affliction.

Or, 1. 3. 6. 17. 3.

5 For as gold [and silver are] tryed in the fire, even so are men acceptable in the fornace of aduersitee.

6 Beleeue in God, and hee will helpe thee: order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]

7 See that feare the Lord, wait for his mercie: thinke not away from him that ye fall nor.

8 See that feare the Lord, beleeue him, and your reward shall not faile.

9 See that feare the Lord, trust in good things, and in the everlasting joy and mercie.

10 [Per that feare the Lord, loue him, and your hearts shall be lightened.]

11 Consider the old generations [of men, ye children,] and marke them well: was there euer any confounded that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did hee euer despise, that called vpon him?

Psal. 37. 25.

12 For God is gracious and mercifull, and forgiveth sinnes, and saueh in the time of trouble, [and is a defender for all them that seeke him in the truth.]

13 Alloe vnto them that haue a froward heart: [and to the wicked lips] and to the faine hands, and to the sinner that goeth crosse wayes.

Or, double.

14 Alloe vnto him that is faine hearted: for he beleeueth not: therefore shall he not be defended.

1. Kin. 18.

15 Alloe vnto you that haue lost patience, [and haue forsaken the right wayes, and are turned backe into froward wayes:] for what will ye doe when the Lord shall visite you?

21.

16 They that feare the Lord, will not disobey his word: and they that loue him, will keepe his wayes.

John 14. 23.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.

24.

18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 They that feare the Lord, keepe his Commandments, and will be patient till he see them;

20 Saying, if we doe not repent, we shall fall into the hands of the Lord, & not into the hands of men.

21 Yet as his greatnesse is, so is his meeknesse.

CHAP. III.

3 To our father and mother ought wee to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

The children of wisdom are the Church of the righteous, and their offspring is obedience and love.

2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authority of the mother ouer the children.

4 Who so honoureth his father, his sinnes shall be forgiven him, [and he shall abstaine from them, and shall haue his daily desires.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue joy of his owne children, and when hee maketh his prayer, he shall be heard.

7 Hee that honoureth his father, shall haue a long

long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 Hee that feareth the Lord, honoureth his parents, and doeth seruice vnto his parents, as vnto lords.

Exod. 20. 12.
dent. 5. 16.
matth. 15. 4.
ephes. 6. 2. 3.
|| Or, the blas-
femy of men.

9 * Honour thy father and mother in deede and in word, [and in all patience,] that thou mayest haue || Gods blessing, [and that his blessing may abide with thee in the end.]

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame,

12 Seeing that mans glory cometh by his fathers honour, and the reproch of the mother is dishonour to the children.

13 O my sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his understanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good entreatie of thy father shall not be forgotten, but it shall be a fortress for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousness.]

16 And in the day of trouble thou shalt be remembered: thy sinnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.

18 O my sonne, performe thy doings with meekenesse, so shalt thou be beloued of them that are approued.

Phil. 2. 3.

19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

20 Many are excellent and of renoume: but the secrets are reuealed vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

Psal. 138. 1.
prou. 25. 17.
1sam. 12. 30.

22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mighty for thee.

23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence, [and bee not curious in many of his works:] for it is not needfull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The meddling with such hath beguiled many, and an euil opinion hath decciued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therofe that thou hast not.

27 A stubburne heart shall fare euil at the last: and he that loueth danger, shall perish therein.

28 A heart that goeth two wayes, shall not prosper: and hee that is froward of heart, shall stumble therein.

29 An obstinate heart shall be laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proud is without remedie, and his steps shall be plucked vp: for the plant of sinne hath taken root in him, [and hee shall not be esteemed.]

31 The heart of him that hath understanding, shall perceiue secret things, and an attentive care is the desire of a wise man.

32 [An heart that is wise and understanding, will abstaine from sinne, and shall prosper in the works of righteousness.]

33 Water quengeth burning fire, * and alines taketh away sinnes.

Deut. 4. 24.
Psal. 41. 2.

34 And hee that rewardeth good deedes, will remember it afterward, and in the time of the fall, he shall find a stay.

CHAP. II II.

1 Almes must be done with gentlenesse. 12 The studie of wisdom and her fruit. 20 An exhortation to eschew euil, and doe good.

My sonne, defraud not the * poore of his liuing, and make not the needy eyes to waite long.

Deut. 15. 7.

2 Make not an hungry soule sorrowfull, neither bere a man in his necessitie.

3 Trouble not the heart that is grieved, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.

Tobit. 4. 7.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitterness of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder] and bowe downe thine head to a man of worship.

8 Let it not grieue thee to bowe downe thine care vnto the poore, [but pay thy debt] and giue him a friendly answer.

9 Deliuer him that suffereth wrong, from the hand of the oppressour, and be not faint hearted || when thou iudget.

|| Or, to de-
frad him.

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou bee as the founte of the most high: and he shall loue thee more then thy mother doeth.

11 Wisdome exalteth her child: * n, and recciuereth them that seeke her, [and w] goe before them in the way of righteousness.]

12 Hee that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherite glory: for vnto whom shee entreteth, him the Lord will blesse.

14 They that honour her, shall be the seruants of the holy one, and them that loue her, the Lord doth loue.

15 Who so giueth care vnto her, shall iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 Hee that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first shee wil walke with him by crooked wayes, and bring him vnto feare and dread, and torment him with her discipline untill shee haue tryed her soule, and haue proued him by her iudgements.

18 Then will shee returne the straight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge.]

Do D

know

[knowledge, and understanding of righteousness.]

19 But if he goe wrong, she will forsake him, and give him over into the hands of his destruction.

20 [O Sonne,] make much of time, and *eschew the thing that is evil.

21 And be not ashamed [to say the truth] for thy life: for there is a * shame that bringeth sin, and a shame that bringeth worship and favour.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may doe good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom known, and learning by the words of the tongue, [and counsell, wisdom and learning by the talking of the wise, and steadfastness in the workes of righteousness.]

25 In no wise speake against the word of truth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the river.

27 Submit not thy selfe unto a foolish man, neither accept the person of the mighty.

28 Strive for the truth unto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not halfe in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lyon in thine owne house, neither beate thy servants for thy fantasie, nor oppress them that are under thee.]

31 *Let not thine hand be stretched out to receive, and shut when thou shouldest give.

CHAP. V.

1 In riches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

Trust not unto thy *riches, and say not, I have enough for my life: [for it shal not help in the time of vengeance and indignation.]

2 Follow not thine owne minde and thy strength to walke in the wayes of thine heart:

3 Neither say thou, [Howe have I had strength?] or who will bring mee vnder for my workes? For God the avenger will reuenge the wrong done by thee.

4 And say not, I have sinned, and what euill hath come vnto me? for the Almighty is a patient rewarder, but hee will not leaue thee unpunished.

5 Because thy sinne is forgiven, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercy of God is great: hee will forgive my manifold sinnes: for mercy and wrath come from him, and his indignation cometh downe vpon sinners.

7 Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy secret place thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]

9 Be not caried about with every winde, and goe not into every way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure understanding [and in the way & knowledge of the Lord:] and haue but one maner of word, [and follow the word of peace and righteousness.]

11 Be humble to heare the word of God, that thou mayest understand it, and make a true answer with wisdom.

12 *Be swift to heare good things, and let thy life be pure, and give a patient answer.

13 If thou hast understanding, answer thy neighbour, if not, lay thine hand vpon thy mouth, [lest thou bee trapped in an vndiscreete word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a *talebearer, and lie not in wait with thy tongue: for shame [and repentance] follow the thiefe, and an euill condemnation is ouer him that is double tongued: [but he that is a backbiter, shall be hated, enuied and confounded.]

16 Doe not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the property of a sinner to be an ill tongued, 6 Of friendship. 33 Desire to be taught.

Be not of a friend [thy neighbours] *enemies: for such shall haue an euill name, shame and reproch, and he shall be in infamie as the wicked that hath a double tongue.

2 Bee not proude in the seruice of thine owne minde, lest thy soule rent thee as ^a a bull,

3 And eate vpon thy leaues, and destroy thy fruit, and so thou bee left as a dry tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath it, and maketh him to bee laughed to scorn of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweet talke multiplieth the friends [and pacifieth them that be at variance,] and a sweet tongue increaseth much good talke.

6 Hold friendship with many, neuertheless, haue but one counsellor of a thousand.

7 If thou gettest a friend, proue him first, and be not halfe to credit him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enmitie, and taketh part against thee, and in contention he will declare thy shame.

10 Againe, some * friend is but a companion at the table, and in the day of thine affliction hee continueth not.

11 But in thy prosperity he will be as thou thy selfe, and will be libertie ouer thy seruants.

12 If thou be brought low, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of gold and silver] is not to be compared to ^{the} goodnesse [of his faith.]

Rom. 12. 9.
2. 1st. 5. 22.
a To be ashamed to
confesse thy
God, thy
faith to tes-
tifie the
truth, and
to reprove
sinne, doth
bring sinne
vnto thee:
the contray
shame bring-
eth wor-
ship.

Asa 10. 35.

Luke 12. 15,
19. 10. chap.
11. 18, 19.
1st. 10. 3.
Zak. 7. 19.
Asaph. 1. 18.

James 1. 19.

Lewis. 19. 16.

a For that is
against the
rule of cha-
ritie, which
loueth all, &
hateth no-
thing but
onely sinne.
b As a bull
teareth in
pieces among
tree with his
horns, so
thou trusting
in thine own
wisdom, and
standing in
thine owne
conceit, be-
cause of thy
wit, thy po-
wer, or ri-
ches, shouldest
destroy
thy selfe.
Chap. 37. 5.

16 A fatchfull friend is the medicine of life [and immortallitie.] & they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 My sonne, receiue doctrine from thy yowth vp: so shalt thou finde wisdom [which shall endure till thine old age.]

19 Go to her as one that ploweth and soweth, and wait for her good fruits: for thou shalt haue but little labour in her worke: but thou shalt eat of her fruits right soone.

20 How exceeding sharpe is shee to the vnlearned: he that is without iudgement, will not remaine with her.

21 Vnto such one she is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisdom, but there be but few that haue the knowledge of her.

23 [For with them that know her, shee abideth vnto the appearing of God.]

24 Giue eare my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feet into the linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and heare her, and be not weary of her hands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and shee shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.

30 Then shall her fetters bee a strong defence for thee, [and a sure foundation] and her chaines a glorious raiment.

31 For there is a golden ornament in her, and her hands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wite.

35 Stand with the multitude of the elders, which are wise, and tope with him that is wise.

36 Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.

38 Let thy minde bee vpon the ordinances of the Lord, and be continually occupied in his commandments: so shall hee establish thine heart: and giue thee wisdom at thine owne desire.

CHAP. VII.

2 Wee must forsake euill, and yet not iustifie our selues.

23 The behauiour of the wife toward his wife, his friend, his children, his seruants, his father and mother.

De no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, loo not vpon the furrowes of vneighbourlynesse, lest that thou reape them truen sold.

4 Aske not of the Lord preeminence, neither of the king the seat of honour.

5 Justifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisdom in the presence of the king.

6 Seeke not to be made a Iudge, least thou bee not able to take away iniquitie, and lest thou, fearing the person of the mighty, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 Bind not two sinnes together: for in one sinne shalt thou not be vnpunished.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scoone in the heavinesse of his soule: for [God which seeth all things] is hee that can bring downe, and set by againe.

12 Solve not a lie against thy brother, neither doe the same against thy friend.

13 Use not to make any manner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the elders, neither reape a thing in thy prayer.

15 Hate not laborious worke, neither the husbandry which the most high hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue gold.

20 Whereas thy seruant worketh truly, intreate him not euill, nor the hireling that bestoweth himselfe wholly for thee.

21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leaue him a poore man.]

22 If thou haue cattell, looke well to them and if they bee for thy profite, keepe them with thee.

23 If thou haue sonnes, instruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodie, and shew not thy face cheerefull toward them.

25 Marry thy daughter, & so shalt thou perforce a weighty matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 Honour thy father from thy whole heart, and forget not the sorowes of thy mother.

28 Remember that thou wast borne of them, and how canst thou recompence them the things that they haue done for thee?

29 **F**ear the Lord with all thy soule, and honour his misisters.

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

31 Fear the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first fruites, [and purifications] and sacrifices for sinne, and the offerings of the shoulders, & the sacrifices of sanctification, and the first fruits of the holy things.

32 Stretch thine hand vnto the poore, that the blessing, [and reconciliation] may bee accomplished.

33 Liberalitie pleaseth all men liuing, and * from the dead restraine it not.

34 * Let not them that weepe, bee without [comfort:] but moune with such as moune.

35 * Bee not slowe to visite the sicke: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heed with whom we haue to doe.

Serue not with a mightie man, lest thou fall into his hands.

2 * Make not variance with a rich man, lest hee on the other side weigh downe thy weight: * for gold [and silver] hath destroyed many, and hath subuerted the hearts of kings.

3 Serue not with a man that is full of words, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, lest thy kindred be dishonoured.

5 * Despise not a man that turneth himselfe away from sinne, nor cast him nor in the teeth withall, but remember that wee are all worthy blame.

6 * Dishonour not a man in his olde age: for they were as we which are not olde.

7 Bee not glad of the death of thine enemye, but remember that wee must die all, [and so enter into joy.]

8 * Despise not the exhortation of the Elders: that bee wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom, [and the doctrine of vnderstanding] and how to serue great men [without complaint].

9 Doe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of neede.

10 Kindle not the coales of sinners, [when thou rebukest them,] lest thou bee burnt in the fierie flame [of their sinnes.]

11 Rise not vp against him that doth wrong, that he say not waite as a spy for thy mouth.

12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not surety about thy power: for if thou be surety, thinke to pay it.

14 Doe not to law with the iudge: for they will giue sentence according to his owne honour.

15 * Tranasle not by the way with him that is rash, lest he doe thee iniurie: for hee followeth his owne wilfulnesse, and so shalt thou perish through his folly.

16 * Serue not with him that is angry, and goe not with him into the wilderness: for blood is as nothing in his sight, and where there is no helpe, he will ouerthrow thee.

17 Take no counsell at a foole: for he cannot keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest hee be vnthankfull to thee, [and put thee to reprooofe.]

CHAP. IX.

Of ielousie. 12 An olde friend is to bee preferred before a new. 18 Righteous men should bee bidden to thy table.

Be not ielous ouer thy wife of thy bosom, neither teach her by thy meanes an euill lesson.

2 Giue not thy life vnto a woman, lest shee ouercome thy strength, [and so thou be confounded.]

3 Wette not an harlot, lest thou fall into her snares.

4 Use not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 Gaze not on a * maid, that thou fall not by that that is precious in her.

6 * Cast not thy mind vpon harlots [in any manner of thing,] lest thou destroy both thy selfe and] thine heritage.

7 Doe not about gazing in the streets of the citie, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beauty: for many * haue perished by the beauty of women: for through it loue is kindled as a fire.

9 [Euery woman that is an harlot, shall be troden vnder foote as dung, of euery one that goeth by the way.]

10 Many wondering at the beantie of a strange woman, haue bin cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed:] nor banker with her: lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 * Forsake not an old friend: for the new shall not be like him: a new friend is as new wine: when it is olde, thou shalt drinke it with pleasure.

13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shall bee his ende.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the mids of snares, and that thou walkest vpon the towres of the citie.

16 * Cri: thy neighbor as neere as thou canst, * and aske counsell of the wise,

17 * Let thy talke be with the wife, and all thy communi-

Gen. 4.8.

Prou. 23. 24.

1 Let her not

haue rule o-

uer thee, for

then will she

be contrary

vnto thee,

take away

thy heart &

strength, and

bring thee

to confusion

among thine

enemies, as

did Heuah

to Adam,

Delilah to

Samson, and

strange wo-

men to Sa-

lomon,

Gen. 6. 1, 2,

and 34. 2.

Prou. 5. 2.

Mat. 5. 28.

Gen. 34. 1, 2.

2. Sam. 11. 2.

1. Sam. 10. 17,

19. and 12.

16, 20.

|| Or, the
workman is
praised accord-
ing to the
works.

communication in the Law of the most high.
18 Let iust men eat and drinke with thee, and
let thy reioycing be in the feare of the Lord.
19 In the hands of the craftmen shall the
workes be commended, and the wise prynces of the
people by his word, [and the word by the wis-
dome of the Elders.]
20 A man full of words is dangerous in his
Cite, and he that is rash in his talking, shall bee
hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse
are to be abhorred. 28 Labour is praised.

A Wise Judge will instruct his people with
discretion: he gouernance of a prudent man
is well ordered.

2 As the Judge of the people is himselfe, so
are his Officers, and what manner of man the ru-
ler of the City is, such are all they that dwell
therein.

1. King. 12. 1.
13. 14.

3 * An vnwise king destroyeth his people:
but where they that be in authority are men of
vnderstanding, there the cite prospereth.

4 The gouernement of the earth is in the
hand of the Lord, [and all iniquity of the nati-
ons is to be abhorred, and when time is, he will
set vp a profitable Ruler ouer it.]

Leuit. 19. 17.

5 In the hand of God is the prosperity of
man, and vpon the Scribes will he lay his honor.

6 * Bee not angry for any wrong with thy
neighbour, & doe nothing by iniurious practises.

7 Pride is hatefull before God and man, and
by both doth one commit iniquitie.

1. Cor. 27. 6.
1. Tim. 4. 14.

8 * Because of vnrightrous dealing, and
wrongs, and riches gotten by deceit, the king-
dome is translated from one people to another.

9 There is nothing worse then a couetous
man: [why art thou proud, O earth and ashes?
there is not a more wicked thing, then to loue
money:] for such one would euery sell his soule,
and for his life euery one is compelled to pull out
his owne bowels.

10 [All tyranny is of small endurance, and
the disease that is hard to heale, is grievous to
the Physician.]

11 The Physician cutteth off the sore disease,
and he that is to day a king to morrow is dead.

12 Why is earth and ashes proud, seeing that
when a man dyeth, hee is the helpe of Serpents,
beasts and wormes?

13 The beginning of mans pride, is to fall a-
way from God, and to turne away his heart from
his Maker.

14 For pride is the original of sin, and he that
hath it, shall putre out abomination, till at last
he be overthrown: therefore the Lord bringeth
the perswasions [of the wicked] to dishonour,
and destroyeth them in the end.

Luke 1. 52.
and 14. 11.
and 18. 14.
1. Sam. 2. 7. 8

15 The Lord hath * cast downe the thrones
of the [proud] princes, and set by the meeke in
their stead.

16 The Lord plucketh by the rootes of the
[proud] nations, and planteth the lowly with
glory among them.

17 The Lord overthroweth the lands of the
heathen, and destroyeth them vnto the founda-
tions of the earth: he causeth them to wither
away, & destroyeth them, and maketh their me-
moriall to craze out of the earth.

18 [God destroyeth the memoriall of the
proud, and leaueth the remembrance of the
humble.]

19 Pride was not created in men, neither
warth in the generation of women.

20 There is a seed of man, which is an ho-
nourable seed: the honourable seed are they that
feare the Lord: there is a seed of man which
is without honour: the seed without honour, are
they that transgresse the commandments of the
Lord: it is a seed that remaineth, which feareth
the Lord: and a faire plant that loue him: but
they are a seed without honour, that despise the
Law, and a decturable seed that breake the com-
mandements.

21 He that is the chiefe among brethren, is
honourable: so are they that feare the Lord in his
sight.

22 The feare of the Lord causeth that the
kingdome faileth not, but the kingdome is lost
by cruelty and pride.

23 The feare of the Lord is the glory as well
of the rich and the noble, as of the poore.

24 It is not meet to despise the poore man that
hath vnderstanding, neither is it conuenient to
magnifie the rich that is a wicked man.

25 The great man and the Judge, and the
man of authority, are honourable, yet is there
none of them greater then he that feareth the
Lord.

Prov. 17. 2.
2. Sam. 13.
13.

26 * Vnto the seruant that is wise, shall they
that are free, do seruice: he that hath knowledg
will not grudge when he is reformed, [and the
ignorant shall not come to honour.]

27 Seeke not exrcules when thou shouldest do
thy worke, neither be ashamed thereof though
pride in the time of aduersity.

28 * Better is hee that labourerth, and hath
plenteousnes of al things, then he that is gorge-
ous, and wanterth bread.

Prov. 12. 5.
13.

29 My sonne, get thy selfe praise by meeknes,
and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth a-
gainst himselfe? or honour him that dishonoureth
his owne soule?

31 The poore is honoured for his knowledge
[and his feare,] but the rich is had in reputation
because of his goods.

32 Hee that is honourable in pouerty, how
much more shall he be when he is rich: and hee
that is vn honest being rich, how much more will
he be so when he is in pouerty?

CHAP. XI.

1 The praise of humilitie. 2 After the outward ap-
pearance ought we not to iudge. 7 Of rash indgement.

14 All things come of God. 29 All men are not to bee
brought into thine house.

WISdome * lieth by the head of him that
is lowe, and maketh him to sit among
great men.

Gen. 31. 40.
1. Sam. 6. 3.

2 Commend not a man for his beauty, nei-
ther despise a man in his vtter appearance.

3 The Bees but small among the foules:
yet doeth her fruit passe in sweetnesse.

4 Be not proude of clothing and rayment:
* and exalt not thy selfe in the day of honour: for
the workes of the Lord are wonderfull [and
glorious] secret, [and vnknown] are his
workes

1. Sam. 12. 21.
23.

workes among them.

1. Sam. 15.
28. after 5.
10.

5 Many tyrants haue sit downe vpon the earth,* and the vnluckie hath worne the crowne.

6 Many mighty men haue bene brought to dishonour: and the honourable haue bene deliuered into other mens hands.

Deut. 13. 14.
and 17. 4. 6.
Iosh. 7. 22.
Prou. 18. 13.

7 ¶ Blame no [man] before thou haue enquired the matter: vnderstand first, and then re-
torne [righteously].

8 ¶ Giue no sentence before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

Mat. 19. 22.
1. Tim. 6. 9.

10 O My sonne, meddle not with many mat-
ters: * for if thou gaine much, thou shalt not be
blamessie, and if thou follow after it, yet shalt
thou not attaine it, neither shalt thou escape,
though thou flee from it.

Prou. 10. 3.

11 ¶ There is some man that laboureth and
taketh paine, and the more he hasteth, the more
he wanteth.

Iob. 43. 10.

12 Against there is some that is slothfull, and
* hath neede of helpe: for he wanteth strenght,
and hath great pouerty, yet the eye of the Lord
looketh vpon him to good, and setteth him vp
from his low estate.

Iob 1. 21.
ezek. 28. 4.

13 And he lifteth vp his head: so that many
men marueile at him, [and giue honour vnto
God.]

14 ¶ Prosperity and aduersity, life and death,
pouerty and riches come of the Lord.

15 Allidone and knowledg, and understand-
ing of the Law are of the Lord: loue and good
workes come of him.

16 Errour and darkenesse are appointed for
sinners, and they that exalt themselves in euill,
waxe olde in euill.

17 The gift of the Lord remaineth for the
godly, and his good will giueth prosperity for
euer.

Luk. 12. 19.

18 ¶ Some man is rich by his care and nig-
gardship, and this is the portion of his wages.

19 In that he saith, * I haue gotten rest, and
now will I eat continually of my goods, yet hee
considereth not that the time draweth neere,
that he must leaue all these things to other
men, and die himselfe.

20 Stand thou in thy state, and exercise thy
selfe therein, and remaine in thy worke vnto
thine age.

21 Marueile not at the workes of sinners, but
trust in the Lord, and abide in thy labour: for it
is an easie thing in the sight of the Lord, sudden-
ly to make a poore man rich.

22 The blessing of the Lord is in the wages
of the vngodly, and he maketh his prosperitie
come to flourish.

23 ¶ Say not, What profit and pleasure shall
I haue, and what good things shall I haue here-
after?

24 Against, say not, I haue enough, and pos-
sesse many things, and what euill can come to me
hereafter?

chap. 18. 24.

25 ¶ In thy good state remember aduersity, and
in aduersity forget not prosperity.

26 For it is an easie thing vnto the Lord in
the day of death to reward a man according to
his wayes.

27 The aduersity of an houre maketh one to

forget pleasure: and in a mans end, his workes
are discovered.

28 Iudge none blessed before his death: for
a man shall be knowne by his children.

29 Bring not every man into thine house: for
the deceitfull haue many traines, [and are like
stomacks that belch stinkingly.]

30 As a Partridge is taken vnder a basket,
[and the hinde is taken in the snare, so is the
heart of the proud man, which like a spie watch-
eth for thy fall.]

31 For he lieth in wait, and turneth good vn-
to euill, and in things worthy praise he will find
soe fault.

32 Of one little sparke is made a great fire,
[and of one deceitfull man is blood increaseth:]
for a sinfull man layeth wait for blood.

33 Beware of a wicked man: for hee imagi-
neth wicked things to bring thee into a perpet-
uall shame.

34 Lodge a stranger and he will destroy thee
with vniquietnesse, and drive thee from thine
owne.

CHAP. XII.

2 Vnto whom we ought to do good, 10 Enemies ought
not to be trusted.

W hen thou wilt doe good, know to whom
thou doest it, so shalt thou be thanked for
thy benefites.

2 ¶ Doe good vnto the righteous, and thou
shalt find [great] reward, though not of him, yet
of the most High.

Galat. 6. 10.
1. Tim. 5. 8.

3 Hee cannot haue good that continueth in
euill, and giueth no almes: [for the most High
hateth the sinners, and hath mercy vpon them
that repent.]

4 Giue vnto such as feare God, and receiue
not a sinner.

5 Doe well vnto him that is lowly, but giue
not to the vngodly: hold backe thy bread, and
giue it not vnto him, lest he ouercome thee there-
by: else thou shalt receiue twofold as much euill for
all the good that thou doest vnto him.

6 For the most High hateth the wicked, and
will repay vengeance vnto the vngodly, & keepeth
them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the
sinner.

8 A friend cannot be knowne in prosperity,
neither can an enemy be vnknewen in aduersi-
tie.

9 When a man is in weale, he grieveth his
enemies, but in heauinesse and trouble a mans
very friend will depart from him.

10 Trust neuer thine enemy: for like as an
yon rusteth, so doeth his wickednesse.

11 And though he make much crouching and
kneeling, yet aduise thy selfe, and beware of him,
and thou shalt be to him, as he that wipeth a
glasse, and thou shalt know that all his rust hath
not bene well wiped away.

12 Set him not by thee, lest hee destroy thee,
and stand in thy place.

13 Neither set him at thy right hand, lest
hee seeke thy roome, and thou at the last remem-
ber my wordes, and bee picked with my say-
ings.

14 ¶ Binde not two sinnes together: for there
shall not one be punished.

Chap. 7. 8.
and 28. 3.

Ecc. 41. 6.

15 Who will banepite on the charmer, that is stung of the serpent? of all such as come neere the beasts: so is it with him that keepeth company with a wicked man, and wappeth himselfe in his finnes.

16 For a leason will he bide with thee: but if thou stumble, he carterh not.

17 An enemy is sweet in his lippes: he can make many good words, and speake many good things: yea, he can weep with his eyes, but in his heart hee imagineth how to throw thee into the pit: and if he may finde opportunitie, he will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though he pretend to helpe thee, yet shall he undermine thee: hee will shake his head, and clap his hands, & will make many words, and disguise his countenance.

CHAP. XIII.

The companies of the proud and of the rich are to be shewred. 15 The love of God, 17 Like doe company with their like.

Dnt. 7. 1.

He that toucheth pitch, shall be defiled with it: and hee that is familiar with the proud, shall be like vnto him.

2 Burthen not thy selfe aboue thy power, whilst thou livest, and company not with one that is mightier, and richer then thy selfe: for how agree the kettel and the earthen pot together: for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, & threateneth withall: but the poore being oppressed must intreat: if the rich haue done wrong, hee must yet be intreated: but if the poore haue done it, he shall straightwayes be chastened.

4 If thou be for his profit, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If hee haue need of thee, hee will defraud thee, and will laugh at thee, and put thee in hope, and giue thee all good words, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntill hee hath sate thee cleane vpon twise or thise, and at the last he will laugh thee to scorne: afterward when he seeth thee, he will forsake thee, and shake his head at thee.

8 Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou be not deceived in thine owne conceits, and brought down by thy simple- nesse: [be not too humble in thy wisdom.]

10 If thou be called of a mighty man, absent thy selfe: so shall he call thee the more oft.

11 Be asle not thou vnto him, that thou bee not shut out, but go not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speech, but be leane not his many words: for with much communication will he tempt thee, and laughingly will he grepe thee.

13 He is vnnumerfull, and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware and take good heed: for thou wastest in perill of thine ouerthrowing: when thou

hearest this, awake in thy sleepe.

15 Love the Lord all thy life, and call vpon him for thy saluation.

16 Every beast loneth his like, and every man loneth his neighbour.

17 All flesh will resort to their like, and every man will keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath hyena with a dog: and what peace is betwene the rich and the poore.

20 As the wilde asse is the Lyons pray in the wilde- nesse, so are poore men the meate of the rich.

21 As the proud hate humility, so doe the rich abhorre the poore.

22 If a rich man fall, his friends see him by againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, hee hath many helpers: he speaketh proud words, & yet men will stiffe him: but if a poore man faile, they rebuke him, though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, every man holdeth his tongue: and looke what hee sayeth, they prayse it vnto the cloudes: but if the poore man speake, they say, What fellow is this: and if he doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cherefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

CHAP. XIII.

The offence of the tongue, 17 Man is but a vaine thing. 21 Happy is he that countmeth in wisdom.

Blessed is the man, that hath not fallen by [the word of] his mouth, and is not tormented with the sorrow of sinne.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard, and what should an enuious man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that will make good chere with his goods.

5 He that is wicked vnto himselfe, to whom will hee be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieeth himselfe: and this is a reward of his wickednesse.

7 And if he doe any good, hee doth it not knowing chereof, and against his will, and at the last hee delecteth his wickednesse.

8 The enuious man hath a wicked look: he turneth away his face, and despiseth men.

9 A courteous mans eye hath neuer enough of a passion, and his wicked malice wisheth his owne soule.

10 A wicked eye enuieeth the bread, and there is scarcenesse vpon his table.

Which is a wilde beast that counterfeiteeth the voyce of men, and so enticeth the out of their houses, and deuoureth them.

Chap. 19. 6. 16. sam. 3. 2.

Pro. 1. 27. 20.

11 *My soune, do good to thy selfe of that thou hast, and giue the Lord his due offerings.*

a That is,
the day of
death.

Chap. 4. 1.

Job. 4. 7.

Isa. 14. 13.

12 Remember that death cartereth not, and that the^a covenant of the graue is not strowed vnto thee.

13 Doe good vnto thy friend before thou die, and according to thine abilitie stretch out thine hand, and giue him.

14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouer passe thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue and take, and sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meat to finde.

Isa. 40. 6.

1. pet. 1. 24.

James. 1. 10.

17 *All flesh warethold as a garment, and this is the conditio[n] of all times, Thou shalt die the death.*

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is bozne.

19 All corruptible things shall faile, and the worke thereof shall goe withall.

20 *Euery excellent worke shall be iustified, and he that worketh it, shall haue honour there-by.*

Psal. 1. 2.

21 *Blessed is the man that doeth meditate honest things by wisdom, [and exerciseth himselfe in iustice,] and hee that reasoneth of holy things by his vnderstanding.*

22 Which considereth in his heart her waies, and vnderstandeth her secrets,

23 Goe thou after her as one that seeketh her out, and lie in waite in her wayes.

24 *Hee shall looke in at her windowes, and hearken at her doores.*

25 *He shall abide beside her house, and fasten a stake in her walles: hee shall pitch his tent beside her.*

26 And hee shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 *By her he shall be couered from the heate, and in her glory shall he dwell.*

CHAP. XV.

1 *The goodnesse that followeth him which feareth God.*
2 *God reiecteth and casteth off the finnes,* 11 *God is not the author of euill.*

Her that feareth the Lord, will doe good: and her that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall she meet him, and she, ^a as his wife married of a virgin, will receiue him.

3 With the bread [of life] and vnderstanding shall she feed him, and giue him the ^a water of [wholesome] wisdom to drinke.

4 He shall assure himselfe in her, and shall not bee mooued, and shall hold himselfe fast by her, and shall not be confounded.

5 She shall exalt him aboue his neighbours, and in the middes of the Congregation shall she open his mouth, [with the spirit of wisdom] and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite toy, and the crowne of gladnesse, and an everlasting name.

a As a pure
virgin new-
ly married,
doth friend-
ly intreate
her husband
so shall iu-
stice pure &
vndefiled
generely enter-
taine her lo-
uers.

John 4. 10.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meet her:] the sinner shall not see her.

8 For she is farre from p[er]side [and deceit,] and men that lie, cannot remember her: [but men of truerth shall haunt her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner for that is not sent of the Lord.

10 But if prayse come of wisdom, [and bee plenteous in a faithfull mouth,] then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no need of the sinfull man.

13 The Lord hateth all abomination [of error] and they that feare God, loue it not.

14 *He made man from the beginning, and left him in the hand of his counsell [and gaue him his commandments and precepts.]*

Gen. 1. 27.

15 If thou wilt, thou shalt obserue the commandments, and testifie thy good will.

16 *Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.*

17 *Before man is life and death, [good and euill:] what him liketh shall bee giuen him.*

Leuit. 21. 2.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things [continually.]

19 *And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the workes of man.*

Psal. 34. 15.

16. Job. 4. 13.

20 *Hee hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for hee desireth not a multitude of infidels and vnprofitable children.]*

CHAP. XVI.

1 *Of unhappy and wicked children.* 17 *No man can hide himselfe from God.* 24 *An exhortation to the receiving of instruction.*

Do not the multitude of vnprofitable children, neither delight in vngodly children: though they be many reioyce not in them, except the feare of the Lord be with them.

2 *Trust not thou to their life, neither rest vpon their multitude.*

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shall be wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 *In the congregation of the vngodly shall a fire be kindled, and among vnfaithfull people shall the wrath be set on fire.*

Chap. 21. 9.

10.

7 *He spared not the old giants which were rebellious, trusting to their owne strength.*

Gen. 6. 4.

8 Neither spared hee whereas Lot dwelt, those whom he abhorred for their p[er]side.

Gen. 19. 21.

25.

9 *He had no pity vpon the people that were destroyed, and pulled vp in their finnes.*

10 *And so hee preserved the fire hundred thousand footmen, that were gathered in the hardnesse of their heart, in afflicting them*

Num. 14. 25

16. 30. and

26. 51.

and

and pitying them, in smiting them and healing them, with mercie, and with chastisement.

11 Therefore if there bee one stiffnecked among the people, it is maruella if hee scape unpunished: for mercie and wrath are with him: hee is mighty to forgive, and to powre out displeasure.

Chap. 5. 6.

12 As his mercie is great, so is his punishment also: hee iudgeth a man according to his workes.

13 The vngodly shall not escape with his spoile, and the patience of the vngodly shall not be delayed.

14 He will giue place to all good deeds, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharaos, that hee should not know him, and that his workes should be knowne vpon the earth vnder the heauen.

16 His mercie is knowne to all creatures: he hath separated his light from the darkenesse with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboute? I shal not be knowne in so great a heape of people: for what is my soule among such an infinite number of creatures?

1. Pet. 3. 10.

1. King. 8. 27.

2. chro. 6. 18.

18 Behold, the heauen, and the heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall bee mooued when he shall visite.

19 All the world which is created and made by his will, the mountaines also and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but hee vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the stoyne that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousness? or who can abide them? for his ordinance is farre off, and the trying out of all things falleth.

23 He that is humble of heart, will consider these things: but an vnwise and erroneous man casteth his minde vpon foolish things.

24 My sonne, hearken vnto mee, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weighty doctrine, and I will instruct thee exactly.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 He hath garnished his workes for euer, and their beginnings so long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his wordes.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all manner of liuing beasts hath hee covered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodness that God hath done vnto him. 20 Of almes, 22 and repentance.

The Lord hath created man of the earth, and turned him vnto it againe.

Gen. 1. 27.

and 3. 2.

Wisd. 2. 23.

and 7. 1. 6.

1. cor. 11. 7.

col. 3. 10.

2 He gaue him the number of dayes and certain times, and gaue him power of the things that are vpon earth.

3 Hee clothed them with strength, as they had neede, and made them according to his image.

4 Hee made all flesh to feare him, so that hee had the dominion ouer the beasts and foules.

5 [He created out of him an helper like vnto himselfe,] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and shortly he gaue them a spirit, and shortly hee gaue them speech to declare his workes.

Gen. 2. 23.

1. cor. 11. 9.

6 And hee filled them with knowledge of vnderstanding, and shewed them good and euill.

7 Hee set his eye vpon their heartes, declaring vnto them his noble workes.

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his workes, and that the elect should praise his holy Name together.

9 Beside this, he gaue them knowledge, and gaue them the Law of life for an heritage, that they might now know that they were mortall.

1. Through

their owne

transgression.

on.

10 He made an everlasting covenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glory, and their eares heard his glorious voyce.

12 And he sayd vnto them, Beware of all vnrighteous things. Hee gaue euery man also a commandment concerning his neighbour.

Exod. 20. 16.

17. & 22. 23.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their stonie heartes cannot become flesh.

15 Hee appointed a ruler vpon euery people, when he diuided the nations of the whole earth.

b That is,

soft and gentle,

for the

holy Ghost

to write his

lawes in.

Deut. 4. 20.

and 10. 15.

16 And he did chuse Israel as a peculiar people to himselfe, whom he nourished with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.

17 All their workes are as the Sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hidde from him, but all their sinnes are before the Lord.

19 And as he is mercifull and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 The almes of a man is as a thing sealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters.

Chap. 29. 13.

21 At the last shall he arise, and reward them, and shall repay their reward vpon their heads.

Mat. 15. 35.

22 But vnto them that will repent, hee giueth them grace to retaine, and exhorteth such.

Alti. 3. 19.

such as faile, with patience, [and sendeth them the portion of the verity.]

Lev. 1. 12.

23 Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darkenesse to wholesome light: forsake thine vnrightrousnesse, and hate greatly all abomination.

25 Know the righteousness and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most high God, and goe in the parts of the holy world with such as be liuing and confesse God.]

Psal. 6. 5.
Isa. 38. 18.
29.

26 Who can praise the most High in the hel, as doe all they that liue and confesse him?

27 Abide not thou in the error of the vngodly, but praise the Lord before death.]

28 Thankfulness perissheth from the dead, as though he were not: but the liuing, and hee that is sound of heart praiseth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot bee in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the Sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be reprobud.]

33 We see the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marvellous workes of God. 6. 7. The miserie and wretchednesse of man. 9 Against God ought we not so complaine. 21 The performing of vowes.

Gen. 1. 1.

HE that liueth for euer, made all things together, the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 He ordereth the world with the power of his hand, and all things obey his will: for he governeth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his workes? who will seeke out the ground of his noble actes?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lord, there may nothing be taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.

6 But when a man hath done his best, hee must begin againe, and when hee thinketh to come to an end, hee must goe againe to his labour.

7 What is man? whereto serueth hee? what good or euill can he doe?

22. 20. 10.

8 If the number of a mans dayes be an hundred yere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the Sea, and

as a grauell stone is in comparison of the sand, so are a thousand yeres to the dayes euill-living.

1. Pet. 3. 8.

10 Therefore is [God] patient with them, and pouereth out his mercy vpon them.

11 Wee sawe and perceived, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vpon his mercy vpon them, and shewed them the way of righteousness.]

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lord is vpon all flesh: hee chasteneth, and nurturcth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 Wee hath mercy of them that receiue discipline, and that diligently seeke after his iudgements.

14 My sonne, when thou doest good, reprocue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the deaw asswage the heate? so is a word better then a gifte.

16 Lo, is not a word better then a good gifte? but a gracious man giueth them both.

17 A foole will reprocue churlishly, and a gifte of the enuious putteth out the eyes.

18 Get thee righteousness before thou come to iudgement: learne before thou speake, and vse physike or cure thou be sicke.

19 Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercy.

1. Cor. 11. 31.

20 Humble thy selfe before thou be sicke, and whilst thou mayest yet sinne, shew thy conversion.

21 Let nothing let thee to pay thy bow in time, and deferre not vnto death to bee reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the wrath that shall be at the end, and the houre of vengeance, when hee shall turne away his face.

Chap. 7. 17.

36.

Chap. 11. 29.

24 When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede.

25 From the morning vntill the euening, the time is changed: and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 Every wise man knoweth wisdom, and knowledge, and prayeth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the truth and righteousness,] and pouere out with moderate grauel sentences for mans life.

29 The chiefe authority of speaking is of the Lord alone: for a mortall man hath but a deauil heart.

30 Follow not thy lustes, but turne thee from thine owne appetites.

Rom. 6. 8.
and 13. 14.

31 For if thou giuest thy soule her desires, he shall make thine enemies that enuy thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes,

ondres, and entangle not thy selfe with such company.

33 Become not a begger by making bankets of that that thou hast borrowed, and so leaue nothing in thy purse: else thou shouldest slanderously lie in wait for thine owne life.

CHAP XIX.

2 Wine and whoredome bring men to pouertie. 6 In thy words use discretion. 22 The difference of the wisdom of God and man. 27 Whereby thou mayest know what is in man.

A Laboring man that is giuen to drunkenness, shall not be rich: and hee that concerneth small things, shall fall by little and little.

2 * Wine and women leade wise men out of the way, [and put men of vnderstanding to reproofe.]

3 And he that companieth with adulterers, shall become impudent: rottenness and wormes shall haue him to heritage, and he that is too bolde, shall bee taken away, and bee made a publike example.

4 * Hee that is hasty to giue credit, is light minded, and hee that erreth, sinneth against his owne soule,

5 Altho so retoyce in wickednes, shall be punished: [he that hateth to be reformed, his life shall be shortned, and he that abhorreth babbling of words, quencheth wickednesse: but hee that resisteth pleasures, crowneeth his owne soule.]

6 Hee that refraineth his tongue, may liue with a troublesome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not to another that which is told vnto thee: so thou shalt not be hindered.

8 Declare not other mens manners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueale it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunity, hee will hate thee.

10 * If thou hast heard a word [against thy neighbour, let it die with thee, and be sure it will not hurt thee.]

11 A foole travelleth when he hath heard a thing, as a woman that is about to bring forth a child.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

13 * Reproue a friend, lest he doe euill, and if he haue done it, that he doe it no more.

14 Reproue a friend, that he may keepe his tongue, and if he haue spoken, that hee say it no more.

15 Tell thy friend his fault: for oft times a slander is raised: and giue no credence to euery word.

16 A man falleth with his tongue, but not with his will: * and who is he that hath not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger: giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be received of him, and wisdom obtaineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that

obey him, shall receiue the fruit of immortalitye.

20 The feare of the Lord is all wisdom, and the pertaining of the Law is perfect wisdom, and the knowledge of his almighty power.

21 If a seruant say vnto his maister, I will not doe as it pleaseth thee, though afterward he doe it, he shall displease him that nourisheth him.

22 The knowledge of wickednes is not wisdom, neither is there prudence whereas the counsell of sinners is: but it is euen execrable malice: and the foole is voyde of wisdom,

23 Hee that hath small vnderstanding, and feareth God, is better then one that hath much wisdom, and transgresseth the Law of the most High.

24 There is a certaine subtiltie that is fine but it is vnrightheous: and there is that wretheth the open and manifest Law: yet there is that is wise, and iudgeth righteously.

25 There is some, that being about wicked purposes, doe bow downe themselves, & are sad, whose inward parts burne altogether with deceit: he looketh downe with his face, and faimeth himselfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

26 And though he be so weake, that hee can doe thee no harme, yet when he may find opportunity, he will doe euill.

27 * A man may bee known by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 * A mans garment, & his excellent laughter, and going, declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murderer. 28. Gifts blinde the eyes of the wise.

There is some rebuke that is not comely: a gain, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, then to beare euill will, and he that acknowledgeth his fault, shall be preserved from hurt.

3 As * when a girdles man through lust would defile a maid, so is hee that useth violence in iudgement.

4 How good a thing is it, when thou art reprovied, to shew repentance: for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babling becommeth hatefull.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, waiting a convenient time.

7 * A wise man will hold his tongue, till he see opportunity: but a trifler and a foole will regard no time.

8 He that useth many words, shall be abhorred, and hee that taketh authority to himselfe, shall be hated.

9 Some man hath oft times prosperie in wicked things, and sometime a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some:

Gen. 19. 33.
1. King. 11.
1. 2. 4.

Isa. 22. 11,
12.

Chap. 22. 22,
and 27. 17.

Louis. 19. 17
matth. 18. 15

James 3. 2.

Chap. 21. 20.
23.

Chap. 10. 20.

Eccles. 3. 7.
Chap. 3. 24.

11 Some man humblyeth himselfe for gloryes sake, and some by humblesse lither by the head.

12 Some man buyeth much for a little price: for the which he payeth seven times more.

Chap. 6. 3.

13 * A wise man with his words maketh himselfe to be loved, but the merry tales of fooler shall be powdered out.

14 The gift received of a foole, shall doe thee no good, neither yet of the envious for his importunity: for hee looketh to receive many things for one, he giveth little, and he byghardeth much: he openeth his mouth like a crowne cryer: to day hee lendeth, to morrow asketh hee againe, and such one is to be hated of God and man.

15 The foole iudgeth, I have no friends: I have no thanks for all my good deedes: and they that eat my bread, speake euill of me.

16 How oft, and of how many shall hee be laughed to scorn: for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale, which is oft told by the mouth of the ignorant.

19 A wise sentence loseth grace when it cometh out of a fooler's mouth: for hee speaketh not in due season.

20 Some man sinneth not because of power: and yet is not grieved when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friends for shame, and getteth an enemy of him for nought.

Chap. 35. 3.

23 * A lie is a wicked shame in a man: yet is he oft in the mouth of the vnwise.

24 A thiefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liers are vn honest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his words, and he that hath vnderstanding, shall please great men.

Prov. 13. 11.
and 28. 19.

27 * He that tilleth his land, shall increase his beape: he that worketh righteousness, shall be exalted, and he that pleaseth great men, shall haue pardon of his iniquitie.

Exod. 23. 8.
Leuit. 19. 19.

28 * Rewards and gifts blind the eyes of the wise, and make them dumbe, that they cannot reprove faults.

29 Wisdome that is hid, and treasure that is hoarded up, what profit is in them both?

30 Better is he that keepeth his ignorance secret, then a man that sheweth his wisdom.

31 The necessary patience of him that followeth the Lord, is better then hee that governeth his life without the Lord.

CHAP. XXI.

2 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprov'd. 17 The mouth of the wise man. 26 The thought of the foole.

Chap. 5. 5.
psal. 41. 4.
Leuit. 15. 21.

MY sonne, hast thou sinned? doe so no more: but pray for the foresinner [that they may be forgiven thee.]

2 Flee from sinne as from a serpent: for if thou comest to nere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries make riches: so the house of the proud shall be desolate.

5 * The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.

Exod. 3. 9.
and 22. 23.

6 Alho so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, converteth his heart.

7 An eloquent talker is knowne a farre off: but he that is wise, perceiveth when he falleth.

8 Alho so buildeth his house with other mens money, is like one that gathereth stones to make his grave.

9 * The congregation of the wicked is like tow wrapped together: their ende is a flange of fire to destroy them.

Chap. 16. 6.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenesse and paines.]

11 He that keepeth the Law of the Lord, shall rule his owne affections thereby: & the increase of wisdom is the end of the feare of God.

Or, keepeth
his under-
standing
thereof.

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitterness.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 * The inner parts of a foole are like a broken vessel: he can keepe no knowledge whiles he liueth.

Chap. 33. 5.

15 When a man of vnderstanding heareth a wise word, he will commend it, and increase it: but if an ignorant man heare it, he will disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comeliness in the talke of a wise man.

17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wisdom vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooler is as fetters on the feet, and like manicles vpon the right hand.

20 * A foole listeth up his voyce with laughter, but a wise man doth scarce smile secretly.

Chap. 19. 17,
28.

21 Learning is vnto a wise man a Jewell of gold, and like a bracelet vpon his right arme.

22 A foolish mans foot is soone in his [neighbours] house: but a man of experience is ashamed to looke on.

23 A foole will peepe in at the doore into the house: but he that is well nourished, will stand without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will be grieved with such dishonour.

25 The lips of talkers will be telling such things as pertaine not vnto them, but the words of such as haue vnderstanding, are weighed in the ballance.

26 The heart of fooler is in their mouth, but the mouth of the wise is in their heart.

27 When

Chap. 28. 13.

27 When the vngodly curseth Satan, he curseth his owne soule.
28 * A backbiter defileth his owne soule, and is hated wherelower he is: [but he that keepeth his tongue, is discrete, shall come to honour.]

CHAP. XXII.

1 Of the sluggard. 12 Not to speake much to a foole.
16 A good conscience faueth not.

a, b That is, like as the idle stone gathereth mosse and filth, so doth both sickness of body and corruption of minde. And as euery man doth auoyde the filthinesse of dung, and shaketh it off: so doth he auoyd the company of idle loiterers lest he be accounted like vnto them.

A Slothfull man is like a filthy stone, which euery man mocketh at for his shame.
2 A slothfull man is to bee compared to the dung of oren, and euery one that taketh it by, will shake it out of his hand.
3 An euill nourished sonne, is the dishonour of the father: and the daughter is leat to bee esteemed.
4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heautnesse.
5 Shee that is bold, dishonoureth both her father and her husband. [and is not inferiour to the vngodly.] but they both shall despise her.
6 A tale out of time is as musike in mourning: but wisdom knoweth the seasons of correction and doctrine.
7 Who so teacheth a foole, is as one that gleweth a portbeard together, and as hee that waketh one that sleeper, from a sound sleepe.
8 If children lue honestly, and haue where-with, they shall put away the shame of their parents.
9 But if children be proud, with haughtinesse and foolishnesse they defile the nobility of their kindred.
10 Who so telleth a foole of wisdom, is as a man which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

Chap. 36. 16.

11 * Weepe for the dead, for hee hath lost the light: so weepe for the foole, for hee wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of a foole is worse then the death.

Chap. 12. 12.

12 Seuen dayes do men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

Prov. 27. 3.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding, * beware of him lest it turne thee to paine, and lest thou bee defiled when he shaketh himselfe. Depart from him, and thou shalt find rest, and shalt not receive sorow by his foolishnesse.
14 What is heavier then leade? and what other name should a foole haue?

15 * Sand and salt, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodly man.]
16 As a frame of wood toynd together in a building cannot be loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaitering on a plaine wall.

18 As reedes that are set vpon high, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 See that hurteth the eye bringeth forth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birds, freeth them away: and hee that vphaideth his friend, breaketh friendship.

21 Though thou diuelt a sword at thy friend, yet despair not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vphaiding, or pride, or disclosing of secrets, or a traiterous wound doe not let: for by these things, euery friend will depart.

23 Be faithfull vnto thy friend in his pueritie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for pouerty is not alwayes to bee contemned, nor the rich that is foolish, to bee had in admiration.

24 As the vapour and smoke out of the chimney goeth before the fire, so euil words [rebukes and threatnings] goe before blood shedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: whosoener heareth this, shall beware of him.

26 Who shall set a watch before my mouth, and a seale of wisdom vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not? Psal. 141. 3.

CHAP. XXIII.

1 A prayer of the authour. 13 Of oaths, blasphemie and vnwise communication. 16 Of three kindes of sinners. 23 Many sinners proceede of aduerty. 27 Of the feare of God.

O Lord, father and gouernor of all my whole life, leaue me not to their counsell, and let me not fall by them. || Or, my lips.

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let their fautes passe? || That is, of the tongue and lips.

3 Lest mine ignorances increase, and my sinnes abound to my destruction, and lest I fall before mine aduersary, and mine enemies reioyce ouer mee, whose hope is farre from thy mercie.

4 O Lord, father and God of my life, [leaue me not in their imagination] neither giue mee a proud looke, but turne away from thy seruants a stout minde.

5 Take from mee baine hope, and conceytednesse, and retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruant out into an impudent minde.

7 O Heare, O ye children, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perish through his lips, [nor be hurt by wicked works.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 * Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holy one.

Exod 20. 7.
chap. 27. 15.
ma 16. 5. 33
34.
one

one: [For thou shalt not be unpunished for such things.]

10 For as a servant which is oft punished, cannot be without some scars, so he that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that bleseth much swearing, shall be filled with wickednesse, and the plague shall neuer go from his house: when he shall offend, his fault shall be vpon him, and if he knowledg not his sinne, he maketh a double offence: and if hee sweare in vaine, hee shall not be innocent, but his house shall be full of plagues.

12 There is a word which is clothed with death: God grant that it be not found in the heritage of Jacob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Use not thy mouth to ignorant rashnes: for therein is the occasion of sinne.

14 Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole; and wish that thou hadst not been boie, and curse the day of thy natiuitie.

Or, inordinate swearing.

1. Sam. 16. 7.

15 The man that is accustomed to opprobrious wordes, will neuer be reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth warch [and destruction:] a minde hot as fire that cannot be quenched, till it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 [All bread is sweete to a whoremonger: he will not leaue off till he perish.]

Isa. 29. 15.

18 A man that breaketh wedlocke, and thinketh thus in his heart, * Who seeth mee? I am compassed about with darknesse: the walles couer me: no body seeth mee: whom need I to feare? the most High will not remember my sinnes.

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the Sunne, beholding all the wayes of men, [and the ground of the deepe,] and considereth the most secret parts.

20 Hee knew all things of euer they were made, and after they be brought to passe also, hee looketh vpon them all.

Leuit. 20. 10.
dent. 22. 22.

21 * The lazie man shall be punished in the strettes of the cite, [and shall be chaled like a yong horse foale,] and when he thinketh not vpon it, he shall be taken: [thus shall he be put to shame of euery man, because he would not vnderstand the feare of the Lord.]

22 And thus shall it goe also with euery wife that leaueh her husband, and getteth inheritance by another.

Exod. 20. 14.

23 * For first shee hath disobeyed the Law of the most High, and secondly she hath trespassed against her owne husband, and thirdly, shee hath played the whore in adultery, and gotten her children by another man.

24 Shee shall be brought out into the Congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull report shall shee leaue, and

her reproch shall not be put out.

27 And they that remaine, shall know that there is nothing better then y feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandements of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayse of wisdom proceeding forth of the mouth of God, 6 Of her workes and place where shee resteth, 20 Shee giueth to the children of God.

WISDOME shall praise her selfe, [and be honoured in God,] and reioyce in the midst of her people.

2 In the congregation of the most high shall shee open her mouth, and triumph before his power.

3 [In the midst of her people shall shee be exalted, and wondered at in the holy assembly.]

4 In the multitude of the chosen she shall be commended, and among such as be blessed, shee shall be prayed, and shall say,

5 I am come out of the mouth of the most High, [first borne before all creatures.]

6 I caused the light that faileth not, to arise in the heauen, [and couered the earth as a cloude.]

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloude.

8 I alone haue gone round about the compasses of heauen, and haue walked in the bottome of the depth.

9 I possessed the wates of the sea, and all the earth, and all people, and nations [and with my power haue I troden downe the hearts of all, both high and lowe.]

Prov. 8. 23.
Exod. 3. 1. 3.
Psalm. 132. 8.
Or, in Cades.
a Terebinth
is a hard tree
spread a-
broad with
long boughs
whereout
runneth the
gumme cal-
led a pure
turpentine,
which clen-
seth the sto-
macke of
purified hu-
mors, and
purifieth the
eares: so the
wisdom of
God decla-
red in his
Scriptures,
spreadeth a-
broad her
manifold
branches of
knowledge
and vnder-
standing, to
purge the
inward eares
and corrup-
tion of the
soule.
John 15. 1.

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the Creator of all things gaue mee a commandement, and he that made mee appointed me a tabernacle, and sayd, Let thy dwelling be in Jacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 * Hee created me from the beginning, and before the world, and I shall neuer faile: * In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 * In the welbeloued cite gaue hee me rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, and as a Cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree // about the banks, and as a rose plant in Ierichol, as a faire olive tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinamon, and as a bag of spices: I gaue a sweete odour as the best myrrhe, as Galbanum, and onix, and sweete storax, and perfume of incense in an house.

18 As the * Terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 * As the vine haue I brought forth [fruit] of sweete sauour, and my flowers are the fruit of honour and riches.

20 I am the mother of beautifull loue, and

of

of feare, and of knowledge, and of holy hope, I giue eternall things to all my children to whom God hath commanded.

21 [In mee is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto mee all pee that be desirous of me, and fill your selues with my fruits.

Psal. 19. 10.
11.

23 * For the remembrance of mee is sweeter then hony, and mine inheritance [sweeter] then the hony combe: [the remembrance of me endureth for euermore.]

24 They that eate mee, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make me to be knownen, shall haue euermaking life.]

Exod. 20. 1.
and 24. 3.
deut. 4. 1.
and 29. 9.

26 All these things are the booke [of life] and the Couenant of the most high God, [and the knowledge of the trueth,] * and the Law that Moses [in the precepts of righteousness] commanded for an heritage vnto the house of Jacob, [and the promyses pertaining to Israel.]

27 Bee not weary to behaue your selues faithfully with the Lord, that hee may also confirme you: cleaue vnto him: for the Lord Almighty is but one God, and besides him there is none other Saviour.

28 [Out of Dauid his seruant hee ordeined to rase by a most mighty king that should sit in the throne of honour for euermore.]

Gen. 2. 17.

29 Wee fillerh all things with his wisdom, as * Phylon, and as Tygris in the time of the new fruits.

Iosh. 3. 15.

30 Wee maketh the understanding to abound like Euphrates, and as * Jordan in the time of the haruett.

31 Wee maketh the doctrine of knowledge to appeare as the light, and overfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdom [haue cast out floods:] I am as an arme of the riuier: I runne into Paradise as a water conduit.

35 I sayd, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thowow all the lower parts of the earth: I will looke vpon all such as bee a sleepe, and lighten all them that trust in the Lord.]

38 I will yet powze out doctrine, as prophesie, and leaue it vnto all ages for euer.

Chap. 3. 16.

39 * Scholre that I haue not laboured for my selfe onely, but for all them that seeke wisdom.

CHAP. XXV.

1 Of three things which please God, and of three which he hateth. 7 Of nine things that bee not to be suspected. 14 Of the malice of a woman.

Three things reioyce mee, and by them am I beautified before God and men: * the vnitie of brethren, the loue of neighbours, a man and wife that agree together.

Gen. 13. 3. 5.
rem. 12. 10.

2 [Three sorts of men my soule hateth, and I utterly abhorre the life of them: a poore man that is proude, a rich man that is a liar, and an old adulterer that doth.]

3 [If thou hast gathered nothing in thy youth, what canst thou finde in thine age:]

4 [Oh how pleasaunt a thing is it when gray headed men minister iudgement, and when the Elders can giue good counsell:]

5 [Oh, how comely a thing is wisdom vnto aged men, and vnderstanding and prudence to men of honour:]

6 The crowne of olde men, is to haue much experience, and the feare of God is their glorie.

7 [There be nine things, which I haue indged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while hee liueth, hath toy of his children, and seeth the fall of his enemies.]

8 [Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him.]

Chap. 14. 1.
and 19. 16.
147913. 3. 2.

9 [Well is him that findeth prudence, and he that speaketh in the eares of them I will heare.]

10 [Oh, how great is hee that findeth wisdom! yet is there none aboue him that feareth the Lord.]

11 The feare of the Lord passeth all things in cleauesse.

12 [Blessed is th man vnto whom it is granted to haue the feare of God.] Vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [The greatest beautie is the beautie of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 [Of any assault, saue the assault of them that hate, or any vengeance, saue the vengeance of the enemy.]

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an enemy.

18 I had rather dwell with a lion and dragon, then to keepe house with a wicked wife.

|| Or, woman.
Prov. 31. 19.

19 The wickednesse of a woman changeth her face, and maketh her countenance blacke as a lacke.

20 Her husband is sitting among his neighbours: because of her hee sighteth sore of her beware.

|| Or, a brave.

21 All wickednesse is but litle to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climbing by of a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

23 * Stumble not at the beauty of a woman, and desire her not for thy pleasure.

Chap. 43. 12.
2. sam. 11. 2.
and 13. 2.

24 If a woman nourish her husband, shee is angry and impudent, and full of reproch.

25 A wicked wife maketh a colly heart, an heauie

Genf. 3. 6.
1. tim. 2. 14.

a To wit, the
bill of di-
uocement,

ule countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heauinesse.

26 Of the woman came the beginning of sinne, and through her we all die.

27 Give the water no passage, [no not a little,] neither give a wicked woman liberty to goe out.

28 If she walke not in thine obedience, [shee shall confound thee in the sight of thine enemies.] Cut her off then from thy flesh; a Give her, and forlake her.

CHAP. XXVI.

1 The praise of a good woman, 5 Of the feare of three things, and of the fourth, 6 Of the ialous and drunken woman, 29 Of two things that cause sorrow, and of the third which moueth wrath.

Blessed is the man that hath a vertuous wife: for the number of his yeeres shall be double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, hee hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 There bee three things that mine heart feareth, and my face is afraid of the fourth: treason in a city, the assembly of the people, and false accusation: all these are heavier then death.

6 But the sorow and griefe of the heart is a woman that is ialous ouer another: and shee that communeth with all is a scourge of the tongue.

7 An enill wife is as an yoke of oxen that draweth diuers wayes: he that hath her, is as though he held a scorpion.

8 A drunken woman, and such as cannot be tamed, is a great plague: for shee cannot couer her owne shame.

9 The whoredome of a woman may be knowne in the pride of her eyes, and eyelids.

10 If thy daughter be not shamefast, hold her straitly, least she abuse her selfe through ouermuch liberty.

11 Take heed of her that hath an vnshamefast eye: and marueile not if she trespass against thee.

12 As one that goeth by the way, and is thirsty, so shall she open her mouth, and drinke of euery next water: by euery hedge shall she sit downe, and open her quiver against euery arrow.

13 The grace of a wise reioyceth her husband, and feedeth his bones with her vnderstanding.

14 The peaceable woman, and of a good heart, is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast and faithfull woman is a double grace, and there is no waight to be compared vnto her continent mind.

16 As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlesticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets

of siluer: so are faire kettes with a constant minde.

19 Perpetuall are the foundations that be laid vpon a strong rocke: so are the commandments of God in the heart of an holy woman.

20 By soune, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession thorow all the fields, sow it with thine own seed, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall growe, trusting in the great liberalitie of thine nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a tower against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wise of all: but she that despiseth him, shall be blazed for her pride.

28 A loude crying woman is a babler, let her bee sought out to drine away the enemies: the minde of euery man that liueth with such, shall be conuulsant among the troubles of warre.

29 There bee two things that grieve mine heart, and the third maketh mee angry: a man of warre that suffereth pouertie: and men of vnderstanding that are not let by: and when one departeth from righteousness vnto sinne: the Lord appointeth such to the sword.

30 There bee two things which mee thinke to bee hard and perillous: a merchant cannot lightly keepe him from wrong, and a vitaller is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich, 5 The probation of the man that feareth God, 13 The vnconstancie of a foole, 16 The secrets of friends are not to be uttered, 26 The wicked imagineth euill which turneth vpon himselfe.

Because of pouertie haue many sinned: and he that seeketh to be rich, turneth his eyes aside.

2 As a nasse in the wal sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If hee hold him not diligently in the feare of the Lord, his house shall soone bee overthrowen.

4 As when one sitteth, the filthinesse remaineth in the siene, so the filth of man remaineth in his thought.

5 The fornice prouoceth the potters vessel, so doeth [temptation] trie mens thoughtes.

6 The fruit declareth if the tree haue bene trimmed: so the word [declareth] what man hath in his heart.

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶

Chap. 42. 11.

Prou. 23. 4.
1. tim. 6. 9.

Prou. 27. 21.
Matth 7. 17.

8 ¶ If thou followest righteousness, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and shee shall defend thee for ever: and in the day of knowledge thou shalt find steadfastnesse.]

9 The birds resort vnto their like: so doeth the truth euer vnto them that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisdom: as for a foole, hee changeth as the Moone.

12 If thou be among the vndiscreet, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is grieuous, and their sport is the pleasure of sinne.

Chap. 23. 9.
10.

14 The talke of him that sweareth much, maketh the haire to stand vp: and to strue with such, stoppeth the eares.

15 The strife of the proud is bloodshedding, and their scouldings are grieuous to heare.

Chap. 19. 10.
and 21. 11.

16 Who so discovereth secrets, loseth his credit, and findeth no friend after his will.

17 Loue thy friend, and be faithful vnto him: but if thou betrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a birde goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for hee is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds they may be bound vp againe: and an euill word may be reconciled, but who so betrayeth the secrets of a friend, hath lost all his credit.

Prov. 10. 10.

22 Hee that winketh with the eyes, imagineth euill: and hee that knoweth him, will let him alone.

23 When thou art present, hee will speake sweetly, and praise thy words: but at the last he will curbe his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such a one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wound.

Psal. 7. 15.
Prov. 26. 27.
eccl. 10. 8.

26 Who so diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way shall stumble thereon,] and he that layeth a snare for another, shall be taken in it himselfe.

27 He that worketh euill, shall be wrapped in euill, and shal not know from whence they come vnto him.

28 Mockers and reproch follow the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous shalbe taken in the snare, and anguish shall consume them before they die.

30 Despise and anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

We ought not to desire vengeance, but to forgive the offence, 13 Of the vices of the tongue, and of the dangers thereof.

He that seeketh vengeance, shall find vengeance of the Lord, and he will surely keepe his sinnes. Dan. 11. 35.
rom. 12. 19.

2 ¶ Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy sinnes be forgiven thee also when thou prayest.

† Man ought not to seek vengeance.

3 Should a man beate hatred against man, and desire forgiveness of the Lord?

Mat. 5. 14.

4 Hee will shew no mercy to a man, which is like himselfe: and will hee alke forgiveness of his owne sinnes?

5 If he that is but flesh, nourish hatred, [and alke pardon of God,] who will intreat for his sinnes?

6 Remember the end, and let enimitie passe: imagine not death and destruction to another through anger, but perseuere in the commandments.

7 Remember the commandments: so shalt thou not be rigorous against thy neighbour: [consider diligently] the Couenant of the most high, and forgiue his ignorance.

Chap. 8. 1.

8 Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

Prov. 26. 21.

10 As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is hee inflamed.

11 An hasty brawling kindleth a fire, and an hasty fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]

† The tongue.

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

Chap. 21. 28.

13 † Abhorre the slanderer and double tongued: for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, & diuised them from nation to nation: strong cities hath it broken downe, & ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and becne the decay of mighty nations.]

a That is, the tongue which faich, and vnfaich, or speakech one thing, and thinketh another. Or, the tongue which speakech neither out of the new or old Testament, but of their own braine.

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath beene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brass.

21 The death thereof is an euill death: hell were better then such one.

22 It shal not haue rule ouer them that feare God, neither shal they be burned with the flame thereof.

23 Such as forsake the Lord, shal fall therein.

and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lion, and deuoure them as a leopard.

24 Wedge thy possession with thornes, and make doozes and barres for thy mouth.

25 Winde by thy siluer and gold, and weigh thy words in a Balance, and make a dooze and a barre, [and a sure bydle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in wait, [and thy fall be incurable, euen vnto death].

CHAP. XXIX.

1 Doe lend money, and doe almes, 15 Of a faithfull man answering for his friend. 25 The poore mans life.

† Of well-doing.

Deu. 15. 7, 8.

mat. 5. 42.

luke 6. 35.

HE that will shew mercie, † lendeth to his neighbour: and hee that hath power ouer himselfe, keepeth the commandements.

2 *Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt find the thing that is necessarie for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieved them that had helped them.

5 Till they receive, they kisse his hands, and for their neighbours good they humble their voice: but when they should pay againe, they prolong the terme, and giue a carelesse answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, and reckoneth the other as a thing found: els he deceiveth him of his money, and maketh him an enemy without cause: hee payeth him with curling and rebuke, and giueth him euill words for his good deed.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Per haue thou patience with him that humbleth himselfe, and deferre not mercy from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers and neighbours sake, and let it not rest vnder a stone to thy destruction.

11 *Bestow the treasure after the commandement of the most high, and it shall bring thee more profit then gold.

12 || Lay by thine * almes in thy secret chambers, and it shall keepe thee from all affliction.

13 [A mans almes is as a purse with him, and shall keepe a mans fauor as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is † suretie for his neighbour: but he that is impudent, forsaketh him.

16 Forget not the friendship of thy suretie: for he hath laid his life for thee.

17 The * wicked despiseth the good verbe of his suretie.

18 The wicked will not become suretie: and hee that is of an vnthankfull minde, forsaketh him that deliuered him.

19 [Some man promisseth for his neighbour: and when he hath lost his honestie, he will forsake him.]

20 Suretiship hath destroyed many a rich man, and remooued them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord, shall fall into suretiship: and he that medleth much with other mens businesse, is intangled in controuersies.

22 Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 *The chiefe thing of life is water, and bread, and clothing, and lodging to coner thy shame.

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darrest not open thy mouth.

27 Thou shalt lodge and feed vnthankfull men, and after shalt haue bitter words for the same, saying,

28 Come, thou stranger, and prepare the table, and feed me of that thou hast ready.

29 Giue place, thou stranger, to an honourable man: my brother cometh to be lodged, and I haue need of mine house.

10 These things are heauy to a man that hath vnderstanding, the vpholding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commodities of health. 17 Death is better then a sorrowfull life. 22 Of the ioy and sorrow of the heart.

HE that loueth his sonne, * causeth him oft to feeble the rod, that he may haue ioy of him in the ende.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 Hee that * tracheth his sonne, grieveth the enemy, and before his friends hee shall reioyce of him.

4 Though his father die, yet is he as though he were not dead: for he hath left one behind him that is like him.

5 In his life he saw him, and had ioy in him, and was not sorry in his death, [neither was hee ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 He that flattereth his sonne, bindeth by his wounds, and his heart is grieved at euery cry.

8 An untamed horse will be stubborn, and a wanton child will be willfull.

9 If thou bring by thy sonne delicately, hee shall make thee afraid: and if thou play with him, he will bring thee to wantonnesse.

10 Laugh not with him, least thou be sorie with him, and lest thou gnash thy teeth in the ende.

11 *Singe him no libertie in his youth, and winke not at his folly.

12 Bow

Chap. 36. 26.

† Sober living.

Prov. 13. 24. and 23. 13.

Deu. 6. 7.

Chap. 7. 23.

Dan. 4. 24.

mat. 6. 20.

luke 11. 41.

mat. 13. 33.

mat. 10. 4.

1. tim. 6. 18.

19.

|| Or, giue

shine almes

secretly.

Tob. 4. 8, 9.

10. 11.

Of suretiship.

As he is a

foole that is

suretie for e-

uery man: so

is the vngod-

ly that in no

wise will be

surety for

any man.

12 Botw done his necke while he is young, and bear him on the sides while he is a childe, lest he ware stubbozne, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy childe, and be diligent therein, lest his shame grime thee.

† The praise of health,

14 † Better is the poore being whole and strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no top aboue the top of the heart.

17 Death is better then a bitter life, [a long rest] then continuall sicknesse.

a Like as meat that is set vpon the graues of dead men is vnprofitable for that they eat it not: e- us so know- ledge in him that openeth not his mouth to vtter it, is vnprofitable, Cha. 41. 14. Chap. 30. 3. Prov. 12. 25 and 15. 13. and 17. 22.

18 * The good things that are powred on a mouth shut up, are as mealess of meate set vpon a graue.

19 What good doeth the offering vnto an Idole? for he can neither eate, nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquitie.]

20 He seeth with his eyes, and groneth like * gelded man, that lyeth with a virgine and figherb.

21 * Giue not ouer thy mind to be auineesse, and bere not thy life in thine owne counsell.

22 The top of the heart is the life of man, and a mans gladnesse is the prolonging of his daies.

23 Loue thine owne soule, and comfort thine heart: dyne sorrowe farre from thee: for sorrowe hath slaine many, and there is no profit therein.

24 Enuy and wrath shorten the life, and carefulness bringeth age before the tyme.

25 A noble and good heart will haue consideration of his meate and dyet.

CHAP. XXXI.

1 Of couetousnesse. 2 Of them that take paine to gather riches. 3 The praise of a rich man without a fault. 12 We ought to flee drunkennesse and follow sobernesse.

† Couetousnesse, 1. Tim. 6. 9, 30.

VVaking † after * riches, pineth away the body, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in lining poorely, and when he leaueth off, he is still poore.

5 He that loveth golde, shall not be iustified, and hee that followeth corruption, shall haue enough thereof.

Chap. 8. 2.

6 * Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and every foole is taken therewith.

Luke 6. 24.

8 Blessed is the * rich which is found without blemish, and hath not gone after golde, [nor hoped in money and treasures.]

9 Altho is hee, and wee will commend him? for wonderfull things hath hee done among his people.

10 Altho hath bene tryed thereby, and found perfect? let him bee an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore shall his goods bee stablised, and the congregation shall declare his almes.

12 If thou sit at a costly table, † open not thy mouth wide vpon it, and say not, Behold much meate. † Temperance.

13 Remember that an euill eye is a shew: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand wheresoever it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee and marke euery thing.

17 Eate modestly that which is set before thee, and denoure not lest thou be hated.

17 Leane thou off first for natures sake, and be not vnstable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 * How little is sufficient for a man well taught: and thereby he belcheth not in his chamber, [nor feelth any paine.] Chap. 37. 39.

20 A wholesome sleepe cometh of a temperate belly, hee riseth vp in the morning, and is well at ease in himselfe: but paine in watching, and cholericke diseases, and pangs of the belly, are with an vnstable man.

21 If thou hast bene forced to eate, arise, goe forth, vomite, and then take thy rest: [so thou shalt bring no sicknesse vnto thy body.]

22 By son, heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy works be quicke, so shall there no sicknesse come vnto thee.

23 Altho so is † liberall in his meate, men shall blesse him: and the testimony of his honesty shall be beleued.

24 But against him that is a nigard of his meate, the whole city shall murmur: the testimonies of his nigardnesse shall be sure.

25 Shew not thy valiantnesse in wine: for * wine hath destroyed many.

26 The furnace proueth the edge in the tempering: so doeth wine in the hearts of the proud by drunkennesse.

27 * Wine soberly drunken, is profitable for the life of man: what is his life that is overcome with wine?

28 Wine was made [from the beginning] to make men glad, [and not for drunkennesse.] Wine measurably drunke and in tyme, bringeth gladnesse and cheerefulness of the minde.

29 But wine drunken with excess, maketh bitterness of mind with brawlings & scoldings.

30 Drunkennesse increaseth the courage of a foole till hee offend: it diminisheth his strengeth and maketh wounds.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with contrary wordes.

a This counsel only concerning the health of the body is here alleaged, rather for a remedie to helpe digestion vnto a weak stomach, then for an instruction to tolerate temperance: for surfeiting is forbidden vs Luke 21. 34. Pro. 22. 9. † Liberality. Iudeth 13. 2, 8. Psal. 104. 15. Pro. 31. 4, 5, 6, 7.

Chap. 20. 1.

CHAP. XXXII.

1 An exhortation to modestie. 3 Let the ancient speake. 14 To giue thanks after the repast. 15 Of the feare, faith and confidence in God.

I If thou be made the master of the feast, lift not thy selfe up, but bee among them as one of the rest: take diligent care for them, and so sit downe.

† Humbleness.

2 And when thou hast done all thy duetie, sit downe

downe that thou mayest bee merry with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the Elder: for it becommeth thee, but with sound iudgement, and hinder not musicke.

Eccles. 3. 7.
chap. 30. 7.

4 Downe not out words, where there is no audience, * and shew not forth wisdom out of time.

5 The consent of musicians at a banquet, is as a signet of carbuncle set in gold.

6 And as the signet of an Emeraude well trimmed with gold, so is the melodie of musicke in a pleasant banquet.

7 [Giue eate, and be still, and for thy good behauiour thou shalt be loued.]

8 Thou that art yong, speake if need be, and yet scarcely when thou art twise asked.

9 Comprehend much in few wordes: [in many things bee as one that is ignorant:] bee as one that vnderstandeth, and yet hold thy tongue.

Job. 32. 5.

10 If thou bee among * great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand by betimes, and be not the last, but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou do none euill, or vble proud words.

14 But about all things giue thanks vnto him that hath made thee, and replenished thee with his goods.

15 Who so feareth the Lord, will receiue his doctrine, and they that rise early, shall finde fauour.

16 Hee that leeketh the Lawe, shall bee filled therewith: but the hypocrite will bee offended therat.

17 They that feare the Lord, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 [Thy soune] doe nothing without aduise-ment: so shall it not repent thee after the dedde.

21 So not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heed of them, that bee thine owne household.]

23 In every good worke, bee of a faithfull heart: for this is the keeping of the commandments.

Or, the Law.

24 Who so belongeth in the Lord, keepeth the commandments: and hee that trusteth in the Lord shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answers of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

The feare of God.

There shall no euill come vnto him that feareth the Lord: but when he is in temptation, he will deliuer him againe.

2 A wise man hateth not the Law: but hee that is an hypocrite therein, is as a hyppie in a stone.

3 A man of vnderstanding, walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: bee sure of the matter, and so answer.

5 The heart of the * foolish is like a cart wheele: and his thoughts are like a rolling asel-tree.

Chap. 31. 16.

6 As a wild horse neyeth vnder every one that strereth vpon him, so is a scofnfull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yere come of the Sunne?

8 The knowledge of the Lord hath parted them alunder, and hee hath by them disposed the times and solemne feasts.

9 Some of them hath bee chosen and sanctified, and some of them hath bee put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, & made ther wayes diuers.

Gen. 1. 7.
and 2. 7.

11 Some of them hath he blessed and exalted, and some of them hath he sanctified, and appropiate to himselfe: but some of them hath bee cursed, and brought them low, and put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best.

Isa. 45. 9.
rom. 9. 20, 21

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the works of the most high thou mayest see that there are euers two, one against another.

15 I am awaked by last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my winepresse, like a grape gatherer.

16 * Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.

Chap. 34. 39.

17 Heare me, O ye great men of the people, and hearken with your eares, ye rulers of the congregation.

18 Giue not thy soune and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldst looke vpon the hands of thy children.

21 In all thy workes be excellent, that thine honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 The fodder, the whip, and the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt

a That is, let no man vie thee as his seruant when thou hast committed all thy goods into his hands,

shalt finde rest: but if thou let him goe, thou, he shall seeke liberty.

25 The yoke and the whip both bowne the hard necke, and tame thine euill seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idleness bringeth much euill.

27 See him to worke, for that he longeth vnto him: if he be not obedient, put on more heauie fetters.

28 But be not excessive toward any, and with our discretion doe nothing.

29 If thou haue a faithfull seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him: If thou haue a seruant, entreat him as thy brother: for thou hast need of him, as of thy selfe. If thou entreat him euill, and he run away, wilt thou seeke him?

CHAP. XXXIII.

Of dreames. 13 The praise of them that feare God.
18 The offerings of the wicked. 22 The bread of the needie. 27 God doth not allow the work of an vnfaithfull man.

The hope of a foolish man is vaine and false, and dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it with appearing of dreames, as the likenesse of a face is before another face.

4 Who can bee cleansed by the vnclane? or what truth can be spoken of a liar?

5 Sooth sayings, witchcraft, and dreaming, is but vanitie, and a wind that is occupied with fantasies, is as a woman that traunselth.

6 Whereas such visions come not of the most High to try thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The law shall be fulfilled without lies, and wisdom is sufficient to a faithfull mouth: What knowledge hath hee that is not tried?

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisdom.

10 He that hath no experience, knoweth little, and he that erreth is full of craft.

11 When I wandred to and fro, I saw many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

14 Who so feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust: who is his strength?

16 For the eyes of the Lord haue respect vnto them that loue him: he is their mighty protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

17 He seereth vp the soule, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that giueth an offering of vni-

trous goods, offereth a smocking sacrifice, and the gifts of the vnihteous please not him.

19 But the Lord is theirs onely, that patiently abide him in the way of truth and righteousnesse.

20 The most High doth not allow the offerings of the wicked, neither is hee pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murderer.

23 He that taketh away his neighbors lining, slayeth him, and he that defraudeth the labourer of his hire, is a bloodshedder.

24 When one buffeteth another breaketh downe, what profite haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 Hee that washeth himselfe because of a dead body, and toucheth it againe, what anaillet his washing?

27 So is it with a man that fasteth for his sinnes, and committeth them againe, who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

Of true sacrifices. 14 The prayer of the fatherlesse, and of the widow, and him that humbleth himselfe.

Who so keepeth the Law, bringeth offerings: know: he that holdeth fast the commandments, offereth an offering of saluation.

2 He that is thankfull to them that haue well deserued, offereth fine flower: and he that giueth almes, sacrificeth praise.

3 To depart from euill, is a thankfull thing to the Lord, and to forsake vnihteousnesse, is a reconciling vnto him.

4 Thou shalt not appeare emptie before the Lord.

5 For all these things are done because of the commandment.

6 The offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer bee forgotten.

8 Giue the Lord his honor with a good and liberall eye, and diminish not the first fruits of thine hands.

9 In all thy gifts shew a ioyfull countenance, and dedicate thy riches with gladnesse.

10 Giue vnto the most High, according as he hath enriched thee, and looke what thine hand is able, giue with a cheerefull eye.

11 For the Lord recompenseth, and will giue thee seven times as much.

12 Diminish nothing of thine offering: for he will not receive it, and abstaine from wrongfull sacrifices: for the Lord is the Iudge and regardeth no mans person.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 Hee despiseth not the desire of the fatherlesse nor the widow, when she pouereth out her prayer.

† How slaves were ordered in old times.
Chap. 7. 30.

† Dreames.

† The feare of the Lord.

Psal. 33. 18.
Psal 91. 1, 3

Prov. 21. 27.

† The offerings of the wicked and their prayer.
Prov. 15. 8.

Deut. 24. 14.
15. chap. 7.
10.

Numb. 19.
11. 12.
2. Pet. 2. 20.
21. 22.

1. Sam. 15.
22. 1. 7.
5. 6. 7.
† True sacrifices.
Phil. 4. 18.

Exod. 23. 1.
and 34. 20.
Deut. 16. 10.

Gen. 4. 4. 5.

2. Cor. 9. 7.

To. 4. 8.
Leui. 23. 2.
22. Deut. 1.
21.

Deut. 10. 1.
3. Chron. 19.
Job. 34. 19.
Wisd. 6. 7.
10. 34. 1.
2. 11. Gal. 2.
Eph. 6. 2.
3. 3. 1. 2.
1. 17.

15 Doth not the teares runne downe the widowes cheekes; and her citty is against him that caused them: [for from her cheekes doe they go vnto heauen, and the Lord which heareth them doeth accept them.]

16 He that feareth the Lord shalbe accepted with fauour, and his prayer shal reach vnto the clouds.

17 The prayer of him that humbled himselfe, goeth thorow the cloudes, and ceaseth not till it come neere, & will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almighty will tary long from them, till he hath smitten in lunder the loynes of the vnnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruell, & broken the scepter of the vnrightrous, till he giue euery man after his workes, and reward them after their deuices, till he haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine that cometh in the time of drought.

CHAP XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 22 The praise of a good woman.

HAue mercy vpon vs, O Lord God of all things, and behold vs, and shew vs the light of thy mercies.]

2 And send thy feare † among the nations, which seeke not after thee, [that they may know that there is no God but thou, & that they may shew thy wonderful workes.]

3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as wee know thee: for there is none other God but only thou, O Lord.

6 Renew the signes, and change the wonders, shew the glory of thine hand, and thy righte arm, that they may shew forth thy wonderful actes.

7 Raise vp thine indignation, and powre out wrath: take away the aduersary, and smite the enemy.

8 Make the time short: remember thine oath that thy wonderful workes may be prayes.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in lunder the heads of the princes that be our enemies, and say, There is none other but we.

11 Gather all the tribes of Jacob together, [that they may know that there is none other God but only thou, and that they may shew thy wonderful workes] and inherit thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, whom thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Ierusalem the citty of thy Sanctuary, the citty of thy rest.

14 Fill Zion, that it may magnifie thine ope-

cles, and all thy people with thy glory.

15 Give witness vnto those that thou hast possessed from the beginning, & raise vp the prophesies that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants, according to the blessing of Aaron our thy people, [and guide thou vs in the way of righteousness] that all they which dwell vpon the earth, may know that thou art the Lord the eternal God.

18 The belly deuoureth all meates, yet is one meat better then another.

19 As the throat tasteth venison, so doeth a wise mind discern false wordes.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receive euery man: yet is one daughter better then another.

22 The beauty of a woman cheareth the face, and a man loueth nothing better.

23 If there be in her conuenge gentleness, meeknesse, and wholesome talke, then is not her husband like other men.

24 Hee that hath † gotten a [vertuous] woman, hath begun to get a possession: shee is an helpe like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandreth to and fro, mourning.

26 Who will trust a thiefe that is alway ready, and wandreth from towne to towne: and likewise him that hath no rest, and lodgeth wheresoeuer the night taketh him.

CHAP. XXXVII.

1 How a man should know friends and counsellors: 18 To keepe his company that feareth God.

Every friend saith, † I am a friend vnto him a friend in name.

2 Remauneth not there beauienes vnto death, when a companion and friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung up to couer the earth with deserte?

4 There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemy.

6 For get not thy friend in thy mind, and thinke vpon him in thy riches.

7 Seeke † no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

8 Every counsellor praiseth his owne counsell: but there is some that counselleth for himselfe.

9 Beware of the counsellor, and be aduised also: whereto thou wilt vse him: for hee will counsell for himselfe, lest he call the lot vpon thee.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Take no counsell for religion of him that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching

Num. 6. 27.

† The praise of a good woman.

† Of friendship.

chap. 6. 10.

† Of whom we should take counsell
chap. 3. 19.
and 9. 16.

|| Or, what need he hath,

† Against the wicked,

Ier. 10. 25.

A prayer to the Lord.

ed. 4. 22.

her of whom shee is lealous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the sale, nor of an envious man touching thankfulness, nor of the mercifull touching kindnesse, [nor of an dishonest man of honestie] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whom thou knowest to keepe the commandments of the Lord. whose minde is according to thy minde, and is sorry for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more then seven watchmen that sit aboue in an high tower.

15 And aboue all this pray to the most High that he will direct thy way in trueness.

16 Let reason goe before every enterpryse, and counsell before every action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euenmore the gouernment ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all food.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisdom.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisdom faile not.

23 A wise man shall bee plentifully blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credite among his people, and his name shall be perpetuall.

26 ¶ By sorow, proue thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Bee not so greedy in all delights, and bee not too hastie vpon all meates.

29 ¶ For excess of meates bringeth sickness, and gluttony commeth into cholerick diseases.

30 By suffer haue many perished: but he that dieteth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Physician is commendable, 16 To bury the dead. 24 The wisdom of him that is learned.

Honour the Physician with that hono[r] that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most High commeth healing, and he shall receiue gifts of the king.

3 The knowledge of the Physician lieth

vp his head, and in the sight of great men hee shall be in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 ¶ Alas not the water made sweete with wood, that men might know the vertue thereof?

6 So he hath giuen men knowledge, that he might be glorified in his wondrous workes.

7 Which such doth hee heale men, and taketh away their paines.

8 Of such doth the Apothecary make a confession, & yet hee cannot finish his owne workes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 ¶ By sorow, faile not in thy sicknesse, but pray vnto the Lord, and he will make thee whole.

10 Leane off from sinne, & order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer sweete incense, and fine flour for a remembrance: make the offering fat, for thou art not the first giuer.

12 Then giue place to the Physician: for the Lord hath created him: let him not goe from thee, for thou hast need of him.

13 The house may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that hee would prosper that, which is giuen for sale, and their phisicke for the prolonging of life.

15 ¶ See that sinkest before his maker, let him fall into the hands of the Physician.

16 ¶ By sorow, powre forth teares ouer the dead, & begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body according to his appointment, and neglect not his buriall.

17 Make a grievous lamentation, & bee earnest in mourning, and vse lamentation, as hee is worthy, and that a day or two, least thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

18 ¶ For of heauinesse commeth death, & the heauinesse of the heart breaketh the strength.

19 Of the affection of the heart commeth sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: dye in it a way and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good but hurt thy selfe.

22 Remember his iudgement: that also shall be likewise, vnto me yesterday, and vnto thee to day.

23 ¶ Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdom of a learned man commeth by v[er]y well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.

25 How can hee get wisdom that holdeth the plough, and hee that hath pleasure in the goad, and in driving oxen, and is occupied in their labours, and talketh but of the breede of bullockes?

Exod. 15. 25.

1/2. 3. 2. 5.

† God bestoweth first his benefits, and we must render a portion thereof, to such uses as he appointeth.

Chap. 33. 11. † Of mourning. ¶ Or, the custom.

Prov. 15. 13. and 17. 22.

2 Sam. 12. 20.

¶ Or, wisdom.

† Of temperance. Chap. 31. 19, 20. ¶ Or, taketh heed.

† Of Physicians and Phisicke.

26 He giueth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and worke-maker that laboureth night and day: and they that cut and graue seales, and make sundry diuinities, and giue themselves to counterfeite images, and watch to performe the worke.

28 The Smith in like maner abiderh by his anvil and doth his diligence to labour the yron: the vapor of the fire drieth his flesh, and hee must fight with the heate of the fornaie: the noise of the hammer is euer in his eares, & his eyes looke still vpon the thing that hee maketh: hee setteth his minde to make vp his workes: therefore hee watcheth to polishe it perfectly.

29 So dooth the potter sit by his worke: hee turneth the wheele about with his feete: hee is carefull alway at his worke, and maketh his worke by number.

30 He fasteneth the clay with his arme, and with his feete bettempereth the hardnesse thereof: his heart imagineth howe to couer it with leade, and his diligence is to cleanse the oven.

31 All these hope in their handes, and euerie one belloether his wisdom in his worke.

32 Without these cannot the cities be maintained, nor in habited nor occupied.

33 And yet they are not asked their iudgement in the councill of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meete for hard matters.

34 But they maintain the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things pertaine, but vnto the euill, euill good things are euill.

Honely that applieth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the wisdom of all the ancient, and exerciseth himselfe in the prophesies.

2 Hee keepeth the sayings of famous men, and curerh in also to the secrets of darke sentences.

3 He seeketh out the myserie of graue sentences, and exerciseth himselfe in darke parables.

4 He shall come among great men, and appeare before the prince: he shall traualle through strange countreies: for hee hath tryed the good and the euill among men.

5 He will giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 He shall direct his counsell and knowledge: so shall he meditate in his secrets.

8 Hee shall knowe forth his science and learning, and reioyce in the Law and commandment of the Lord.

9 Many shall commend his vnderstanding, and his memory shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 The congregation shall declare his wisdom. Chap. 44. 15.

11 Though he be dead, hee shall leaue a greater fame then a thousand: and if hee liue still, hee shall get the same.

12 Yet will I speake of moer things: for I am full as the moon.

13 Hearken vnto mee, ye holy children, and bring forth fruit as the rose that is planted by the brookes of the field,

14 And giue ye a sweet smell as Incense, and bring forth flowers as the lillie: giue a smell, and sing a song of prayse: blese the Lord in all his workes. Or, Libanus,

15 Giue honour vnto his name, and shew forth his prayse with the songs of your lippes, and with harpes, and ye shall say after this manner,

16 All the workes of the Lord are exceeding good, and all his commandements are done in due season. Gen. 1. 31. mar. 7. 37.

17 And none may say, What is this, wherefore is that? for at time commeth, they shall all be sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselves.

18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from everlasting to everlasting, and there is nothing wonderfull vnto him.

21 A man neede not to say, What is this? wherefore is that? for hee hath made all things for their owne vse.

22 His blessing shall run ouer as the streame, and mousten the earth like a flood.

23 As hee hath turned the waters into salt, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 For the good are good things created from the beginning, and euill things for the sinners.

26 The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing. Chap. 39. 23.

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigor lay on sure strokes: in the time of destruction they shew forth their power, and accomplish the wrath of him that made them.

29 Fire, and halle, and famine, and death: all these are created for vengeance. Chap. 40. 9, 10.

30 The teeth of wilde beasts, & the scorpions, and the serpents, and the sword execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandments: and when need is, they shall be ready vpon earth: and when their houre is come, they shall not ouer passe the commandement.

32 There

Of true wisdom.

Or, the Lord.

Gen. 1. 31.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and put them in writing.

33 All the works of the Lord are good, and hee giueth euerie one in due season, and when neede is:

34 So that a man need not to say, This is worse then that: for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 Many miseries in mans life. 2 Of the blessing of the righteous, and prerogative of the feare of God.

† The miseries of mans life.

Great † trauell is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe till the day that they returne to the mother of all things.

2 Namely, their thoughts, a feare of the heart, and their imagination of the things they waite for, and the day of death.

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blue like, and weareth a crowne, vnto him that is clothed in simple tinnen.

5 Wrath and enue, trouble and vnquietnes, and feare of death, and rigour and strife, and in the time of rest, the sleepe in the night vpon his bed, change his knowledge.

6 A little of nothing is his rest, and afterward in sleeping he is as in a watchtowe in the day: he is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, and marvelleth that the feare was nothing.

8 Such things come vnto all flesh, both man and beaſt, but seuen fold to the vngodly.

Chap. 39. 29, 30.

9 Moreover, * death, and blood, and strife, and sword, oppression, famine, destruction, and punishment.

Gen. 7. 11.

Gen. 3. 19.

chap. 41. 10.

Eccles. 1. 7.

† Faithfulness.

ness.

10 These things are all created for the wicked, and for their lakes came the * flood also.

11 All things that are of the earth, shall turne to earth againe: and they that are of the * waters, shall returne into the sea.

12 All bybes and vnrightrousnesse shall be put away: but † faithfulness shall endure for euer.

13 The substance of the vngodly shall be dyed by like a riuier, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, he reioyce: but all the transgressours shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane roots are as vpon the high rocks.

16 Their tender stalks by what water soeuer be or water banke, it shall be pulled vp before all other herbes.

17 Friendlinesse is as a most plentiful garden of pleasure, and mercie endureth f. 2. euer.

Phil. 4. 13.

1. Tim. 6. 6.

18 To labour and bee content with that a man hath, is a sweet life: but hee that findeth a treasure is aboute them both.

19 Children, and the building of the city maketh a perpetuall name: but an honest woman is counted aboute them both.

20 Wine and musicks reioyce the heart: but the lone of wisdom is aboute them both.

21 The pipe and the psalterion make a sweet noyse: but a pleasant tongue is aboute them both.

22 Thine eye desireth fauour and beauty: but a greene seede time rather then them both.

23 A friend and companion come together at opportunitie: but aboute them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the feet: but counsell is esteemed aboute them both.

26 Riches and strength lift vp the mind: but the feare of the Lord is aboute them both: there is no want in the feare of the Lord, and it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 If by somme, leade not a beggars life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for hee tormenteth himselfe after other mens meate: but a wise man and wellnurtured will beware thereof.

30 Begging is sweet in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisdom. 17 Of what things a man ought to be ashamed.

Of death. O † Death how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to beere him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needfull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death, remember them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High: whether it be ten, or an hundred, or a thousand yeeres, there is no defence for life against the graue.

5 The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, and their posterity shall haue a perpetuall shame.

7 The children complaine of an vngodly father, because they are reioyced for his sake.

8 Doe bee vnto you, O ye vngodly, which haue forsaken the Law of the most High God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die the curse shall be your portion.

10 All that is of the earth, shall turne to earth againe: Chap. 40. 11

again: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

12 Haue regard to thy name: for that shall continue with thee about a thousand treasures of gold.

13 A good life hath the dayes numbered: but a good name endureth for ever.

14 My children, keepe wisdom in peace: for wisdom that is hid, and a treasure that is not seene, what profit is in them both?

15 A man that hideth his foolishnesse, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my words: for it is not good in all things to be ashamed: neither are all things allowed as faithfull in all men.

17 Bee ashamed of whoredome before father and mother, be ashamed of lies before the prince and men of authoritie:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrightheousnesse before a companion and friend.

19 And of these before the place where thou dwellest, and before the trueth of God and his Covenant, and to leane with thine elbows vpon the bread, or to be reprovod for giuing or taking,

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from the king: man: or to take away a portion, or a gift, or to bee euill minded toward another mans wife,

22 Or to sollicite any mans maide, or to stand by her bedde, or to reproch thy friendes with words,

23 Or to vphraid when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret words.

24 Thus mayest thou well be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

2 The Law of God must be taught, 9 A daughter, 14 A woman, 18 God knoweth all things, yea, euen the secrets of thine heart.

Of these things be not thou ashamed, neither haue regard to offend for any person:

2 Of the Law of the most High and his Covenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, & of strangers, or of distributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sell merchandise at an indifferent price, and to correct thy children diligently, and to beate an euill seruant to the blood:

6 To set a good locke where an euil wife is, and to locke where many hands are,

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlarned, and the vniwise, and the aged, that contend against the young: thus shalt thou be well instructed, and approued of all men liuing.

9 The daughter maketh the father to watch secretly, and the carefulnesse that hee

hath for her, taketh away his sleep in the night, lest she should passe the flower of her age: and when she hath an husband, lest she should be hated.

10 In her virginittie, lest she should be defiled, or gotten with childe in her fathers house, and, when she is with her husband, lest she misbehave her selfe: and when she is married, lest she continue vnfruitfull.

11 If thy daughter bee vnshamefast, keepe her straitly, lest she cause thine enemies to laugh thee to scorne, and make thee a common talke in the circle, and defame thee among the people, and bring thee to publike shame.

12 Behold not every bodys beautie, and company not among women.

13 For as the moth cometh out of garments: so doeth wickednesse of the woman.

14 The wickednesse of a man is better then the good intreacie of a woman, to wit, of a woman that is in shame and reproch.

15 I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed that his saints should declare all his wondrous workes, which the Almighty Lord hath established to confirme all things by in his Majesty?

18 Hee seeketh out the depth, and the heart, and hee knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloleth the paths of things that are secret.

20 No thought may escape him, neither may any word be hid from him.

21 He hath garnished the excellent workes of his wisdom, and hee is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can hee be minished: hee hath no neede of any counsellor.

22 Oh, how delectable are all his workes, and to be considered euen vnto the sparkes of fire!

23 They liue all and endure for euer: and whensoever need is, they are all obedient.

24 They are all double one against another: he hath made nothing that hath any fault.

25 The one commendeth the goodnesse of the other, and who can bee satisfied with beholding Gods glory?

CHAP. XLIII.

The summe of the creation of the workes of God.

His high ornament the cleare firmament, the beauty of the heauen so glorious to behold,

2 The Sunne also, a marvellous instrument when it appeareth, declareth at his going out the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The Sunne burneth the mountaines three times more then hee that keepeth a fornaice with continuall heate: it cautereth our the fiery vapours, and with the shining beames blinderh the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

6 The

† A good name.
Chap. 20. 29.

† Of shamefastnesse.

Or, table.

† In what things we ought not to be ashamed.

Or, is a fit watch to the father.

Chap. 16. 10.

Chap. 35. 23.

Gen. 3. 6.

Job 41. 4.
Isa. 29. 15.

Or, stablisheth.

† The wonderful works of God.

Gen. 1. 16.

6 * The moone also hath be made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

Exod. 12. 2.

7 * The feasts are appointed by the moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the Holy one, they continue in their order, and faile not in their watch.

11 * Looke vpon the rainebow, and praise him that made it: very beautifull is it in the brightnesse thereof.

Gen. 9. 13, 14.

12 * It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

Isa. 40. 12.

13 * Through his commandement hee maketh the snow to halte, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the fowles.

15 In his power hath hee strengthened the cloudes, and broken the hailstones.

16 The mountaines leape at the sight of him: the South wind bloweth according to his will.

17 The sound of his thunder beatech the earth: so doeth the Roome of the North, the whirlewind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grasshoppers that light downe.

18 The eye maruellet at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Wee also powzeth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the coloe North wind bloweth, an yce is frozen of the water, it abideth vpon all the gatherings together of water, and clothech the waters as with a breastplate.

21 It deuoureth the mountaines, and burneth the wilderness, and destroyeth that that is greene like fire.

22 The remedy of all these is when a cloud commeth hastily, and when a dew commeth vpon the heate, it refresheth it.

23 [By his word he stilleth the winde:] by his counsell he appeareth the deepe, and planteth Islands therein.

24 They that saile ouer the Sea, tell of the perils thereof, and when wee heare it with our eares, we maruile thereat.

25 For there bee strange, and wonderous workes, diuers maner of beastes, and the creation of whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, we cannot attaine vnto them: but this is the summe of all, that he is all.

Psal. 96. 4.

28 What power haue wee to prayse him? for he is aboue all his workes.

29 The Lord is terrible, and very great, and marvellous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet doeth he farre exceed: exalt him with all your power, and be not wearie, yet

can ye not attaine vnto it.

31 * Who hath seene him, that hee might tell vs? and who can magnifie him as he is?

Job 11. 3.
 Psal. 106. 2.

32 For there are hid yet greater things then these be, & we haue seene but a few of his workes.

33 For the Lord hath made all things, and giuen wiidome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

Let vs now commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared propheties.

Exod. 18. 27.

4 * They gouerned the people by counsell, and by the knowledge of learning merre for the people, in whose doctrine were wise sentences.

5 They inuented the melodie of musicke, and expounded the verses that were written.

6 They were rich and mighty in power, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shall bee spoken of.

9 There are some also which haue no memoriall, * and are perished as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them.

Gen. 7. 22.

10 But the former were merciful men, whose righteousness hath not bene forgotten.

11 For whose posterity a good inheritance is reserved, and their seed is contained in the covenant.

12 Their stocke is contained in the covenant, and their posterity after them.

13 Their seed shall remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 * The people speake of their wisdom, and the congregation talke of their praise.

Chap. 39. 10.

16 † Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

† Enoch.

Gen. 5. 24.

Hebr. 11. 5.

17 † Noe was found perfect, and in the time of wrath hee had a reward: therefore was hee left as a remnant vnto the earth, when the flood came.

† Noe.

Gen. 6. 9.

and 7. 1.

Hebr. 11. 7.

18 An euermaking covenant was made with him, that all flesh should perishe no more by the flood.

Gen. 9. 11.

19 † Abraham was a great father of many people: in glory was there none like vnto him.

† Abraham.

Gen. 12. 3.

and 15. 5.

and 17. 4.

Gen. 21. 4.

20 He kept the Law of the most High, and was in covenant with him, and hee let the covenant in his flesh, and in tentation he was found faithful.

21 Therefore he assured him by an oath, that hee would blesse the nations in his seed, and that hee would multiply him as the dust

Gen. 22. 16.

17. 18. Galat. 3. 8.

of

Gen. 26. 2. 3.
† Isaac.

† Jacob.
Or, knew
him.
Gen. 27. 28.
and 28. 1.
Gen. 28. 14.
† Joseph.

of the earth, and exalt his seed as the starres, and cause them to inherite from sea to sea, and from the river vnto the end of the world.

22 * Eliah † Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the covenant,

23 And caused it to rest vpon the head of † Jacob, and † made himselfe knownen by † his blessings, and gaue him an heritage, and diuided his portions, and parted them among the twelue tribes.

24 And he brought out of him a † mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The praise of Moyses, Aaron, and Phinees.

† Moyses.
Exod. 1. 1. 3.
and 17. 2. 2.

AND † Moyses the * beloved of God and Amen, brought he forth, whose remembrance is blessed.

2 We made him like to the glorious Saints, and magnified him by the feare of his enemies.

Exod. 6, 7, 8,
9. chapters.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of Kings, and gaue him commandements to his people, and shewed him his glory.

Num. 12. 3.

4 * We sanctified him with thankfulness, and meeknesse, and chose him out of all men.

Exod. 19. 7.

5 * We caused him to heare his voyce, and brought him into the darke cloud, * and there he gaue him the commandements before his face, euen the law of life and knowledge, that hee might teach Jacob the covenant, and Israel his iudgements.

† Aaron,
Exod. 4. 28.

6 We exalted † Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euertlasting covenant made hee with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 We put perfect toy vpon him, and girded him with ornaments of strength, as with breeches, and atuncle, and an ephod.

Exod. 28. 35.

9 We compassed him about with bels of gold, and with many bels round about, * that when he went in, the sound might be heard, and might make a noyse in the Sanctuary, for a remembrance to the children of Israel his people,

10 And with an holy garment, with gold also, and blue lilke, and purple, and diuers kinds of worke, and with a brestplate of iudgement, and with the † signes of truth,

† Urim and
Thummim.
That was,
either put in
to his hand
the booke of
the Law
written to
made vnto
the people,
or els some
sacrifice that
he might
offer vnto
God for
their offences.
Leui. 8. 12.

11 And with worke of scarlet cunningly wrought and with precious stones grauen like scales, and set in gold by goldsmiths worke for a memorie, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of gold vpon the mitre, bearing the foine and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed, every day twise continually.

15 Moyses filled * his hands, and anoynted him with holy oyle: this was appointed vnto him by an euertlasting covenant, and to his seede

so long as the heauens should remaine, that hee should minister before him, and also to execute the office of the Priesthood, and blesse his people in his name.

16 Before all men liuing the Lord chose him that he should present offerings before him, and a sweet saoure for a remembrance to make reconciliation for his people.

17 * We gaue him also his commandements and authority according to the Lawes appoynted, that hee should teach Jacob the testimonies, and giue light vnto Israel by his Law.

Deut. 17. 10,
and 21. 5.

18 * Strangers stood vp against him, and enuied him in the wilderness, euen the men that tooke Darbans and Abiram part, and the company of Coze in fury and rage.

Num. 16. 1, 3

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: hee did wonders vpon them and consumed them with the fiery flame.

20 * But hee made Aaron more honourable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appointed bread in abundance.

Num. 17. 8.

21 For the Priests did eate of the sacrifices of the Lord, which he gaue vnto him, & to his seed.

22 * Els had he none heritage in the land of his people, neither had he any portion among the people: for the Lord is the portion of his inheritance.

Deut. 18. 1, 2,
and 18. 1.

23 The third in glory is † Phinees the son of Eleazar, because he had zeale in the feare of the Lord, & stood vp with good courage of heart when the people were turned backe, and made reconciliation for Israel.

† Phinees,
Num. 25. 12
13. 1. mac,
25. 54.

24 Therefore was there a covenant of peace made with him, that hee should be the chiefe of the Sanctuary and of his people, and that hee and his posterity should haue the dignity of the Priesthood for euer.

25 And according to the covenant made with David, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the gnedly sonne of his sonne, and to his seede. God giue vs wisdom in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glory may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

Iosue † the sonne of Nane was valliant in the warres, & was the successor of Moyses in prophesie, who according vnto his name was a great saunter of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

† Iosue,
Num. 27. 18.
Deut. 34. 9.
Josh. 1. 2,
and 12. 7.

2 * What glory gate he, when he lifted by his hand, and drew out his sword against the citie!

Josh. 8. 1, 2.

3 Who was there before him like to him & for he fought the battels of the Lord.

4 * Stood not the Sunne still by his meanes, and one day was as long as two?

Josh. 10. 12,
13. 14.

5 We called vnto the most high Gouernour, when the enemies pressed vpon him on euery side, and the mighty Lord heard him with the halie stones, and with mighty power.

6 Wee rushed in vpon the nations in battell, and in the * going downe of Behorion hee de-

Josh. 10. 11.

drooped

|| Or, that the
Lord fauon-
red hu bat-
tell.
|| Or, pursued
the mighty
men,
Num. 14.6.
1. mac. 2.55,
36.
† Caleb.
Num. 26.65.
den. 1.35,36
Iosh. 14.11.

† Judges,

Chap. 49.10.

† Samuel.
1. Sam. 10.1
and 16.13.

1. Sam. 7.9,
10,11.

1. Sam. 13.3

1. Sam. 18,
18,19.

† Nathan,
2. Sam. 12.1,

† David.
1. Sam. 17,
34.
1. Sam. 17,
49,50,51.

1. Sam. 18.7
|| Or, the peo-
ple.
|| Or, with
blessings of
the Lord.

strope the aduersaries, that they might knowe
his weapons, and that he sought in the sight of
the Lord: for he followed the Almighty.

7 * In the time of Moyles also he did a good
worke: he and Caleb the sonne of Iephunne,
stoode against the enemy and withheld the peo-
ple from sinne, and appeased the wicked mur-
muring.

8 * And of sixe hundred thousand people of
foote, they two were preferred to bring them in-
to the heritage, euen into the land that floweth
with milke and hony.

9 * The Lord gaue strength also vnto Ca-
leb, which remained with him vnto his old age,
so that hee went vp into the high places of the
land, and his seed obtained it for an heritage.

10 That all the children of Israel might see,
that it is good to follow the Lord.

11 Concerning the Judges, every one by
name, whose heart went not a whooring, nor
departed from the Lord, their memoire be ble-
sed.

12 Let their bones flourish out of their place,
and their names by succession remaine to them,
that are most famous of their children.

13 † Samuel the Prophet of the Lord, be-
loued of the Lord, ordained kings, and anointed
the princes out of his people.

14 By the Lawe of the Lord hee iudged the
congregation, and the Lord had respect vnto
Jacob.

15 This Prophet was approued for his faith-
fulnesse, and hee was knowne faithfull in his
words and visions.

16 * Hee called vpon the Lord Almighty, when
his enemies pressed vpon him on euery side,
when he offered the sucking lambe.

17 And the Lord thundred from heauen, and
made his voyce to be heard with a great noyse.

18 So hee discomfited the princes of the Ty-
rians, and all the rulers of the Philistines.

19 * And before his long sleepe he made pro-
testation in the sight of the Lord, and his an-
ointed, that hee tooke no substance of any man,
no not so much as a shooe, and no man could ac-
cuse him.

20 * After his sleepe also hee told of the kings
death, and from the earth lift he vp his voyce,
and prophesied that the wickednesse of the peo-
ple should perish.

CHAP. XLVII.

The praise of Nathan, David, and Salomon.

After him rose vp † Nathan to prophete in
the time of Dauid.

2 For as the fat is taken away from the peace
offering, so was † Dauid chosen out of the chil-
dren of Israel.

3 * Hee played with the Lions, as with kids,
and with beares as with lambes.

4 * Slewe he not a giant when he was yet but
yong, and tooke away the rebuke from the peo-
ple, when hee lift vp his hand with the stone in
the sling, to beat downe the pride of Goliath?

5 For hee called vpon the most High Lord,
which gaue him strength in his right hand, to
slay that mighty warrour, and that he might see
vp the horne of his people againe.

6 * So hee gaue him the praise of ten thou-
sand, and honoured him with great praises,

and gaue him a crowne of glory.

7 * For hee destroyed the enemies on euery
side, and rooted out the Philistines his aduer-
saries, and brake their hoine in sunder vnto this
day.

8 In all his workes hee praised the Holy one,
and the most High with honourable words, and
with his whole heart hee sung songs, and loued
him that made him.

9 * Hee set fingers also befoze the altar, and
according to their time hee made sweete songs,
that they might praise God dayly with their
songs.

10 He ordained to keepe the feast dayes com-
ly, and appointed the times perfectly, that they
might praise the holy Name of God, and make
the Temple to sound in the morning.

11 * The Lord tooke away his sinnes, and ex-
alted his horne for euer: hee gaue him the coue-
nant of the kingdome, and the throne of glory in
Israel.

12 After him rose vp a wise sonne, who by him
dwelt in a large possession.

13 † Salomon reigned in a peaceable time,
and was glorious: for God made all quiet round
about, that he might build an house in his name,
and prepare the Sanctuary for euer.

14 * How wise wast thou in thy youth, a wast
filled with vnderstanding as with a flood?

15 Thy mind couered the whole earth, a hath
filled it with graue and darke sentences.

16 Thy name went abroad in the ples, and
for thy peace thou was beloued.

17 * The countreys marvelled at thee, for thy
songs, and proverbes, and similitudes, and inter-
pretations.

18 By the Name of the Lord God, which
is called the God of Israel, thou hast gather-
ed gold as sinne, and hast had as much siluer as
lead.

19 * Thou diddest bow thy loynes to women,
and wast overcome by thy body.

20 Thou diddest stayne thine honour, and
hast defiled thy posteritie, a hast brought wrath
vpon thy children, and hast felt sorrow for thy
folly.

21 * So the kingdome was disluded, and E-
phraim began to be a rebellious kingdome.

22 * Reuerthlesse, the Lord left not off his
mercie, neither was he destroyed for his workes:
neither did hee abolish the posterity of his elect,
nor tooke away the seede of him that loued him,
but he left a remnant vnto Jacob, and a roote of
him vnto Dauid.

23 Thus rested Salomon with his fathers,
and of his seed he left behind him † Roboam, a
uen the foolishnesse of the people, a one that had
no vnderstanding, who turned away the peo-
ple through his counsell, and † Ieroboam the
sonne of Nebat, which caused Israel to sinne,
and shewed Ephraim the way of sinne.

24 So that their sinnes were so much increa-
sed, that they were driuen out of the land.

25 For they sought out all wickednesse, till
the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Elizaua, Ezekias and Ihuas.

Then stood vp † Elias the Prophet as a fire,
and his word burnt like a lampe.

2 He brought a famine vpon them, and by his zeale hee diminished them: [for they might not away with the commaundements of the Lord.]

3 By the word of the Lord hee shut the heauen, and * three times brought hee the fire from heauen.

4 O Elias, how honourable art thou by thy wondrous deeds! who may make his boast to be like thee!

5 Which hast raised vp the dead from death, and by the word of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honourable from their seate:

7 Which hearest the rebuke of the Lord in Sina, * and in Horeb the iudgement of the vengeance:

8 * Which diddest anoint Kings, that they might recompense, and Prophets to be thy lucifers:

9 * Which wast taken vp in a whirlewind of fire, and in a chariot of fiery horses:

10 Which wast appointed * to reprove in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Jacob.

11 Blessed were they that saw thee, and slept in loue: for * we shall liue.

12 * When Elias was couered with storme, † Elzeus was killed with his spirit: while he liued, he was not moued for any Prince, neither could any bring him into subiection.

13 Nothing could ouercome him, * and after his death his body prophesied.

14 He did wonders in his life, and in death were his workes maruillous.

15 For all this the people repented not, neither departed they from their sinnes, * till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a very few people with the prince vnto the house of David.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 † * Ezekias made his citie strong, and conueyed water into the mids thereof: hee digged thow the rocke with yron, and made fountains for waters.

18 * In his time came Sennacherib vp, and sent Rablases, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, so that they sorrowed like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediately the holy One heard them out of heauen.

21 [Wee thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Elai.

22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as † Elai the great Prophet and faithfull in his vision had commaunded him.

24 * In his time the Sunne went backward, and he lengthened the Kings life.

25 We saw by an excellent spirit what should come to passe at the last, and he comforted them that were sorrowfull in Sion.

26 Wee shewed what should come to passe for euer, and secret things of euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, David, Ieremie, Ezekiel, Zerobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

The remembrance of † * Iosias is like the composition of the perfume that is made by the arte of the Apothecary: it is sweete as honie in all moutches, and as musicke at a banquet of wine.

2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He * directed his heart vnto the Lord, & in the time of the vngodly he established religion.

4 All, except Dauid, and Ezekias, and Iosias, committed wickednes: for euen the kings of Iuda forooke the Law of the most High, and failed.

5 Therefore he gaue their // home vnto other, // and their honour to a strange nation.

6 He burnt the elect citie of the Sanctuary, and * destroyed the streets thereof according to the // prophesie of Ieremias.

7 For they * intreated him euill, which neuertheless was a Prophet, sanctified from his mothers wombe, that he might root out, and afflict, and destroy, and that he might also build vp and plant.

8 * Ezekiel saw the glorious vision, which was shewed him vpon the chariot of the Cherubims.

9 * For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 * And let the bones of the twelue Prophets flourish out of their place, and let their memory be blessed: for they comforted Iacob, and deliuered them by assured hope.

11 * How shal we praise † Zerobabel, which was a ring on the right hand!

12 So was † Iesus also the sonne of Iosedec: these men in their time builded the house, and set vp the Sanctuary of the Lord againe, which was prepared for an everlasting worship.

13 * And among the elect was † Nehemias whose renoune is great, which set vp for vs the walles that were fallen, and set vp the gates and the bars, and laid the foundations of our house.

14 [But vpon the earth was no man created like † Enoch: for he was taken vp from the earth.]

15 Neither was there a like man vnto † Ioseph the gouernor of his brethren, and the vpholder of his people, whose bones were kept.

16 † Sem and † Seth were in great honour among men: and so was † Adam aboute euery liuing thing in the creation.

CHAP. L.

1 Of Simon the sonne of Onias. 22 An exhortation to praise the Lord. 27 The authour of this booke.

Simon * the sonne of Onias the high Priest which in his life set vp the house againe, and in his dayes established the // Temple.

2 Under

† Iosias.
2. King. 13. 2
and 23. 2.
2. chro. 34. 3.

2. King. 23. 9

Or, power.

2. Kin. 25. 9.

Or, hand.

Ieromias.

Iere. 38. 6.

Iere. 1. 5.

Ezekiel.

Ezek. 1. 3, 15

Ezek. 13. 9.

& 38. 11, 16

Chap. 46. 12.

Hag. 2. 24.

Ezra 3. 2.

† Zerobabel

† Iesus.

Zech. 3. 1.

Ezra 3. 2.

Hag. 1. 19.

and 2. 3.

Neh. 7. 1.

† Nehemias.

† Enoch.

Gen. 5. 24.

chap. 44. 16.

heb. 11. 5.

† Ioseph.

Gen. 41. 44.

and 42. 6.

and 45. 8.

† Sem.

Gen. 5. 3.

and 11. 10.

† Seth.

† Adam.

1. King. 18.
38. & 2. King.
1. 10, 12.

2. King. 17.
21, 22.

2. King. 19.
35.

2. King. 19.
16, 17.

† The wic-

kednes of

Achab and

Iezabel.

2. King. 2. 11.

Mal. 4. 5.

a That is,
they that ate
such.

2. King. 2.
11, 15.

† Elizeus,

2. King. 13.
21.

2. King. 18.
11, 12.

† Ezekias.

2. King. 18. 2.

2. King. 18.
13.

2. King. 19. 35

2. 37. 36.

2. 1. 18.

2. Mac. 7. 41.

2. Mac. 8. 19.

† Iosias.

2. King. 20.

2. 1. 18.

2. 38. 8.

2 Under him was the foundation of the double height layd, and the high walles that compassed the Temple.

3 In his dayes the places to receiue water, that were decayed, were eshored, and the brasse was about in measure as the Sea.
a Which Salomon made,
1. king 7. 23.

4 Hee tooke care for his people, that they should not fall, and fortified the cite against the siege.

5 How honorable was his conuersation among the people, and when hee came out of the house couered with the vaille!

6 He was as the morning starre in the mids of a cloud, and as the Moone when it is full,

7 And as the Sunne shining vpon the Temple of the most High, and as the rainebowe that is bright in the faire clouds,

8 And as the flower of the roses in the spring of the pere, and as lillies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,

9 As a fire and incense in the center, and as a vessell of masse gold set with all maner of precious stones,

10 And as a faire olive tree that is fruit full, and as a cypresse tree, which groweth by to the clouds.

11 When hee put on the garment of honour, and was clothed with all beauty, hee went vnto the holy Altar, and made the garment of holines honourable.

12 When hee tooke the portions out of the Priests hands, he himselfe stood by the hearth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, & the oblations of the Lord in their hands before all the congregation of Israel.

14 And that hee might accomplish his ministration vpon the altar, and garnish the offering of the most High and Almighty,

15 He stretched out his hand to the drinke of fering, & powred of the blood of the grape, and hee powred at the foot of the altar a perfume of good sauour vnto the most High king of all.

16 Then shouted the sonnes of Aaron, and blowed with brazen trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hastened, and fell downe to the earth vpon their faces to worship their Lord God Almighty and most High.

18 The singers also sang with their voices, so that the sound was great, and the melody sweet.

19 And the people prayed vnto the Lord most High, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went hee downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercie,

23 That he would giue vs ioyfulness of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 There be two maner of people that my heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistines, and the foolish people that dwell in Sicinus.

Or, Sicinius

27 Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath writen the doctrine of vnderstanding, and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is hee that exerciseth himselfe therein: and he that layeth by these in his heart shall be wise.

29 For if he do these things, he shall be strong in all things: for he setteth his steps in the light of the Lord, which giueth wisdom to the godly. The Lord be praised for euermore. So be it to be it.

CHAP. II.

A prayer of Iesus the sonne of Sirach.

I will confesse thee, O Lord and King, and I praise thee, O God my Saviour: I will giue thanks vnto thy Name.

2 For thou art my defender and helper, and hast preferred my body from destruction, & from the snare of the slanderous tongue, & from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercy, & for thy Names sake, from the roaring of them that were ready to deuoure me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had.

4 And from the fire that choked me round about, and from the mids of the fire that I burned not.

5 And from the bottome of the belly of hell, from an uncleane tongue, from lying wordes, from false accusation to the king, and from the slander of an vnrightrous tongue.

6 My soule shall praise the Lorde vnto death: for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed mee on every side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of olde, how thou deliuerest such as wait for thee, and sanest them out of the hands of the enemies.

Or, nations.

9 Then lifted I up my prayer from the earth and prayed for deliuerance from death.

10 I called vpon the Lord, the Father of my Lord, that he would not leaue me in the day of my trouble, and in the time of the prouid, without helpe.

11 I will praise thy Name continually, and will sing praise with thanksgiving: and my prayer was heard.

12 Thou savedst me from destruction, and deliueredst me from the euill time: therefore will I giue thanks, and praise thee, and blesse the name of the Lord.

13 When I was yet young, or euer I went abroad,

abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the Temple, and sought after her unto farre countries, & she was as a grape that wareth ripe out of the flower.

15 Mine heart reioyced in her: my foot walked in the right way, & from my youth vp sought I after her.

16 I bowed some what downe mine eare, and receiued her, and gate me much wisdom:

17 And I produced by her: therefore will I ascribe the glory vnto him, that giueth me wisdom.

18 For I am aduised to doe thereafter: I will bee zealous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my woakes: I lifted vp mine hands on high, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in purenesse: I haue had mine heart toynd with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.

23 Draw neere vnto mee, yee vnderlearned, and dwell in the house of learning.

24 Wherefore are yee slowe? and what say you of these things? seeing your soules are very thirstie?

25 I opened my mouth and said, * Buy her for you without money. *Isa. 55. 1.*

26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: shee is ready that ye may find her.

27 Beholde with your eyes, * how that I haue had but little labour, and haue gotten vnto me much rest. *Chap. 6. 18.*

28 Get learning with a great summe of money: for by her yee shall possesse much gold.

29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.

30 Doe your duty betimes, and he will giue you a reward at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captivity of Babylon, which he read before Iechoniah and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.



And these are the words of the booke, which Baruch the son of Nerias, the son of Maaias the son of Sedecias, the sonne of Helcias wrote in at Babylon,

2 In the fift yere, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the words of this booke, that Iechonias the sonne of Ioaquin king of Iuda might heare, and all the people that were come to heare the booke.

4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the river || Sud.

5 Which when they heard it, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power.

7 And sent it to Ierusalem vnto Ioaquin the sonne of Helcias the sonne of Salom Priest, and vnto the other priests, & to all the people, which were with him at Ierusalem.

8 When hee had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the moneth || Sivan, to wit, silver vessels, which Sedecias the sonne of Iosias king of Iuda had made.

9 After that Nabuchodonosor king of Babylon had lede away Iechonias from Ierusalem, and his Princes and his Nobles, priso-

ners, and the people, and caried them to Babylon.

10 And they said, Behold, wee haue sent you money, wherewith yee shall buy burnt offerings for sin, and incense, & prepare a || meate offering, and offer vpon the altar of the Lord our God,

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen.

12 And that God would giue vs strength and lighten our eyes, that wee may liue vnder the shadow of Nabuchodonosor king of Babylon, and vnder the shadow of Baltasar his son, that we may long doe them seruice, and find fauour in their sight.

13 Pray for vs also vnto the Lord our God, for wee haue sinned against the Lord our God, and vnto this day the fury of the Lord, and his wrath is not turned from vs.

14 And reade this booke (which wee haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.

15 Thus shall yee say, * To the Lord our God belongeth righteousness, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem, *Chap. 2. 6.*

16 And to our Kings and to our princes, and to our priests, and to our prophets, and to our fathers.

17 Because we haue * sinned before the Lord our God. *Dan. 9. 5.*

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandments that hee gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bin disobedient vnto the Lord our God, and wee haue bene negligent to heare his voyce.

20 * Where-

|| Or, Sedecias.

|| Or, Manna for Minhab which was the evening and morning sacrifice.

|| Or, Sods.

|| Or, Siban.

Dent. 28. 15

20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his servant at the time that hee brought our Fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as appeareth this day.

21 Neuertheless, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophets, whom hee sent vnto vs.

22 But every one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promisseth that he will call againe the people from captiuitie, and giue them a new and euertlasting Testament.

Wherefore the Lord our God hath performed this word, which hee pronounced against vs, and against our Judges that governed Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda.

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were written in the law of Moyses.

Dent. 28. 53.

3 That some among vs should eat the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreover, he hath deliuered them to be in subiection to all the kingdomes that are round about vs, to be as a reproch & desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath, and not above, because we haue sinned against the Lord our God, and haue not heard his voyce.

Chap. 1. 15.

6 * To the Lord our God appeereth righteousness, but vnto vs and to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euer one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Per we haue not hearkened vnto his voyce, to walke in the Commandments of the Lord, that he hath giuen vnto vs.

Dan. 9. 15.

11 * And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned, we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a few left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our peti-

tions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of thine, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, & that thy Name is called vpon Israel, and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare O Lord, and heare vs.

17 * Open thine eyes, & behold: for the dead, that are in the graues, and whose soules are out of their bodies, * giue vnto the Lord, neither a praise nor righteousness.

Dent. 28. 15.

Isa. 63. 15.

Psal. 6. 5, 6.

and 115. 17.

18.

Isa. 38. 18,

19.

Or glory,

nor praise of

righteousnes.

18 But the soule that is bared for the greatness of sinne, and hee that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousness, O Lord.

19 For we doe not require mercy in thy sight, O Lord our God, for the righteousness of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophets, saying,

21 * Thus saith the Lord, Behold downe your shoulders, & serue the King of Babylon: so shall yet remaine in the land, that I gaue vnto your Fathers.

Or, by the

band of thy

seruants.

Iere. 27. 7.

22 But if yee will not heare the voyce of the Lord, to serue the King of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ierusalem. I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall bee desolate of inhabitants.

24 But wee would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophets, namely, that the bones of our Kings, and the bones of our Fathers should be carried out of their places.

25 And loe, they are cast out to the heat of the day, and to the cold of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercy.

28 As thou spakest by thy servant Moyses, in the day, when thou diddest command him to write thy Law before the children of Israel, saying,

29 * If yee will not obey my voyce, then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them.

Leuit. 26. 14

dent. 28. 15.

30 For I know that they will not heare me: for it is a stiffnecked people: but in the land of their captiuitie they shall remember themselves.

31 And know that I am the Lord their God: then wil I giue them an heart to vnderstand, and eares.

32 And they shall heare, and praise mee in the land of their captiuitie, and thinke vpon mee

¶ ¶

my

my Name.

23 Then shall they turne them from their hard backs, and from their euill workes: for they shall remember the way of their Fathers, which sinned before the Lord.

24 And I will bring them againe into the land, which I promised with an oath vnto their Fathers, Abraham, Isaac, and Jacob, and they shall bee lords of it: and I will increase them, and they shall not be diminished.

25 And I will make an everlasting conenant with them, that I will bee their God, and they shall be my people: and I will no more drine my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begonne for their deliurance. 2 He praiseth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Only God was the finder of wisdom. 37 Of the incarnation of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, and the spirit that is vexed, crieth vnto thee.

2 Weare, O Lord, and haue mercy: for thou art merciful, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for ever, and we utterly perishe.

4 O Lord Almighty, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that wee should call vpon thy Name, and praise thee in our captivity: for wee haue considered in our minds all the wickednes of our Fathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered vs, to be a reproch and a curse, and subject to payments, according to all the iniquities of our Fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou mayest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies land, and art warren old in a strange countrey,

11 And art distressed with the dead, and art counted with them, that are gone downe to the graues?

12 Thou hast forsaken the fountaine of wisdom:

13 For if thou haddest walked in the way of God, thou shouldst haue remained safe for ever.

14 Learne where is wisdom, where is strength, where is understanding, that thou mayest know also from whence cometh long

continuance, and life, and where the light of the eyes and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the fowles of the heauen, that boarded vpon silver and gold, wherein men trust, and made none end of their gathering?

18 For they that coyned silver, and were so careful of their worke, and whole inuention had none end,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steads.

20 When they were yong, they saw the light, and dwelt vpon the earth: but they understood not the way of knowledge,

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bene heard of in the land of Chanaan, neither hath it bene seene in Echeman.

23 Nor the Agarines that sought after wisdom vpon the earth, nor the merchants of Arran, and of Echeman: nor the expoanders of fables, nor the searchers out of wisdom haue knowne the way of wisdom, neither doe they thinke vpon the pathes thereof.

24 O Israel, how great is the house of God! and how large is the place of his possession!

25 It is great and hath none end, it is high, and vnumeasurable.

26 There were the gyants, famous from the beginning: that were of great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone over the sea to finde her, and hath brought her rather then fine gold?

31 No man knoweth her wayes, neither considereth her pathes.

32 But he that knoweth all things, knoweth her, and hee hath found her out with his understanding: this same is hee which hath prepared the earth for euermore, and hath filled it with four footed beasts.

33 When hee sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When hee calleth them, they say, Here we be: and so with cōfessfulness they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Wee hath found out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward hee was seene vpon earth, and dwelt among men.

C H A P. IIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 13 A comforting of the people being in captivitie. 19 A complaint of Jerusalem, and under the figure thereof the Church. 25 A consolation and comforting of the same.

This is the booke of the commandements of God, and the Law that endureth for ever: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Jacob, and take holde of it: walke by this brightness before the light thereof.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, wee are blessed: for the things that are acceptable unto God, are declared unto us.

5 Be of good comfort, O my people, which art the men of all of Israel.

6 Ye are sold to the nations, not for your destruction: but because ye provoked God to wrath, ye were delivered unto the enemies.

7 For ye have displeased him that made you, offering unto devils, and not to God.

8 Ye have forgotten him that created you, even the everlasting God, and ye have grieved Jerusalem, that nourished you.

9 When she saw the wrath coming upon you from God, she said, Hearken, ye that dwell about Sion, for God hath brought mee into great heavinesse.

10 I see the captivitie of my sonnes & daughters, which the everlasting will bring upon them.

11 With joy did I nourish them, but I must leave them with weeping and mourning.

12 Let no man reioyce over me a widow, and forsaken of many, which for the finnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousness, nor walk in the wayes of his commandements: neither did they enter into the pathes of discipline, through his righteousness.

14 Come, ye that dwell about Sion, and call to remembrance the captivitie of my sonnes and daughters, which the everlasting hath brought upon them.

15 For hee hath brought upon them a nation from farre, an impudent nation, & of a strange language.

16 Which neither reuerence the aged, nor pitie the young: these have carried away the deare beloved of the widowes, leaving me alone, and desolate of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues upon you, can deliver you from the hands of your enemies.

19 See your way, O children, see your way, for I am left desolate.

20 I have put off the clothing of peace, and put upon me the sackcloth of prayer, and so long as I live, I will call upon the everlasting.

21 Be of good comfort, O children: cry unto God, and hee will deliver you from the power and hand of the enemies.

22 For I have hope of your salvation tho-

rough the everlastig, and joy is come upon mee from the holy One, because of the mercy which shall quickly come unto you from our everlasting Saviour.

23 For I sent you away with weeping, and mourning: but with joy and perpetual gladnesse will God bring you againe unto me.

24 Like as now the neighbours of Sion saw your captivitie, so shall they also see shortly your salvation from God, which shall come upon you with great glory and brightness from the everlastig.

25 O ye children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread upon his necke.

26 O ye darlings have gone by rough water, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry unto God: for hee that led you away, hath you in remembrance.

28 And as it came into your minde to go astray from your God: so endeavour your selves ten times more, to turne againe and to seeke him.

29 For hee that hath brought these plagues upon you, will bring you everlasting joy againe, with your salvation.

30 Take a good heart, O Jerusalem: for he which gave thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serve: miserable is she that hath taken thy sonnes.

33 For as she reioyceth at thy decay, and was glad of thy fall, so shall she be sorry for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her joy shall be turned into mourning.

35 For a fire shall come upon her from the everlasting, long to endure, and she shall be inhabited of devils for a great season.

36 O Jerusalem, looke toward the East, and behold the joy that cometh unto thee from thy God.

37 Lo, thy sonnes (whom thou hast let goe) come gathered together from the East, unto the West: reioycing in the word of the holy One unto the honour of God.

C H A P. V.

1 Jerusalem is removed unto gladnesse for the returne of her people, and under the figure thereof the Church.

Put off thy mourning clothes O Jerusalem, and thine affliction, and decke thee with the worship and honour that cometh unto thee from God for evermore.

2 Put on the garment of righteousness, that cometh from God, and set a crowne upon thine head of the glory of the everlasting.

3 For God will declare thy brightness to every country under the heaven.

4 And God will name thee by this name for ever, The peace of righteousness, and the glory of the worship of God.

5 Arise, O Ierusalem, and stand up on his, and looke about thee toward the East, and behold thy children gathered from the East unto the West by the word of the holy One, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe unto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe every high mountaine, and the long enduring rocks, and to fill the valleys, to make the ground plaine, that Israel may walke safely unto the honour of God.

8 The woods and all sweete smelling trees shall overshadow Israel at the commandment of God.

9 For God shall bring Israel with say in the light of his mercies, with the mercy and righteousness that cometh of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Ieremias sent unto them that were led away captiues into Babylon by the king of the Babylonians, to certifie them of the thing that was commanded him of God.

Because of the sinnes that ye haue committed against God, ye shalbe led away captiues into Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shall remaine there many yeres, and a long season, even seven generations, and after that will I bring you away peaceably from thence.

3 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon mens shoulders, to cause the people to feare:

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when ye see the multitude before them and behinde them worshipping them.

5 But say ye in your hearts, O Lord, wee must worship thee.

6 For mine Angell shalbe with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselves are gilded, and laid ouer with silver: yet are they but lyes and cannot speake.

8 And as they take golde for a maid that loneth to be deckt:

9 So make they crownes for the heads of their gods: sometimes also the Priests themselves conuey away the golde and silver from their gods, and bestow it upon themselves.

10 Yea, they giue of the same unto their harlots, that are in their houses: againe they decke these gods of silver, and gods of golde, and of wood, with garments like men,

11 Yet cannot they be preserved from rust and wormes,

12 Though they haue covered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much upon them.

13 One holdeth a scepter, as though he were a certaine Iudge of the countrey: yet can hee not slay such as offend him.

14 Another hath a dagger or an axe in his

right hand, yet is he not able to defend himselfe from battell, nor from theures: so thin it is euident that they be no gods.

15 Therefore feare them not: for as a vessel that a man breith, is nothing woorth when it is broken.

16 Such are these gods: when they bee set vp in their temples, their eyes be full of dust by reason of the feet of those that come in.

17 And as the gates are shut in round about upon him that hath offended the King: or as one that should be led to bee put to death, so the Priests keepe their temples with doores, and with locks, and with barres, lest their gods should be spoiled by robbers.

18 They light vp candles before them: yea, more then for themselves, whereof they cannot see one: for they are but as one of the pouls of the temple.

19 They confesse, that even their hearts are gnawen upon: but when the things that creepe out of the earth, eat them and their clothes, they feelee it not.

20 Their faces are black through the smoke that is in the temple.

21 The owles, swallowes and birds flic upon their bodies, and upon their heads, yea, and the cats also.

22 By this ye may be sure that they are not gods: therefore feare them not.

23 Nowe withstanding the gold, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feelee it.

24 The things wherein is no breath, are bought for a most high price.

25 They are borne upon mens shoulders, because they haue no feete, whereby they declare unto men, that they be nothing woorth, yea, and they that worship them are ashamed.

26 For if they fall to the ground at any time, they cannot rise up againe of themselves, neither if one set them vp right, can they mooue of themselves, neither if they be bowed downe can they make themselves straight: but they let gifts before them as unto dead men.

27 As for the things that are offered unto them, their Priests sell them and abuse them: likewise also the women lay up the same: but unto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed touch their sacrifices: by these things ye may know that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods: because the women bring gifts to the gods of silver, and gold, and wood.

30 And the Priests sit in their Temples, hauing their clothes rent, whose heads and beards are shauen, and bring bare headed,

31 They rore and cry before their gods, as men doe at the feast of one that is dead.

32 The Priests also take away of their garments, and clothe their wives and children.

33 Whether it bee euill that one doeth unto them or good, they are not able to recompense it: they can neither set up a king, nor put him downe.

34 In like maner they can neither giue riches nor money: though a man make a vowe unto them, and keepe it not, they will not requite it.

35 They

In this chapter are the makers and maine tainers of images mightily confuted. a That is, seuentie yeres.

Isa. 44. 8, 9.
10. & 46.
3, 7.
Psal. 115. 4
Wis. 13. 10.

Or, count.

Isa. 46. 7.

35 They can save no man from death, neither deliver the wicke from the mighty.

36 They cannot rescue a blinde man to his sight, nor helpe any man at his need.

37 They can helpe no mercy to the widow, nor doe good to the fatherlesse.

38 Their gods of wood, golde, and silver, are as stones that bee hewen out of the mountaine, and they that worship them, shall be confounded.

39 How should a man then thinke or say, that they are gods?

40 Moreover, the Chaldeans themselves dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel.

41 And desire that hee would make him to speake, as though hee had any feeling: yet they that understand these things cannot leave them: for they have no sense.

¶ Or, brams.

42 Furthermore, the women, girded with coards, lie in the streets, and burne || draw.

43 And if one of them be drawn away, and lie with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coard broken.

44 Whatsoever is done among them, is lycer: how may it then be thought or said, that they are gods?

45 Carpenters and goldsmithes make them, neither bee they any other thing, but even what the workeman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leave lies, and shame for their posteritie.

48 For when there cometh any warre, or plague upon them, the Priests imagine with themselves, where they may hide themselves with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselves from warre, nor from plagues?

¶ Psal. 115. 4.
wisd. 13. 10.

50 For seeing they be but of wood, and of silver and of gold, men shall know hereafter that they are but lies, and it shall be manifest to all nations and kings, that they bee no gods, but the works of mens hands, and that there is no worke of God in them.

51 Whereby it may bee knowen that they are no gods.

52 They can set by no king in the land, nor glue raine unto men.

53 They can giue no sentence of a matter, neither preferre from iniurie: they have no power, but are as crows betwene the heauen and the earth.

54 When there falleth a fire vpon the house of these gods of wood, and of silver, and of gold, the Priests will escape and save themselves, but they burne as the bales therein.

55 They cannot withstand any king or enemies: how can it then be thought or sayd that they be gods?

56 Moreover, these gods of wood, of golde, and of silver can neither defend themselves from thieves nor robbers.

57 For they that are strongest, take away their gold and silver, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a king, and so to shew his power, or else a profitable vessel in an house, wherby hee that oweth it, might haue profit, then such false gods: or to be a doore in an house, to keepe such things safe as bee therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the Sunne, and the Moone, and the starres that shine, when they are sent downe for necessary uses, obey.

60 Likewise also the lightning, when it shineth, it is euident: and the wind bloweth in euery countrey.

61 And when God commandeth the cloudes to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hills and woods, it doth that which is commanded: but these are not like any of these things, neither in fame nor power.

63 Therefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor doe men good.

64 Forasmuch now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse kings.

66 Neither can they shew signes in the heauen among the bearden, neither shine as the Moone.

67 The beasts are better then they: for they can get them vnder a couert, and doe themselves good.

68 Soye may be certified that by no manner of meanes they are gods: therefore feare them not.

69 For as a scarerow in a garden of cucumbers, kepeth nothing, so are their goods of wood and of silver and of gold:

70 And likewise of their gods of wood, and gold, and silver, are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnes which fadeth vpon them, ye may understand, that they be no gods: yea, they themselves shall be consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for hee shall be farre from reproofe.

Fff3

The

The song of the three holy children, which followeth in the third Chapter of Daniel, after this place, They fell downe bound into the mids of the hote fiery fornace.

25 The prayer of Azarias. 46 The cymele of the king.
48 The flame deuoreth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praise the Lord, and prouoke all creatures to the same.

24 **A**nd they walked in the middes of the flame praising God, and magnified the Lord.

25 **T**hen Azarias stood vp, and prayed on this manner, and opening his mouth in the middes of the fire, said,

26 Blessed bee thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for ever more.

27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy Citie of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these things vpon vs because of our sinnes.

29 For wee haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeyed thy commandments, nor kept them, neither done as thou hadst commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hatefull traitours, and to an vniuersall king, and the most wicked in all the world.

33 And now wee may not open our mouthes: we are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy Names sake wee beseech thee, glue vs not vp for ever, neither breake thy Covenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake.

36 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the starrs of heauen, and as the sand, that is vpon the sea shore.

37 For we, O Lord, are become lesse then any nation, and bee kept vnder this day in all the world, because of our sinnes:

38 So that now wee haue neither prince, nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that wee might find mercy.

39 Wherefore, in a contrite heart, and a humble spirit let vs be receiued.

40 As in the burnt offering of rammes and bullockes, and as in ten thousand of fat lambs,

so let our offering be in thy sight this day, that it may please thee. for there is no confusion vnto them, that put their trust in thee.

41 And now we follow thee with all our heart, and feare thee, and seeke thy face.

42 But vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and glue thy Name the glory, O Lord,

44 That all they that doeth thy seruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou only art the Lord God, & glorious ouer the whole world.

46 Now the kings seruants that had cast them in, crealed not to make the oven hote with haphtha, and with pitch, and with tow, and with fagots,

47 So that the flame went out of the fornace, fourtie and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the fornace.

49 And the Angel of the Lord went downe into the fornace with them that were with Azarias, and smote the flame of the fire out of the fornace,

50 And made in the mids of the fornace like a moist hissing wind, so that the fire touched them not at all, neither grieved nor troubled them.

51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the fornace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised and exalted above all things for ever, and blessed bee thy glorious and holy Name, and praised above all things, and magnified for ever.

53 Blessed be thou in the Temple of thine holy glory, and praised above all things, and exalted for ever.

54 Blessed be thou that beholdest the depths, and liest vpon the Cherubims, and praised above all things, and exalted for ever.

55 Blessed be thou in the glorious throne of thy kingdome, and praised above all things, and exalted for ever.

56 Blessed be thou in the firmament of heauen, and praised above all things, and glorified for ever.

57 All yee workes of the Lord, blesse yee the Lord: praise him, and exalt him above all things for ever.

58 O heauens, blesse ye the Lord: praise him, and exalt him above all things for ever. Psal. 148. 4.

59 O Angels of the Lord, blesse ye the Lord, praise him, & exalt him above all things for ever.

60 All yee waters that be about the heauen, blesse yee the Lord, praise him, and exalt him above all things for ever.

61 All yee powers of the Lord, blesse yee the Lord: praise him, and exalt him above all things

a Which is a certaine kind of fat and chalkie clay, as Plin. writeth, 2. booke, chap. 105.

things for ever.

62 O Sunne and Moone, blesse ye the Lord: praise him, and exalt him about all things for ever.

63 O Starres of heauen, blesse ye the Lord: prayse him, and exalt him about all things for ever.

64 Every shewe and beawe, blesse ye the Lord: prayse him, and exalt him about all things for ever.

65 All yee winds, blesse ye the Lord: praise him, and exalt him about all things for ever.

66 O fire and heat, blesse ye the Lord: praise him, and exalt him about all things for ever.

[[Or, cold.

67 O Winter and Summer, blesse ye the Lord: praise him, and exalt him about all things for ever.

[[Or, frost,

68 O dewes and stormes of snow, blesse ye the Lord: praise him, and exalt him about all things for ever.

69 O frost and cold, blesse ye the Lord: praise him, and exalt him about all things for ever.

70 O yce and snowe, blesse ye the Lord: prayse him, and exalt him about all things for ever.

71 O nights and dayes, blesse ye the Lord: prayse him, and exalt him about all things for ever.

72 O light and darknesse, blesse ye the Lord: prayse him, and exalt him about all things for ever.

73 O lightnings and cloudes, blesse ye the Lord: praise him, and exalt him about all things for ever.

74 Let the earth blesse the Lord: let it praise him, and exalt him about all things for ever.

75 O mountaines and hilles, blesse ye the Lord: praise him, and exalt him about all things for ever.

76 All things that grow on the earth, blesse ye the Lord: prayse him, and exalt him about all things for ever.

77 O fountaines, blesse ye the Lord: praise

him, and exalt him about all things for ever.

78 O Sea and floodes, blesse ye the Lord: praise him, and exalt him about all things for ever.

79 O Whales and all that mooue in the waters, blesse ye the Lord: praise him, and exalt him about all things for ever.

80 All yee foules of heauen, blesse ye the Lord: praise him, and exalt him about all things for ever.

81 All yee beasts and cattell, blesse ye the Lord: praise him, and exalt him about all things for ever.

82 O children of men, blesse ye the Lord: praise him, and exalt him about all things for ever.

83 Let Israel blesse the Lord: praise him, and exalt him about all things for ever.

84 O Priests of the Lord, blesse ye the Lord: prayse him, and exalt him about all things for ever.

85 O seruants of the Lord, blesse ye the Lord: praise him, and exalt him about all things for ever.

86 O spirits and soules of the righteous, blesse ye the Lord: prayse him, and exalt him about all things for ever.

87 O Saints and humble of heart, blesse ye the Lord: prayse him, and exalt him about all things for ever.

88 O Ananias, Azarias, and Misael, blesse ye the Lord: praise him, and exalt him about all things for ever: for he hath deliuered vs from the hell, and saved vs from the hand of death, and deliuered vs out of the middes of the furnace, and burning flame: even out of the middes of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that hee is gracious: for his mercie endureth for ever.

90 All yee that worship the Lord, blesse the God of gods: prayse him, and acknowledge him: for his mercie endureth woulde without ende.

[[Or, Susanna,

¶ The historie of || Susanna, which some ioynie to the ende of Daniel, and make. in the thirteenth Chapter.

8 The two gouernours are taken with the lone of Susanna, 19 They take her alone in the garden, 20 They sollicite her to wickednesse 23 Shee chuseth rather to obey God, though it be the danger of her life, 34 Shee is accused, 45 Daniel doth deliuer her. 62 The gouernours are put to death.



Here dwelt a man in Babylon called Iocim.

2 And he tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moyses.

4 Now Iocim was a great rich man, and had a faire garden loyning vnto his house, and to him resorted the Iewes, because he was more honourable then all others.

5 The same yeere were appointed two of the ancients of the people to bee Judges, such as the Lord speaketh of, that the iniquity came from Babylon, and from the ancient Judges, which seemed to rule the people.

6 These hanted Iocims house, and all such as had any thing to doe in the Law, came thither vnto them.

7 Now when the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two Elders saw her that she went in dayly and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their minds, ^{a To wit} and cast downe their eyes, that they should ^{from God} not see heauen, nor remember iust iudgement.

10 And albeit they were both wounded with her

her loue, yet durst not one shew another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.

15 Now when they had spied out a convenient time, that shee went in, as her manner was, with two maides onely, and thought to wash her selfe in the garden, (for it was an hote season.)

16 And there was no body there, save the two Elders that had hid themselves, and watched for her:

17 Shee said to her maydes, Bring me oyle and sope, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselves at a backe doore, to see the thing that shee had commanded them: but they saw not the Elders, because they were hid.

19 Now when the maides were gone forth, the two Elders rose up and ranne vnto her, saying,

20 Behold, the garden doores are shut, that no man can see vs, and wee be here in lone with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, we will beare witness against thee, that a yong man was with thee, and therefore thou dost send away thy maydes from thee.

22 Then Susanna sighed, and said, I am in trouble on euery side: for if I doe this thing, it is death vnto mee: and if I doe it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not doe it, then to liue in the light of the Lord.

24 With that Susanna cryed with a loud voice, and the two Elders cried out against her.

25 Then ranne the one, and opened the garden doore.

26 So when the seruants of the house heard the crye in the garden, they rushed in at the backe doore to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrow after, came the people to Iocim her husband, and the two Elders came also, full of malicious imagination against Susanna to put her to death.

29 And said before the people, Send for Susanna the daughter of Ielcias Iocims wife. And immediately they sent.

30 So she came with her father and mother, her children and all her kindred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commanded to

uncover her face, (for she was covered) that they might be so satisfied with her beauty.

33 Therefore they that were about her, and all that knew her, wept.

34 Then the two Elders stood up in the midst of the people, and laid their hands vpon her head.

35 Which wept, and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders sayd, As wee walked in the garden alone, she came in with two maides, whom she sent away from her, and shut the garden doores.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then wee which stood in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But we could not hold him: for hee was stronger then we, and opened the doore and leaped out.

40 Now when wee had taken this woman, we asked her what yong man this was, but shee would not tell vs: of these things are wee witnesses.

41 Then the assembly beliened them, as those that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and sayd, O euerglasting God, that knowest the secrets, and knowest all things aforesayd: they come to passe.

43 Thou knowest, that they haue borne false witness against mee, and behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voice.

45 Therefore when shee was led to be put to death, the Lord raised by the holy spirit of a yong child, whose name was Daniel.

46 Who cryed with a loud voice, I am cleane from the blood of this woman.

47 Then all the people turned thanto ward him, and sayd, What meane these wordes, that thou hast spoken?

48 Then Daniel stood in the midst of them, and sayd, Are yee such fooles, O Iudaistes, that without examination, or knowledge of the truth, yet haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witness against her.

50 Wherefore the people turned againe in all haste, and the Elders said vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, But these two aside, one farre from another, and I will examine them.

52 So when they were put asunder one from another, hee called one of them, and said vnto him, O thou that art old in a wicked life, now thy times which thou hast committed aforesayd, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guilty goe free, albeit the Lord saith, * The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seene her, tell me, Under what tree sawest thou them compa-

nyng

For life.

nying together? Who answered, Under a lentilke tree.

55 Then said Daniel, Verely thou hast lpyed against thine owne head: for loe, the Angel of God hath receined the sentence of God, to cut thee in two.

56 So put hee him aside, and commaunded to bring the other, and said vnto him, O thou scede of Chanaan, and not of Iuda, beaulie hath deceined thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Under a prime tree.

59 Then said Daniel vnto him, Verely thou hast also lpyed against thine head, for the Angel of God waiteth with the sword to cut thee in two,

and so to destroy you both.

60 Which chat all the whole assembly cried with a lowde voyce, and prayled God, which sauech them chat trust in him.

61 And they arose againt the two Elders, (for Daniel had conuict them of false witness by their owne mouth.)

62 And according to the Law of Moyses they dealt with them, as they dealt wickedly againt their neighbour, and put them to death. Thus the innocent blood was laued the same day.

63 Therefore Helcias and his wife prailed God for their daughter Susanna, with Ioachim her husband, and all the kured, that there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in sight of the people.

65 And King Astiages was layd with his fathers, and Cyrus of Persia reigned in his stead.

Dint. 19. 19.
Pm. 19. 3.

Or, mirle,
tree.

The historie of Bel and the Dragon, which is the fourteenth Chapter of Daniel after the Latine.



Now when king Astiages was laid with his fathers, Cyrus the Persian receined his kingdom.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole called Bel, and there were spent vpon him every day twelue great measures of fine flower, and foure sheepe, and sixe great pots of wine.

4 And the King worshipped it, and went dayly to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest thou not worship Bel?

5 Who answered, and sayd, Because I may not worship idoles made with hands, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then said the King vnto him, Thinkest thou not that Bel is a liuing God? Seest thou not how much hee eateth and drinketh euery day?

7 Then Daniel smiled and said, O king, bee not decciued: for this is but clay with in, & brasse without, and did neuer eate any thing.

8 So the king was wroth, and called for his priests, and said vnto them, If ye tell me not who this is that eateth vp these expences, ye shall die.

9 But if ye can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie againt Bel. And Daniel said vnto the king, Let it be according to thy word.

10 (Now the priests of Bel were threescore and ten, besides their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels priests said, Behold, we will goe out, and set thou the meate there, O King, and

let the wine be filled: then shut the doore fast, and seale it with thine owne signet.

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten vp all, wee will suffer death, or else Daniel that hath lpyed vpon vs.

13 Now they thought themselves sure enough: for vnder the table they had made a pulue entrance, and there went they in euery, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commaunded his seruants to bring alhes, and these they strowed throughout all the temple, in the presence of the King alone: then went they out and shut the doore, and sealed it with the Kings signet, and so departed.

15 Now in the night came the priests with their wiues and children, as they were wont to doe, and did eate and drinke vp all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the King said, Daniel, are the scales whole? Who answered, Yea, O King, they bee whole.

18 And as soone as hee had opened the doore, the King looked vpon the table, and cried with a lowde voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the King that he should not goe in, and said, Behold now the pavement, and marke well whose footsteps are these.

20 And the King sayd, I see the footsteps of men, women, and children: therfore the King was angry,

21 And tooke the priests, with their wiues, and children, and they strowed him the priue doores, where they came in, and consumed such things as were vpon the table.

22 There-

a Called Artaba, where of euery one coneyned somewhat more then nine gallons, which make in all an hundred and eight gallons at the least.
b Called Metretra, and euery one of these measures coneyned about ten gallons, which in all make threescore.

22 Therefore the king slew them, and delivered Bel into Daniels power, who destroyed him, and his temple.

23 Moreover in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the king said unto Daniel, Sayest thou that this is of brass also? loe, hee lieth, and eateth and drinketh, so that thou canst not say that hee is no living God: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for hee is the living God.

26 But give me leave, O King, and I will slay this Dragon without sword or staffe. And the king said, I give thee leave.

27 Then Daniel tooke pitch, and fatte, and haire, and did sette them together, and made lumps thereof: this hee put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel saith, Behold whom ye worship.

28 When the Babylonians heard it, they were wonderfull with, and gathered them together against the king, saying, The king is become a Jew: for hee hath destroyed Bel, and hath slaine the Dragon, and put the priests to death.

26 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw, that they pleased sore upon him, and that necessity constrained him, hee delivered Daniel unto them:

31 Who cast him into the Lions den, where hee was sixe dayes.

32 In the denne there were seven Lions,

and they had given them every day two bodies and two sheepe, which they were not given them, to the intent that they might devour Daniel.

33 Now there was in Jewrie a Prophet called Abbacuc, which had made portage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said unto Abbacuc, Goe, carry the meate that thou hast, into Babylon unto Daniel, which is in the Lions denne.

35 And Abbacuc said, Lord, I never sawe Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mighty wind set him in Babylon upon the denne.

37 And Abbacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought upon mee, and thou never failest them that seeke thee and love thee.

39 So Daniel arose, and did eat, and the Angel of the Lord set Abbacuc in his owne place againe immediately.

40 Upon the seventh day the king went to bewaile Daniel, and when he came to the denne he looked in, and behold, Daniel sat in the midst of the Lions.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the den, and cast them that were the cause of his destruction, into the denne, and they were devoured in a moment before his face.

The first booke of the Maccabees.

CHAP. I.

8 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdom. 12 Many of the children of Israel make covenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem unto his dominion. 50 Antiochus setteth up idoles.



After that Alexander the Macedonian, the sonne of Philip, went forth of the land of Chetitim, and slew Darius King of the Persians and Medes, and reigned for him as he had before in Grecia,

2 He tooke great warres in hand, and waime strong holds, and slew the kings of the earth.

3 So went hee thorow to the endes of the world, and tooke spoiles of many nations, insomuch that the world stood in awe of him: therefore his heart was puffed up and was haughty.

4 Now when hee had gathered a mighty strong hoste,

5 And had reigned over regions, nations,

and kingdomes, they became tributaries unto him.

6 After these things he fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his servants, which had been brought up with him of children, and parted his kingdom among them, while he was yet alive.

8 So Alexander had reigned twelue yeeres when he died.

9 And his servants reigned every one in his roume.

10 And they all caused themselves to be crowned after his death, and so did their children after them many yeeres, and much wickedness increased in the world.

11 For out of these came the wicked roote, even Antiochus Epiphanes, the sonne of king Antiochus, which had been an hostage at Rome, and hee reigned in the hundredth and seven and thirtieth yeere of the kingdom of the Greekes.

12 In those dayes went there out of Ierusalem wicked men, which enticed many, saying, Let us goe and make a covenant with the

c The beginning of the kingdom of Syria.

|| Or, noble. d The beginning of the kingdom of the Parthians. Joseph Ant. 12, cap. 6. the

The first battell with the Carthaginians was fought at this time.

The beginning of the kingdom of Egypt.

the heathen that are round about vs : for since we departed from them, we haue had much sorrow.

13 So this deuice pleased them well.

14 And certaine of the people were ready and went to the King, which gaue them licence to doe after the ordinances of the heathen.

15 Then set they by a place of exercise at Jerusalem, according to the fashions of the heathen.

16 And made themselves vncircumcised and forsooke the holy Couenant, and loyned themselves to the heathen, and were sold to doe mischief.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie companie, with charrets, and Elephants, and with horsemen, and with a great nauie,

19 And mooued warre against Ptolemus, King of Egypt : but Ptolemus was afraid of him, and fled, and many were wounded to death.

20 Thus Antiochus wan many strong cities in the land of Egypt, and tooke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundred fourthie and three yeere,

22 And went by toward Israel and Jerusalem with a mighty people,

23 And entred proudly into the Sanctuary, and tooke away the golden Altar, and the Candlesticke for the light, and all the instruments thereof, and the Table of the Shewbread, and the pouring vessels, and the bowles, and the golden balens, and the vails, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the silver and golde, and the precious jewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, hee departed into his owne land,

25 After hee had murdered many men, and spoken very proudly.

26 Therefore there was a great lamentation in every place of Israel.

27 For the Princes and the Elders mourned: the young women, and the yong men were made feeble, and the beaultie of the women was changed.

28 Every housegrome tooke him to mourning, and hee that sat in the marriage chamber was in heauinesse.

29 The land also was mooued for the inhabitants thereof: for all the house of Jacob was couered with confusion.

30 After two yeeres the king sent his chiefe talkemaster into the cities of Iuda, which came to Jerusalem with a great multitude,

31 Who spake peaceable words vnto them in deceit, and they gaue credit vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when he had spoiled the citie, hee set fire on it, casting downe the houses thereof, and walles thereof on every side.

34 The women and their children tooke they captiue, and led away the cattrell.

35 Then fortified they the city of David with a great and thicke wall, and with mighty towres, and made it a strong hold for them.

36 Wherouer they set wicked people there, and vngodly persons, and fortified themselves therein.

37 And they stored it with weapons and vittalles, and gathered the spoile of Jerusalem, and laid it by there.

38 Thus became they a sore snare, and were in ambushment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shedde innocent blood on every side of the Sanctuary, and defiled the Sanctuary.

40 Inasmuch that the citizens of Jerusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom shee had hope: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wilderness: her holy dayes were turned into mourning her Sabbaths into reproch, and her honoꝝ brought to nought.

42 As her glory had becme great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the King wrote vnto all his Kingdomes, that all the people should bee as one, and that every man should leaue his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Pea many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Jerusalem, and to the cities of Iuda, that they should follow the strange lawes of the country.

47 And that they should forbid the burnt offerings and sacrifices, and the offerings in the Sanctuary.

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuary and the holy men,

50 And to set by altars and groues, and chapels of idoles, and offer by swines flesh, and vnclean beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselves, that they might forget the Law, and change all the ordinances,

52 And that whosoever would not doe according to the commandement of the king, should suffer death.

53 In like manner wrote hee throughout all his kingdomes, and let ourriers ouer all the people, for to compell them to doe these things.

54 And hee commanded the cities of Iuda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And

e The wicked sal headlong into mischief.
f By drawing the skin ouer the part that was circumcised, as Cels 7. chap. 25. Epiph. lib de ponderibus & mensuris.

g The second battell with the Carthaginians.

h The battell of Macedonia,

Joseph. Ant. 12. cap. 6. and 7.

Or Drinke offering.

56 And they drove the Israelites into secret places, even wheresoever they could flee for succour.

57 The fifteenth day of Casleu, in the hundredth and nine and fourtieth yeere, they set by the abomination of desolation upon the altar, and they builded altars throughout the cities of Iuda on every side.

58 And before the doores of the houses, and in the streets they burnt incense.

59 And the bookes of the Law, which they found, they burnt in the fire, and cut in pieces.

60 Whosoever had a booke of the Testament found by him, or whosoever consented unto the Law, the Kings commandement was, that they should put him to death by their authority.

61 And they executed these things every morrow upon the people of Israel that were found in the cities.

62 And in the nine and twentieth day of the moneth, they did sacrifice upon the altar, which was in the head of the altar of sacrifices.

63 And according to the commandement they put certaine women to death, which had caused their children to be circumcised.

64 And they hanged by the children at their neckes, and they spotted their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselves, that they would not eat unclean things.

66 But chose rather to suffer death, then to be defiled with those meates: so because they would not breake the holy Covenant, they were put to death.

67 And this tyranny was very sore upon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to doe sacrifice unto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are slaine, and will not sigh: againe because of the Sabbath day. 49 Mattathias dying, commannderh his sonnes to stick by the word of God, after the example of the fathers.

In those dayes stood by Mattathias the Priest, the sonne of Ioaannes, the sonne of Simeon, of the sonnes of Iosabab of Jerusalem, and dwelt in Modin.

2 And hee had five sonnes, Ioanan called Gaddis,

3 Simon called Thassi.

4 Iudas which was called Maccabeus,

5 Eleazar called Abaron, and Jonathan, whose name was Apphus.

6 Now he saw the blasphemies, which were committed in Iuda and Jerusalem:

7 And he sayd, What is mee: wherefore was I borne, to see this destruction of my people, and the destruction of the holy citie, and thus to sit still? it is deliuered into the hands of the enemies.

8 And the Sanctuary is in the handes of strangers: her temple is as a man that hath no renowne.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streets, and her young men are fallen by the sword of the enemies.

10 What people is it that hath not some possession in her kingdome, or hath not gotten of her spoiles?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuary, and our beauty, and honour is desolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 Then came men from the King to the citie of Modin, to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of the king, and sayd vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and hast many children and brethren.

18 Come thou therefore first, and fulfill the Kings commandement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Jerusalem: so shalt thou and thy familie bee in the Kings fauour: and thou and thy children shall bee enriched with siluer and gold, and with many rewards.

19 Then Mattathias answered and said with a loud voice, Though all nations that are vnder the Kings dominion, obey him, and fall away every man from the religion of their fathers, and consent to his commandements,

20 Yet will I and my sonnes, and my brethren walke in the covenant of our fathers.

21 God be mercifull vnto vs, that we forsake not the law and the ordinances.

22 Wee will not hearken vnto the Kings words to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Iewes, in the sight of all, to sacrifice vpon the altar which was at Modin, according to the Kings commandement.

24 Now when Mattathias saw it, he was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the law: therefore hee ranne vnto him, and killed him by the altar:

25 And at the same time hee slew the Kings commissioner, that compelled him to doe sacrifice, and destroyed the altar.

26 Thus bare he a zeale to the Law of God, doing as Iphimees did vnto Zambri the sonne of Salom.

27 Then cryed Mattathias with a loude voyce in the citie, saying, Whosoever is zealous of the Law, and will stand by the covenant, let him come forth after me.

28 So hee and his sonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that sought after iustice and iudgement,

30 Went downe into the wilderness to dwell there, both they, and their children, and their wiues and their cattell: for the afflictions increased sore vpon them.

31 Now when it was told vnto the Kings seruants,

a The father promisseth for his children, that they shall serue God: so doeth Iosua for his household, Ios. 24. 15.

b It is a griefe to the godly to see the people offend,

Num. 25. 7.

|| Or, that liued iustly and uprightly.

It is a manifest note of the enemies of God, to burne the bookes of the Law, Iust. eccles. 18. 2.

Or, rage.

Joseph Ant. 1. 2. cap. 7.

Or, Anna.

servants, and to the garrisons, which were in Jerusalem in the citie of David, that men had broken the kings commandement, and were gone downe into the secret places in the wilderness.

32 Then many pursued after them: and having overtaken them, they camped against them, and set the battell in aray against them on the Sabbath day.

33 And said unto them, Let this now be sufficient: come forth and doe according to the commandement of the King, and ye shall live.

34 But they answered, Wee will not goe forth, neither will we doe the kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the priue places,

37 But said, Wee will die all in our innocence: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell upon the Sabbath, and slew both men and cattell, their wives & their children, to the number of a thousand people.

39 When Mattathias and his friends vnderstood this, they mourned for them greatly.

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoever shall come to make battell with vs upon the Sabbath day, we will fight against him, that wee die not all, as our brethren that were murdered in the secret places.

42 Then came unto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, toynded themselves vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger, but the rest fled vnto the heathen and escaped.

45 Then Mattathias and his friends went about and destroyed the Altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel.

47 And they pursued after the proud men: and this act prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drew neere, that Mattathias should die, he sayd vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, and giue your liues for the covenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall ye receiue great honour and an euerslasting name;

52 * Was not Abraham found faithfull in temptation, and it was imputed vnto him for righteousness?

53 * Joseph in the time of his trouble kept the commandement, and was made the lord of Egypt.

54 * Because our father, because he was zealous and feruent, obtained the covenant of the euerslasting Priesthood.

55 * Helus for fulfilling the word, was made the gouernour of Israel.

56 * Caleb, because he bare witness before the congregation, receiued the heritage of the land.

57 * David, because of his mercy, obtained the throne of the king dome for euermore.

58 * Elias, because hee was zealous and feruent in the Law, was taken vp euen vnto heauen.

59 * Ananias, Azarias, and Misael by their faith were deliuered out of the flame.

60 * Daniel, because of his innocence, was deliuered from the mouth of the Lions.

61 And thus ye may consider throughout all ages, that whosoever put their trust in him, shall not want strength.

62 * Feare not ye then the words of a sinfull man: for his glory is but dung and wormes.

63 To day is he set vp, and to morrow he shall not be found: for he is turned into his dust, and his purpose perisheth.

64 Wherefore my sonnes, take good hearts, and do your selues men for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue care vnto him alway: he shall be a father vnto you.

66 And Judas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your capitaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law.

69 So he blessed them, and was laid with his fathers,

70 And died in the hundredth, fortieth and first yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Judas is made ruler over the Iewes. 2 He killeth Apollonius and Seron the princes of Syria. 34 The confidence of Judas toward God. 55 Judas determineth to fight against Lysias, whom Antiochus had made capitaine over his hoste.

Then Judas his sonne called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that belied with his father, and fought with courage the battell of Israel.

3 So he gaue his people great honour: hee put on a brack plate as a grant, and armed himselfe, and set the battell in aray, & defended the campe with the sword.

4 In his acts hee was like a Lyon, and as a Lyons whelp roaring after the praye.

5 For he pursued the wicked, & sought them out, and burnt vp those that vexed his people.

Gen. 22. 9.
10. rom. 4. 3.

Gen. 41. 40.

Nam. 25. 13

Ecclus. 45.

23. 34.

Job. 1. 7.

Nam. 14. 6.

23. 34.

13.

2 Sam. 3. 4.

2 King. 3.

11.

Dan. 3. 16.

17, 18, 26.

Dan. 6. 23.

Mat. 10. 26.

28. 31. 32.

40. 6, 7, 8, and

51. 7, 8.

1 Sam. 1. 10.

1. Pet. 1. 24.

Ecclus. 14. 18.

6 So that the wicked fled for feare of him, and all the workers of iniquity were put to trouble: and saluation prospered in his hand.

7 And hee grieved diuers Kings, but Jacob reioyced by his actes, and his memorials to blessed for ever.

8 Hee went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was hee renowned vnto the ends of the earth, and hee assembled together those that were ready to perish.

a Who was
gouvernour
of Syria, Io-
seph, Antiq.
a 2, chap. 9.

10 ¶ But Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

11 Which when Judas perceived, hee went forth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fledde.

12 So Judas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the army of Syria, heard that Judas had gathered vnto him the congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get me a name, and will be glorious in the Realme: For I will goe fight with Judas, and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go by, and there went with him a mighty hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when hee came neere to the going by of Beth-horon, Judas went forth to meete him with a small company.

17 But when they saw the armie coming against them, they sayd to Judas, How are we able being so few, to fight against so great a multitude, and so strong, seeing we be so weary, and haue fasted all this day?

18 Then said Judas, It is an easing thing for many to bee shut up in the hands of few, and there is no difference before the God of heauen, so deliuer by a great multitude, or by a small company.

19 For the victory of the battell standeth not in the multitude of the hoste, but the strength cometh from heauen.

20 They come against vs with a cruell and proud multitude to destroy vs, and our wiues, and our children, and to robbe vs.

21 But we do. fight for our liues, and for our Lawes.

22 And God himselfe will destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his host destroyed before him.

24 And they pursued them from the going do vne of Beth-horon vnto the plaine: where there were siue eight hundred men of them, and the residue fled into the land of the Philistines.

25 Then the feare and terrour of Judas and his brethren fell vpon the nations round about.

26 So that his fame came vnto the Kings: for all the Gentiles could tell of the warres of Judas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his minde: where-

fore he sent forth, and gathered all the power of his Realme, a very strong armie.

28 And opened his treasure, and gaue his hoste a yeeres wages in hand, commanding them to be ready for a yeere for all occasions.

29 Nevertheless, when hee saw that the monney of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that he had brought vpon the land, in taking away the Lawes which had bene of olde time,

30 Hee feared lest he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberal hand afore: for in liberalitie hee farre passed the other Kings that were before him.

31 Therefore hee was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So he left Lysias a noble man, and of the Kings blood to ouerserue the kings businesse, from the river of Euphrates, vnto the borders of Egypt,

33 And to bring by his sonne Antiochus, till he came againe.

34 Moreover, he gaue him halfe of his hoste and Elephants, and gaue him the charge of all things that he would haue done.

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an armie against them, to destroy & roote out the power of Israel and the remnant of Ierusalem, and to put out their memorials from that place.

36 And to let strangers for to inhabite all their quarters, & part their land among them.

37 And the King tooke the halfe of the hoste that remained, and departed from Antiochia his royall cite, in the yeere an hundredth fourtie and seuen, and passed the river Euphrates, and went thorow the hie countreys.

38 Then Lysias chose Ptolemus the sonne of Dorimeneus, and Aicanor, & Sogias, mighty men and the kings friends,

39 And sent with them fortie thousand footemen, and seuen thousand horsemen, to goe into the land of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came & pitched by Emmaus in the plaine country.

† Emmaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much silver and gold, and seruants, and came into the campe to buy the children of Israel for slaves, and the strength of Syria and of strange nations toynd with them.

42 ¶ Now when Judas and his brethren saw that trouble increased, and that the hoste drew neere vnto their borders, considering the kings words, whereby hee had commanded to destroy the people, and utterly abolish them.

43 They said one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the congregation were soone ready gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuary

Sanctuary was troden downe, and the strangers kept the fortreffe, and it was the habitation of the heathen: and the mirch of Jacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselves together, and came to Balaia before Ierusalem: for in Balaia was the place where they prayed alowetime in Israel.

47 And they fasted that day, and put sackcloth upon them, & cast ashes upon their heads, and rent their clothes,

48 And opened the booke of the Law, wherein the heathen sought to paint the likenesse of their idoles,

49 And brought the Priests garments, and the first fruits, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cried with a lowd voyce toward heauen, saying, What shall we doe with these? and whither shall we cary them away?

51 For thy Sanctuary is troden downe and drifed, and thy Priests are in heauinesse, and brought downe.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a lowd voyce.

55 And after this Judas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundredes, and captaines ouer fifties, and captaines ouer tens.

56 And they commanded them that builded houses, or married wiues, or planted vineyards, or were fearefull, that they should returne euery one to his owne house, according to the Law.

57 So the hoste remooued, and pitched vpon the South side of Emmaus.

58 And Judas said, Arme yourselves and be valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people, and of our Sanctuary.

60 Remember this, as the will of God is in heauen, so be it.

CHAP. IIII.

1 Judas goeth against Gorgias which lyeth in wait.

14 He putteth Gorgias and his hoste to flight. 28 Lysias smaseth Iudea. 29 But Judas drineth him out.

43 Judas purifieth the Temple, and dedicateth the Altar.

Then tooke Gorgias five thousand foote men and a thousand of the best horsemen, and departed out of the campe by night.

2 To invade the campe of the Iewes, and to slay them suddenly, and the men of the fortreffe were his guides.

3 Now when Judas heard it, he remooued, and they that were valient men, to smite the Kings armie which was at Emmaus.

4 Whiles yet the army was disperfed from the campe.

5 In the meane season came Gorgias by night vnto Judas campe: and when he found no man there, he sought them in the mountaines: for, said he, they fled from vs.

6 But as soon as it was day, Judas shewed himselfe in the field with three thousand men, which had neither harmfull nor so ord to their mindes.

7 And they saw that the armies of the heathen were strong, and well armed, and their horsemen about them, and that they were expert men of warre.

8 Then said Judas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.

9 Remember how our fathers were deliuered in the red Sea, when Pharaoh pursued them with an armie.

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercy vpon vs, and remember the covenant of our fathers, and will destroy this hoste before our face this day.

11 So shall all the heathen know, that there is one which deliuereth and saueth Israel.

12 Then the strangers life up their eyes, and saw them coming against them.

13 And they went out of their tents into the battell, and they that were with Judas, blew the trumpets.

14 So they toynd together, and the heathen were discomfited, and fled by the plaine.

15 But the hindmost of them fel by the sword, and they pursued them vnto Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.

16 So Judas turned againe with his hoste, from pursuing them.

17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them: then may ye safely take the spoiles.

19 As Judas was speaking these wordes, there appeared one part which looked from the mountaines.

20 But when Gorgias saw that his were fled, and that Judas couldiers burnt the tents: (for the smoke that was leene, declared what was done.)

21 When they saw these things, they were sore afraid, and when they saw also that Judas and his hoste were in the field ready to let themselves in aray.

22 They fled euery one into the land of strangers.

23 So Judas turned againe to spoyle the tents, where he gate much gold and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, and sung Psalmes and prayed toward the heauen: for he is gracious, and his mercy endureth for ever.

25 And so Israel had a great victory in that day.

26 ¶ Now all the strangers that escaped, came, and told Lysias all the things that were done.

27 Who when he heard these things, was sore afraid & discouraged, because such things came not vpon Israel as he would, neither such things as the king had commanded him, came to passe.

28 Therefore the next yeere following, gathered Lysias threescore thousand chosen foote-

Exo. 14, 9, 19

Or. Affirmation.

Deut. 20. 5.
iud. 7. 3.

Iosaph lib. 12.
chap. 10.

|| Or, Iud'a.
|| Or, Beth-
heron.

1. Sam. 17.

50, 51.

1. Sam. 14.

13, 14.

men, and five thousand horsemen to fight against Jerusalem.

29 So they came into || Ioumea, and pitched their tents at || Beth-lura, where Judas came against them with ten thousand men.

30 And when he saw that mighty armie, hee prayed, and said, Blessed be thou, O Saviour of Israel, which didst destroy the assault of the mighty man by the hand of thy servant David, and gapest the booke of the strangers into the hand of Jonathan the sonne of Saul, and of his armour bearer.

31 Shew by this army in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraid, and consume their boldness and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they layed together, and there were slaine of Lysias host five thousand men, and they fell before them.

35 Then Lysias, seeing his army purto flight, and the manliness of Judas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, & gathered strangers, and when he had furnished his army, he thought againe (being prepared) to come against Iudea.

36 Then said Judas & his brethren, Behold, our enemies are discomfited: let vs now goe vp, to cleanse, and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went up into the mountaine of Sion.

38 Now when they saw the Sanctuary layd waste, and the altar defiled, and the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cried toward heauen.

41 Then Judas commanded certaine of the men to fight against those that were in the castle, till he had cleansed the Sanctuary.

42 So hee chose Priests that were vndefiled, such as delighted in the law.

43 And they clenched the Sanctuary, and bare out the defiled stones into an vnckene place,

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a prophet, to shew what should be done with them.

47 So they tooke whole stones according to the law, and builded a new altar according to the former,

48 And made vp the Sanctuary, and the things that were vnto the Temple, and the courts, and all things.

49 They made also new holy vessels, and brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and

the table.

50 And they burnt incense vpon the altar, and lighted the lamps which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vailles, and finished all the works that they had begun to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Chassen, in the hundredeth and eight and fortieth yeere they rose vp betimes in the morning,

53 And offered sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made new with songs, and harps, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praying toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight daies, offering burnt offerings with gladnesse, and offered sacrifices of deliuerance and prayle.

57 And decked the forefront of the Temple with crownes of gold & shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the five and twentieth day of the moneth Chassen, with mirth and gladnesse.

60 And at the same time builded they vpon mount Sion with her walles & strong towres round about, lest the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garrison there to keepe it, and fortified Beth-lura, to keepe it, that the people might haue a defence against Ioumea.

✓ CHAP. V.

3 Judas vanquished the heathen that goe about to destroy Israel, and is holpen of his brethren Simon and Jonathan. 50 Hee overthroweth the citie of Ephron, because they denied him passage thorow it.

Now when the nations round about heard, that the altar was builded, and the Sanctuary renewed as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Jacob that was among them, and began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Ioumea at || Arabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straits, and tooke their spoiles.

4 He thought also vpon the malice of the children of Bean, which had bene a snare and an hinderance vnto the people, when they lay in waite for them in the high way.

5 Therefore he sheweth them by in towres, and besieged

Iosaph lib.
13. cap. 13.

|| Or, Arabathene.

besieged them, and destroyed them utterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went hee against the children of Ammon, where hee found a mighty power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were destroyed before him, and so hee discomfited them.

8 And tooke Gazer, with the townes thereof, and so turned againe into Judea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Darchiman.

10 And sent letters to Judas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs.

11 And they make them ready for to come, and to take the fortreffe, whereunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine.

13 And all our brethren that were at Enbin, are slaine, and they haue taken away their wines and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galile, with their clothes rent, which told the same tidings.

15 And said that they of Ptolemais, and of Tyros, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Judas and the people heard these wordes, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then sayd Judas to Simon his brother, Chase thee our men, and go and deliuer thy brethren in Galile, and I and my brother Jonathan will goe into the countrey of Galaad.

18 ¶ So hee left Iosiphus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Judea.

19 And commanded them, saying, Take the our sight of this people, and make no warre against the heathen until we come againe.

20 And unto Simon were giuen three thousand men, to goe into Galile, and to Judas eight thousand men for the countrey of Galaad.

21 ¶ Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And hee pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoiles.

23 Thus they rescued them that were in Galile and in Arabatts, with their wines, and their children, and all that they had, & brought them into Judea with great ioy.

24 ¶ Judas Maccabeus also and his brother Jonathan went ouer Jordan, and trauesled three dayes journey in the wilderness.

25 Where they met with the Nabathites, who received them lovingly, & told them every

thing that was done vnto their brethren in the countrey of Galaad.

26 And how that many of them were besieged in Boloira, and Bolo, in Alems, ¶ Chabon, Haged and Carnaim (all these cities are strong and great.)

Or, Casshan.

27 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their hoste vnto these foyses, and to take them, and to destroy them all in one day.

28 So Judas & his hoste turned in all haste by the way of the wilderness toward Boloira, and wanne the citie, and slew all the males with the edge of the sword, and tooke all their spoile, and set fire vpon the citie.

29 And in the night he removed from thence, and went toward the fortreffe.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assailed them.

31 When Judas saw that the battell was begun, and that the cry of the citie went vp to heauen with trumpets, and a great sound.

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 ¶ Then the hoste of Timotheus knew, that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there were killed of them the same day, almost eight thousand men.

35 ¶ Then departed Judas vnto Basphe, and laid siege vnto it, and wanne it, and slew all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went hee and tooke Chabon, Haged, and Bolo, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Rayhon beyond the flood.

38 Now Judas had sent to espie the host, and they brought him word againe, saying, All the heathen that bee round about vs, are gathered vnto him, and the hoste is very great.

39 And he hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come & fight against thee. So Judas went to meet them.

40 ¶ Then Timotheus said vnto the captains of his hoste, When Judas and his hoste come nere the flood, if he passe ouer first vnto vs, we shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afraid, and campe beyond the flood, wee will goe ouer vnto him, and shall preuaile against him.

42 Now when Judas came nere to the flood, hee caused the gouernours of the people to remaine by the flood, and commanded them, saying, Suffer none to pitch a tent, but let every man come to the battell.

43 So hee went first ouer toward them, and all the people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the temple that was at Carnaim.

44 Which cite Judas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered all the Israelites that were in the countrey of Galaad from the least unto the most, with their wives and their children, and their baggage, a very great hoste, to come into the land of Juda.

46 So they came unto Ephron, which was a great cite by the way, and strongly defended: they could not passe neither at the right hand nor at the left, but must goe thorow it.

47 But they that were in the city, shut themselves in, and stopped up the gates with stones: and Judas sent unto them with peaceable words, saying,

48 Let vs passe thorow your land, that wee may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foot: but they would not open unto him.

49 Wherefore Judas commanded a proclamation to bee made throughout the hoste, that every man should assault it according to his standing.

50 So the valiant men set upon it, & assaulted the cite all that day, and all that night, and the cite was given over into his hands:

51 Who slew all the males with the edge of the sword, and destroyed it, and tooke the spoile thereof, and went thorow the cite over them that were slaine.

52 Then went they over Jordan into the great plaine before Bethsan.

53 And Judas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Juda.

54 Thus they went by with joy and gladnes unto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safete.

55 ¶ Now whilles Judas & Jonathan were in the land of Galaad, and Simon their brother in Galilee before Ptolemæus,

56 Joseph the sonne of Zacharias and Azarias the captaines, hearing of the valiant actes, and battels which they had achieved, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their host a commandement and went toward Jamnia.

59 But Gorgias and his men came out of the city to fight against them.

60 And Joseph & Azarias were put to flight, and pursued unto the borders of Judea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great overthrow among the people of Israel:

61 Because they were not obedient unto Judas and his brethren, but thought to doe some valiant thing.

62 Also they came not of the stocks of these men, by whose hands deliverance was given to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wherefoever their name was heard of.

64 And the people came unto them, bidding them welcome.

65 Afterward went Judas fourth with his brethren, & fought against the children of Elan in the land toward the South, where he wanne Bethon, and the townes thereof, and he destroyed the castle thereof, and burnt the townes thereof round about.

66 Then remooved hee to goe into the land of the strangers, and went thorow Samaria.

67 At the same time were the Pilates of the city slaine in the battell, which would shew their valiantnesse, and went forth to battell without counsell: and when Judas came to Azotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoiles of the cities, & came againe into the land of Juda.

CHAP. VI.

2 Antiochus willing to take the cite of Elima, is driven away of the citizens. 8 He falleth into sickness, and dieth. 17 His sonne Antiochus is made King. 34 The manner to provoke elephants to fight. 43 Eleazarus valiant acte. 48 The siege of Sion.

NOW when king Antiochus travelled thow
Now the high countreys, hee heard that Elima was in the countrey of Persia, was a city greatly renowned for riches, silver, and gold.

2 And that there was in it a very rich temple, whereas were coverings of gold, coats-armours, and harness, which Alexander King of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the city, and to spoile it, but he was not able: for the citizens were warned of the matter.

4 And rose up against him in battell, and he fled and departed thence with great heavinesse, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Juda, were driven away.

6 And that Lysias, which went fourth first with a great power, was driven away of the Jewes, and that they were made strong by the armour, and power, and divers spoiles which they had gotten of the armies whom they had destroyed.

7 And that they had pulled downe the abomination, which he had set up upon the altar of Jerusalem, and fenced the Sanctuary with high walles as it was afore, and Beth-lura his city.

8 So when the king had heard these words, he was astonished, and sore moued: therefore he layd him downe upon his bed, and fell sicke for very sorrow, because it was not come to passe as he had thought.

9 And there continued hee many dayes: for his griefe was ever more and more, so that hee saw that he must needs die.

10 Wherefore he sent for all his friends, and said unto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come, and into what floods of miserie am I fallen now, whereas aforetime I was in prosperitie, and greatly set by, by reason of my power?

12 And now doe I remember the evils that

Iosaph. Ant. 12. chap. 11. and 13.

Or. Philistims.

Iosaph. Ant. 13. cap. 13.

I have done at Jerusalem: for I tooke all the vessels of golde and silver that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon mee for the same cause, and behold, I must die with great sorrow in a strange land.

14 Then called hee for Phellis one of his friends, whom he made ruler of all his Realme,

15 And gaue him the crowne, and his robe, and the ring, that hee should instruct his sonne Antiochus, and bring him by, till hee might reigne himselfe.

16 So King Antiochus died there in the hundred and forty and ninth yere.

17 When Lysias knew that the King was dead, hee ordained Antiochus his sonne (whom hee had brought by) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and fought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fifty yere, and made instruments to shoot, and other engines of warre.

21 But certaine of them that were besieged, gat forth, (vnto whome some vngodly men of Israel loyned themselves.)

22 And they went vnto the King, saying, How long wilt thou cease from executing iudgment, and avenge our brethren?

23 We haue beene ready to serue thy Father and to goe forward in thole things, that hee appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and wheresoeuer they found any of vs, they slewe them, and spoiled our inheritance.

25 And they haue not onely layde hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Jerusalem to take it, and haue fortified the Sanctuary, and Beth-sura.

27 And if thou dost not preuent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the King heard this, hee was very angry, and called all his friends, the Captaines of his armie, and his hoistmen,

29 And bands that were hired, came vnto him from the Kings, that were confederate, and from the Isles of the Sea.

30 So the number of his armie was an hundred thousand footmen, and twenty thousand hoistmen, and two and thirtie Elephants exercised in battell.

31 These came through Iudmen, and drew neere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remooued the hoste toward Beth-zacarias, ouer against the Kings campe.

33 So the King arose very early, and brought the armie and his power toward the way of Beth-zacarias, where the armie set themselves

in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberries.

35 And they set the beasts according to the ranges: so that by every Elephant there stood a thousand men armed with coats of male and helmets of brasse vpon their heads, and vnto every beast were ordeined fiftie hundred hoistmen of the beast.

36 Which were ready at all times wheresoeuer the beast was: and whithersoener the beast went, they went also, and departed not from him.

37 And vpon them were strong towres of wood that couered every beast, which were fastened thereon with instruments, and vpon every one was two & thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the hoistmen vpon both the sides in two wings of the hoste, to flye them by and to keepe them in the valleys.

39 And when the Sunne shone vpon the golden shields, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the Kings armie was spread vpon the high Mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noise of their multitude, and the marching of the companie and the rattling of the harness, were astonished: for the army was very great and mighty.

42 Then Iudas and his host entered into the battell, and they slewe fiftie hundred men of the Kings armie.

43 Now when Eleazar the sonne of Abiaron, saw one of the Elephants armed with royal harness, and was more excellent then all the other beasts, he thought that the king should see vpon him.

44 Wherefore hee jeopardied himselfe to deliuer his people, and to get him a perpetual name.

45 And ranne boldly vnto him through the middes of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went hee to the Elephants side, and gat him vnder him, and slew him, then fel the Elephant downe vpon him and there hee died.

47 But the other, seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 And the Kings armie went by to meette them toward Jerusalem, and the king pitched his tents in Iuda toward mount Eton.

49 Wheresoeuer the king tooke truce with them that were in Beth-sura: but when they came out of the cite, because they had no victuals there, and were shut by therein, and the land had rested,

50 The king tooke Beth-sura, and set there a garrison to keepe it.

51 And besieged the Sanctuary many daies, and made instruments to shooe, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 They also made engines against their engines, and fought a long season.

53 But in the gaires there were no vittalles, for it was the seventh yere, and then they that

*Ioseph. Ant.
12. chap. 14.*

Hor. Samra.

a This example is not to be followed, because it is contrary to the commandment.

*Hor. the
I. vii.*

were in Judea, and were deliuered from the Gentiles, had eaten up the residue of the store,

54 So that in the Sanctuary were few men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lysias heard that Philty, whome Antiochus the King whiles hee liued, had ordeined to bring vp Antiochus his sonne, hat he might be King)

56 Was come againe out of Persia and Media and the Kings hoste with him, and thought to take vnto him the rule of things,

57 Wee and his hostes, & were stirred forward by them in the castle to goe & tell the King, and the Capitaines of the host, and to others, saying, Wee decrease daily, and our victuals are but small: and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

¶ Or, Give hands,

58 Now therefore let vs agree with these men, and take truce with them, and with all their nation,

59 And graunt them to liue after their Law, as they did afore: for they bee grieued, and doe all these things, because wee haue broken their Lawes.

60 So the King and the Princes were content, and sent vnto them to make peace, and they receiued it.

61 When the King and the Princes had made an oath vnto them, they came vpon this out of the fortesse.

62 And the King went by to mount Sion: but when he saw that the place was well defended, hee brake his oath that hee had made, and commanded to breake downe the wall round about.

63 Then departed hee in all haste, and returned vnto Antiochia, where hee found Philty hauing dominion of the citie: so he fought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius reigned after hee had killed Antiochus and Lysias. 5 Hee troubleth the children of Israel through the counsel of certaine wicked persons 37 The prayer of the Priests against Nicanor. 42 Judas killeth Nicanor, after hee had made his prayer,

Joseph, Ant. 1.2, chap. 5.

¶ In the hundredth and one and fiftieth yee, departed Demetrius the sonne of Seleucus from Rome, and came by with a few men vnto a citie of the Sea coast, and reigned there.

2 And when hee came into the possession of his Fathers kingdom, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was told him, hee said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdom,

5 There came vnto him all the wicked and vngodly men of Israel whose captaine was Alcimus, that would haue bene the high Priest.

6 These men accused the people vnto the King, saying, Judas and his brethren haue slaine all thy friends, and drinen vs out of our owne land.

7 Wherefore send now some man, whome thou trustest, that hee may goe and see all the destruction, which he hath done vnto vs and to the

Kings land, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friend of his, which was a great man in the Realme, and ruled beyond the flood, and was faithfull vnto the King, and sent him.

9 And that wicked Alcimus, whom he made high Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Judas and his brethren, deceitfully with peaceable words.

11 But they beleueed not their saying: for they saw that they were come with a great host.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the // Asseans were the first that required peace among the children of Israel.

¶ Or, Haggadims,

14 For, sayde they, He that is a Priest of the seed of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then hee spake vnto them peaceably, and sware vnto them, and sayde, We will doe you no harme, neither your friends:

16 And they beleueed him: but hee tooke of them threescore men, and slew them in one day, according to the words that were written,

17 They haue cast the bodies of thy Saints, and their blood round about Ierusalem, & there was no man that would bury them.

¶ Psal. 79

18 So there came a feare, and a trembling among all the people: for they sayde, There is neither tructh nor righteousness in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides remoored from Ierusalem, and pitched his tent at Beth-zetcha, where he sent forth & tooke many of the men that had forsaken him, and certaine of the people, whom he slew and cast into the great pit.

¶ Or, Beth-zetah, or, Beth-zeth.

20 Then committed hee the countrey vnto Alcimus, and left men of war with him to helpe him: so Bacchides went vnto the King.

21 Thus Alcimus stroue for the Priesthood.

22 And all such as troubled the people, resorted vnto him: insomuch that they obtained the land of Iuda, and did much hurt in Israel.

23 Now when Judas sawe all the mischief that Alcimus and his company had done among the Israelites more then the heathen,

24 Wee went forth round about all the borders of Iuda, and punished those that were fallen away, so that they came no more abroad in the countrey.

25 But when Alcimus sawe that Judas and his people had gotten the vpper hand, and knew that hee was not able to abide them, hee went againe to the King, and accused them of wicked things.

26 Then the King sent Nicanor one of his chiefe Princes, which hated Israel dradly, and commanded him that hee should destroy the people.

Joseph, Ant. 1.2, chap. 16.

27 So Nicanor came to Ierusalem with a great host, and sent vnto Judas and his brethren deceitfully with friendly words saying,

28 Let there bee no warre betwene mee and you, I will come with fewe men, to see how ye doe friendly.

29 So he came vnto Judas, and they saluted one another peaceably: but the enemies were prepared to take away Judas.

30 Nevertheless, it was told Judas that hee came vnto him vnder deceit: therefore he feared him, and would see his face no more.

¶ Or, Caphtan-
Sarama.

31 When Nicanor perceived that his counsell was betrayed, hee went out to fight against Judas, beside ¶ Carphasalama,

32 Where there were slaine of Nicanors host about fife thousand men: so they fled vnto the cite of David.

33 After this came Nicanor by vnto mount Sion, and some of the priests with the Elders of the people, went forth of the Sanctuary to salute him peaceably, and to shew him the burnt offering that was offered for the king.

34 But hee laughed at them, and mocked them, and counted them prophane, and spake proudly.

35 And swearing in his wrath, saying, If Judas and his hoste bee not deliuered now into mine hands, if euer I come againe in safetie, I will burne by this house. With that went he out in a great anger.

36 Then the Priests came in, and stood before the Altar in the Temple, weeping, and saying,

Isa. 56. 5, 7.

37 Forasmuch, as thou, O Lord, hast chosen this house that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

38 Bee auenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, hee pitched his tent at Beth-horon, and there an hoste met him out of Syria.

¶ Or, Adasfa.

40 And Judas pitched in ¶ Adasa, with three thousand men, where Judas prayed, saying,

3. King. 19.

35. too. 1. 18.

ecclus. 48. 12.

isa. 37. 36.

3. mas. 8. 19.

41 O Lord, because the messengers of king Se machiab blasphemed thee, thine Angel went forth, and slew an hundred fourescore and fife thousand of them.

42 So destroy thou this host before vs to day, that all other may know that hee hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies toynd together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Now when his army saw that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adasa vnto Gadera, blowing an alarme with the trumpets after them.

46 So they came forth of all the townes of Iudaea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoiles, and the pray, and wore off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vpon afoze Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined, to keepe yeerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a litle while.

CHAP. VIII.

1 Judas, considering the power and policie of the Romans, maketh peace with them. 2 The conditions of mutual friendship sent to the Iewes.

Joseph. Ant. 12. cap. 18.

Iudas heard also the fame of the Romans, that they were mighty and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

2 And that they were men of great power, and they tolde him of their battels, and their worthy actes which they did among the ¶ Sallatians whom they had conquered, and made to pay tribute.

¶ Or, French-men.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of silver and gold,

4 And that by their counsell and gentle behaviour they were rulers in every place, though the place was farre from them, and that they had discomfited and giuen great overthrowes to the Kings that came against them, from the uttermost part of the earth, & that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perles kings of the ¶ Macedonians and others that arose against them, and how they ouercamethem,

¶ Or, Cymus.

6 And how great Antiochus king of Asia, that came against them in battell, hauing an hundred and twenty Elephants, with horsemen and charets, and a very great army, was discomfited by them,

7 And how they tooke him alive, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Then the countrey of India and Media, and Lydia, and of his best countreyes, which they tooke of him, and gaue them to king Eumenes.

9 Again, when it was told them that the Grecians were coming to destroy them,

10 They sent against them a capitaine, which gaue them battell, & slew many of them, and tooke many prisoners with their wives and children, and spoiled them, and conquered their land, and destroyed their strong holds, and subdued them to be their bondmen vnto this day.

11 Moreover, how they destroyed & brought into subiection other kingdomes and ples, who soeuer had withstood them:

12 But that they kept amitte with their own friends, and those that staled vpon them: finally, that they conquered kingdomes both farre and nere, in so much that who soeuer heard of their renowne, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them wore a crowne, neither was clothed in purple, to bee magnificith: reb,

15 But that they had ordeined themselves a Councill, wherein three hundred and twenty

men consulted daily, and provided for the common affaires, to gouerne them well,

16 And that they committed their gouernment to one man every yere, who did rule ouer all their country, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 Then Judas chose Eupolemus the son of John, the sonne of Accus, and Jason the sonne of Eleazar, and sent them vnto Rome, to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdom of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great journey, and came into the Senate, where they spake, and said,

20 Judas Maccabeus with his brethren, and the people of the Jewes hath sent vs vnto you, to make a bond of friendship and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copy of the Epistle that they wrote in tables of brass, and sent to Jerusalem, that they might haue by them a memoriall of the peace and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Jewes, by sea and by land for ever, and the sword and enemy be from them.

24 If there come first any warre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Jewes shall be to them, as the time shall be appointed with all their heart.

26 Also they shall giue nothing to them that come to fight for them, nor serue them with wheat nor weapons, nor money, nor shippes, as it pleaseth the Romanes, but they shall keepe their covenants without taking any thing of them.

27 Likewise also, if warre come first against the nation of the Jewes, the Romanes shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shall wheat be giuen vnto them, that take their part, nor weapons, nor money, nor shippes, as it pleaseth the Romanes, who will keepe these covenants without deceit.

29 According to these Articles the Romanes made the bond with the people of the Jewes.

30 If after these points the one party, or the other will adde or diminish, they may doe it at their pleasures, and whatsoever they shall adde or take away, shall be ratified.

31 And as touching the cruell that Demetrius hath done vnto the Jewes, we haue written vnto him, saying, Therefore laye it thou thine heauie yoke vpon our friends and confederates the Jewes.

32 If therefore they complaine any more against thee, we will doe them Justice, and fight with thee by sea and by land.

CHAP. IX.

2 After the death of Nicanor, Demetrius findeth his armie against Judas. 12 Judas is slaine. 31 Jonathan is put to the proofe of his brother. 47 The battell betweene Jonathan and Bacchides. 55 Alcimus is smitten with the pal-

se, and dieb. 68 He cometh vpon Jonathan by the counsell of certaine wicked persons, and ouercome. 70 The truce of Jonathan with Bacchides.

1 In the meane season, when Demetrius had heard how Alcinoz and his hoite had giuen the battell, hee sent Bacchides and Alcimus againe into Iudca, and his chiefe strength with them.

Joseph Antiq. 12. chap. 18.

|| Or, the right borne.

2 So they went forth by the way that is toward Gulgala, and pitched their tents before Masaloth, which is in Arbelis, and wan it, and slew much people.

3 And in the first moneth of the hundred fiftie and two yere, they laid their siege against Jerusalem.

4 But they raised their campe, and came to Berea with twenty thousand foot men, and two thousand horsemen.

|| Or, Laize.

5 Now Judas had pitched his tent at Eleaza, and three thousand chosen men with him.

6 And when they saw that the multitude of the army was great, they were sore afraid, and many conueyed themselves out of the hoite, so that there abode no more of them but eight hundred men.

7 When Judas saw that his host failed him, and that he must needs fight, he was sore troubled in mind, that he had no time together them together, and was discouraged.

8 Neuerthelesse, he said vnto them that remained, Let vs rise, and goe by against our enemies, if peradventure we may be able to fight with them.

9 But they would haue slayed him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall we fight against them that are so few?

10 Then Judas said, God forbid, that wee should doe this thing, to flee from them: if our time be come, let vs die manfully for our brethren and let vs not staine our honour.

a Heras was wont to pray and ouercome, when he trusted in his strength, and omitteth prayer.

11 Then the hoste remooued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that they with slings, and the archers marched in the forward, and they that fought in the forward were all valiant men.

12 And Bacchides was in the right wing. So the army drew neere on both sides, and blew the trumpets.

13 They of Judas side blew the trumpets also, and the earth shooke at the noise of the armies, and the battell continued from morning to night.

14 And when Judas saw that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardy men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing, saw that the right wing was discomfited, they followed Judas behinde, and them that were with him, hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre.

sepulchre in the citie of Bethan.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen, which delivered Israel!

22 Concerning the other things of Judas both the battels & the valiant actes that hee did and of his worthinesse, they are not written: for they were very many.

*Joseph, Ant.
13, cap. 1, and
3.*

23 Now after the death of Judas, wicked men came up in all the coasts of Israel, and there arose all such as gaue themselves to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselves wickd men.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Judas friends together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and against them of our nation that are enemies vnto vs,

*|| Or, against
the enemies of
our nation.*

30 Therefore this day we chuse thee that thou mauest bee our prince and capitaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Judas.

32 But when Bacchides knew it, hee sought for to slay him.

33 Then Jonathan and Simon his brother perceiuing that, fled into the wilderness of Thecua with all their company, and pitched their tents by the waterpoole of Alfar.

34 Which when Bacchides vnderstood, hee came ouer Jordan with all his hoste vpon the Sabbath day.

35 Now had Jonathan sent his brother John a capt. ine of the people, to pray his friends the Abathites, that they would keepe their baggage which was much.

|| Or, Lambri.

36 But the children of || Ambat came out of Medaba, and tooke John, and all that hee had, and when they had taken it, went their way.

37 After this came word vnto Jonathan, and to Simon his brother, that the children of Ambat made a great marriage, and brought the bride from || Medaba with great pompe: for shee was daughter to one of the noblest Princes of Canaan.

|| Or, Nadabash.

38 Therefore they remembred John their brother, and went up and hid themselves vnder the couer of the mountaine.

39 So they lift vp their eyes, and looked, and behold, there was a great noyse, and much preparation: then the hidegrome came footing, and his friends; & his brethren met them with tymbrels and instruments of musicke, and many weapons.

40 Then Jonathans men that lay in ambush sole vp against them, and slew many of them,

and the remnant fled into the mountaines, so that theyooke all their spoyle.

41 Thus the marriage was turned to mourning, and the noyse of their iubilodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Jordan.

43 When Bacchides heard this, he came vnto the border of Jordan with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behind vs, and the water of Jordan on this side & that side, and the marie and forest, so that there is no place for vs to turne aside.

46 Wherefore cry now vnto heauen, that ye may be deliuered from the power of your enemies: for they toynd battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but hee turned aside from him and reculed.

48 Then Jonathan and they that were with him leapt into Jordan, and swimmied ouer vnto the further banke: but the other would not passe through Jordan after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and built vp the strong cities in Iuda, as the castle of Iericho, and Emmaus, and Bethbozon, and Bethel, and Tannatha, || Pharathon, and || Tephob, with his walles, with gates, and with barres.

*|| Or, Phara.
|| Or, Theopha.*

51 And set garrisons in them, that they might ble their malice vpon Israel.

52 He fortified also the cite of Beth-sura, and Gazara, and the castle, and set a garrison in them with prouision of victuals.

53 Hee tooke also the chiefeest mens sonnes in the countrey for hostages, and put them in the castle at Jerusalem to be kept.

54 Afterward in the hundredth seste and thier peere, in the second moneth, Alcimus commanded that the walles of the inner court, of the Sanctuary should be destroyed, and hee pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for hee was smitten with a palsey, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, hee turned againe to the King, and so the land of Iuda was in rest two yeeres.

58 Then all the vngodly men held a counsil, saying, Behold, Jonathan and his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, and hee will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters pynelly to his adherents, which were in Iuda, to take Jonathan, and those that were with him: but they could not, for

¶ Or, Jonathan.

¶ Or, Beth-bassen.

¶ Or, Odavris.

b Wicked counsellor falseth on the counsellors.

their counsellor was known unto them.

61 And they tooke fiftie men of the country, which were the chiefe workers of this wickednesse, and slew them.

62 Then Jonathan and Simon with their company departed vnto Beth-basin, which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, and sent word to them that were of Judea.

64 Then came hee and laid siege to Beth-basin, and fought against it a long season, & made instruments of war.

65 But Jonathan had left his brother Simon in the citie, and went forth into the country, and came with a certaine number,

66 And slew Odomerus and his brethren, and the children of Phasiron in their tents: so he began to slay, and increased in power.

67 Simon also and his company went out of the citie, and burnt by the instruments of war,

68 And fought against Bacchides, and discomfited him, & vnderd him sore, so that his counsellor and tourney was in vaine.

69 Therefore he was very wroth at the wicked men, that gaue him counsellor to come into the country, and slew many of them, and purposed to returne into his owne country.

70 Whereof when Jonathan had knowledge, hee sent ambassadours vnto him, to increate of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, & did according to his desire, and made an oath, that hee would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that hee had taken aforesaid out of the land of Iuda, and so returned and went into his owne land, neither did hee come any more into their borders.

73 Thus the sword ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4. Demetrius desireth to haue peace with Jonathan, 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemies and Alexander.

Joseph. Ant. 2. 3.

In the hundredth and threescore yeere came Alexander the sonne of Antiochus Euphanes and tooke Ptolemies, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing wordes, as though hee would preferre him.

4 For he said, We will first make peace with him, before hee fight with Alexander against vs.

5 Else he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so hee gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostes

that were in the citie, to be deliuered vnto him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the citie.

8 Therefore they were sore afraid, because they heard that the king had giuen him license to gather an armie.

9 So they that were of the citie, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Jerusalem, and began to build and repaire the citie.

11 And he commanded the workmen to build the walles, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the citie, which Bacchides had made, fled.

13 So that euery man left his place, & went into his owne country.

14 Onely at Beth-sura remained certaine which had forsaken the Lawe and the commandements: for it was their refuge.

15 Now when king Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was told him of the battels and noble actes, which hee and his brethren had done, and of the paines that they had endured,

16 Hee sayde, Might we finde such a man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it vnto him with these wordes, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 We haue heard of thee that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to be the hie Priest of thy nation, and to be called the Kings friend: (and hee sent him a purple robe, and a crowne of gold,) that thou mayest consider what is for our profit, and keepe friendship toward vs.

¶ Or, with vs. ¶ Or, take our part.

21 So in the seventh moneth of the hundredth and threescore yeere, upon the least day of the tabernacles, Jonathan put on the holy garment and gathered an hoste, and prepared many weapons.

22 Which when Demetrius heard, he was marvellous sorry, and said,

Joseph. Ant. 2. 3.

23 What haue we done that Alexander hath presented vs in getting the friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignitie and rewards that they may belyue me.

25 Whereupon hee wrote vnto them these wordes, KING DEMETRIUS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your covenant toward vs, and continued in our friendship, and haue not toyed with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelitie toward vs, and we will recompense you for the good things that ye haue done for vs.

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, and free you from the customes

a And of
the country
beyond Ior-
dan, as Iose-
phus writ-
eth.

customs of salt, and the crowne taxes, and from the third part of the sode,

30 And from the halfe of the fruite of the trees which is mine owne duety, I so release them, that from this day forth, none shall take any thing of the land of Iuda, or of the three governments, which are added therunto, as of Samaria and of Galilee, * from this day forth for evermore.

31 Jerusalem also with all things belonging thereto, shall be holy and free from the tenches and tribunes.

32 Also I release the power of the castle which is at Jerusalem, and give it unto the high Priest, that he may set in it such men, as he shall choose to keepe it.

33 Whosoever I freely deliver every one of the Jewes that were taken away prisoners out of the land of Iuda throughout all my realme, and every one of them shall be free from tributes, yea, even such cattell.

34 And all the feasts, and Sabbaths, and new moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedom and liberty for all the Jewes in my realme.

35 So that in them no man shall have power to doe any thing, or to vex any of them in any manner of cause.

36 Also thirty thousand of the Jewes shall be written up in the Kings booke, and have their wages payed them as appertaineth to all them that are of the Kings armie: and of them shall be ordeined certaine to keepe the Kings strong holds.

37 And some of them shall bee set over the Kings most secret affaires, and their governours and their princes shall be of themselves, and they shall live after their owne lawes, as the King hath commanded in the land of Iuda.

38 And the three governments that are added unto Iudea from the country of Samaria, shall be joined unto Iudea, and they shall be as under one, and obey none other power, but the high Priest.

39 And I give Ptolemas and the borders thereof unto the Sanctuary at Jerusalem, for the necessary expences of the holy things.

40 Whosoever I will give every yere fiftene thousand sickles of silver of the Kings revenues, out of the places appertaining unto me.

41 And all the overplus which they have not payed for the things due, as they did in the former yeres, from henceforth they shall give it toward the workes of the Temple.

42 And besides this, the five thousand sickles of silver which they received yere of the account appointed for the entertainment of the Sanctuary, these yeres passed, such these things shall be released, because they appertaine to the Priests that minister.

43 Item, whosoever they be that live vnto the Temple at Jerusalem, or within the liberties thereof, and are indebted to the King for any manner of things, they shall be pardoned, and all that they have in my Realme.

44 For the building also and repairing of the workes of the Sanctuary, expences shall be given of the Kings revenues.

45 And for the making of the walles of Jerusalem, and fortifying it round about, that the

holds in Iudea may bee built up, shall also the costs be given out of the Kings revenues.

46 ¶ But when Jonathan and the people heard these wordes, they gave no credite unto them, neither received them: for they remembered the great wickednesse that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed unto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him allway.

48 Then gathered king Alexander a great hoste, and camped over against Demetrius.

49 So the two kings joined battell: but Demetrius hoste fled, and Alexander pursued him and prevailed against them.

50 So that sore battell continued till the Sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadors unto Ptolemas the king of Egypt, with these words, saying,

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and have gotten the dominion, & have destroyed Demetrius, and enjoy my countrey,

53 Seeing that I have even given him the battell, and hee and his armie is discomfited by me, and I sit in the throne of his kingdom,

54 Let vs now make friendship together, and give me now thy daughter to wife: so shall I be thy sonne in law, and give thee rewards, and do to her things according to thy dignity.

55 Then Ptolemas the king gave answer, saying, Wappy be the day wherein thou art come againe unto the land of thy fathers, and sittest in the throne of their kingdom.

56 Now therefore will I fulfill thy wishing: but meeete me at Ptolemas, that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemas went out of Egypt, with his daughter Cleopatra, and came unto Ptolemas in the hundredth threescore and two yere.

58 Where king Alexander met him, and he gave unto him his daughter Cleopatra, and married them at Ptolemas, with great glory, as the manner of kings is.

59 ¶ Then wrote king Alexander unto Jonathan, that he should come and meeete him.

60 So he went honourably unto Ptolemas, and there he met the two kings, and gave them great presents of silver and gold, and to their friends, and found favour in their sight.

61 And there assembled certaine prillient fellows of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Jonathan, and clothe him in purple, and so they did: and the king appointed him to sit by him.

63 And said unto his Princes, Goe with him into the mids of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king suffered him to honour, and

Ioseph. Ant.
13. cap. 6.

most

wrote him among his chiefe friends, and made him a duke, and pertaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

67 In the hundredth threescore and five yeere, came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, hee was very sorie, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Coelosyria, who gathered a great hoste, and camped in Iamila, and sent vnto Jonathan the high Priest, saying,

70 Darest thou, bring but alone, lift by thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why dost thou haunt thy selfe against vs in the mountaines?

71 Now then, if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs try the matter together: for I haue the strength of cities.

72 Alke and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen & footmen in the plain, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the words of Apollonius, he was moued in his minde: wherefore hee chose ten thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Ioppe: but they shut him out of the citie, for Apollonius garrison was in Ioppe.

76 Then they fought against it: and they that were in the citie, for very feare let him in: so Jonathan wanne Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen, with a great hoste of foote men, and went toward Azotus, as though hee would goe forward, and came immediately into the plaine field, because he had so many horsemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Jonathan knew that there was an ambushment behinde him, and though they had compassed in his hoste, and shot darts at the people from the morning to the evening.

81 Yet the people stood still, as Jonathan had commanded them, till their horses were weary.

82 Then brought Simon forth his hoste, and set them against the band: but the horses were weary, and hee discomfited them, and they fled: so the horsemen were scattered in the field.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselves.

84 But Jonathan set fire vpon Azotus and all the citie round about it, & tooke their spoiles, and burnt with fire the temple of Dagon, with all them that were fled into it.

85 Thus were slaine and burnt about eight

thousand men.

86 So Jonathan remoued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoiles.

88 And when King Alexander heard these things, hee began to doe Jonathan more honour,

89 And sent him a collar of gold, as the vse is to be giuen vnto such as are of the Kings blood: hee gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 The diffention between Ptolemus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemus. 22 Simon is besieged of Jonathan. 42 Demetrius seeing that no man resisted him, sendeth his armie against. 54 Tryphon moueth Antiochus against Demetrius.

AND the King of Egypt gathered a great hoste, like the land that lyeth vpon the sea shore, and many ships, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme.

2 Vpon this he went into Syria with friendly wordes, and was let into the citie, and men came forth to meete him: for King Alexander had commanded them to meete him, because hee was his father in law.

3 Now when he entred into the citie of Ptolemais, he left bands and garrisons in every citie.

4 And when hee came nere to Azotus, they shewed him the temple of Dagon that was tumbled, and Azotus, & the suburbs thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where he should passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him euill will: but the King heid his peace.

6 And Jonathan met the King with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the King vnto the water that was called Eluiberus, he turned againe to Jerusalem.

8 So King Ptolemus rate the dominion of the citie by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 And sent Ambassadors vnto king Demetrius, saying, Come, let vs make a league betwene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he flattered Alexander as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemus came to Antiochia, where he set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwell in those places, had rebelled against him.

To Ieph. Ant.
13. cap. 7.

15 But when Alexander heard it, hee came to warre against him, and Ptolemys brought forth his host, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemys was exalted.

17 And Zibdi the Arabian smote off Alexanders head, and sent it unto Ptolemys.

18 But the third day after, king Ptolemys died, and they that were in the holds, were slaine one of another.

19 And Demetrius reigned in the hundred threescore and seven yeere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege unto the castle which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) unto king Demetrius, and told him that Jonathan besieged the castle.

22 So when he heard it, he was angry, and immediately came unto Ptolemys, and wrote unto Jonathan, that he should lay no more siege unto it, but that he should meet him, and speake with him at Ptolemys in all haste.

23 Neuerthelesse, when Jonathan heard this, hee commanded to besiege it: he chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger.

24 And tooke with him silver and gold, and apparell, and diuers presents, and went to Ptolemys unto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation, had made complaints vpon him,

26 Yet the king increased him as his predecessors had done, and promoted him in the sight of all his friends.

27 And confirmed him in the high priesthood with all the honourable things that he had afore, and made him his chiefe friend.

28 Jonathan also desired the king, that hee would make Judea free with the three governments, and the countrey of Samaria, and Jonathan promised him three hundred talents.

29 Whereunto the king consented, and gaue Jonathan writing of the same containing these wordes.

30 KING DEMETRIUS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.

31 I have sent you here a copy of the letter, which we did write vnto our cosen Lathenes concerning you, that ye should see it.

32 King Demetrius vnto Lathenes his father sendeth greeting.

33 For the faithfulness that our friends the nation of the Jewes keepe vnto vs, and for their good will toward vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Judea, with the three governments, Apphema, and Lydda, and Ramatha (which are added vnto Judea from the countrey of Samaria) and all that pertaineth to all them that sacrifice in Jerusalem: both concerning the payments which the King tooke yere by yere, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things pertaining vnto

us of the tithes and tributes which were due vnto vs, and the customes of salt, and crowntaxes, which were payd vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shall be reckoned from this time forth and for ever.

37 Therefore see that ye make a copy of these things, and deliver it vnto Jonathan, that it may be set vp vpon the Holy Mount in an open place.

38 After this, when Demetrius the king saw that his land was in rest, and that no resistance was made against him, hee sent away all his host, every man to his owne place, except certain bands of strangers, whom he brought from the yles of the heathen: wherefore all his fathers house hated him.

39 Now was there one Tryphon, that had been of Alexanders part afore, which when he saw that all the host murmured against Demetrius, hee went to Simalcus the Arabian, that brought vp Antiochus the sonne of Alexander,

40 And lay siege vpon him, to deliver him this young Antiochus, that he might reigne in his fathers stead: hee tolde him also what great ruffe Demetrius had done, and how his men of warre hated him, and hee remained there a long season.

41 Also Jonathan sent vnto king Demetrius, to deliuer them out which were in the castle at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not only doe these things for thee and thy nation, but if opportunitie serue, I will honour thee, and thy nation.

43 Now therefore thou shalt doe me a pleasure, if thou wilt send me men to helpe me: for all my armie is gone from me.

44 So Jonathan sent him three thousand strong men vnto Antiochia, and they came vnto the king: wherefore the king was very glad at their coming.

45 ¶ But they that were of the citie, such an hundred and twentie thousand men, gathered them together in the midst of the citie, and would haue slaine the king.

46 But the king fled into the palace, and the citizens kept the streets of the citie, and began to fight.

47 Then the king called to the Jewes for helpe, which came to him altogether, and went abroad thorow the citie,

48 And slew the same day an hundred thousand, and set fire vpon the citie, and tooke many spoiles that day, and deliuered the King.

49 So when the citizens saw that the Jewes had gotten the upper hand of the citie, and that they themselves were disappointed of their purpose, they made their supplication vnto the King, saying,

50 ¶ Grant vs peace, and let the Jewes cease from beating vs and the citie.

51 So they cast away their weapons, & made peace, and the Jewes were greatly honoured before the King, and before all that were in his realme, and they came againe to Jerusalem with great pray.

52 Then king Demetrius sat in the throne of his kingdom, and had peace in his land.

53 Neuerthelesse, he dissembled in all that ever

Or, Emoli-
cuel.

Or, give vs
the right
hand.

he spake, and withdrew himselfe from Jonathan, neither did hee reward him according to the benedictions which hee had done for him, but troubled him very sore.

54 After this returned Tryphon with the young child Antiochus, which reigned, and was crowned.

55 Then there gathered unto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon tooke the // beasts, and wan Antiochia.

57 And young Antiochus wrote vnto Jonathan, saying, I appoint thee to bee the chiefe Priest, & make thee ruler over the foure governments, that thou maist be a friend of the Kings.

58 Upon this he sent him golden vessels to be serued in, and gave him leaue to drinke in gold, and to weare purple, & to haue a collar of gold.

59 He made his brother Simon also captaine from the coastes of Tyzus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thow the cities beyond the flood, & all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the cite receiued him honourably.

61 And from thence he went vnto Gaza: but they of Gaza shut him out: wherefore hee layde siege vnto it, and burned the suburbs thereof with fire and spoiled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and took of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Cadus, which is in Galile, with a great hoste, purposing to driue him out of the countrey.

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sara, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, and afterward put them out from thence, and tooke the cite, and set a garrison in it.

67 Then Jonathan with his host came to the water of Geneslar, and betimes in the morning came to the plaine of Azor.

68 And behold, the hoste of the // strangers met him in the plaine, & had laid ambushments for him in the mountaines:

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Jonathans side, fled: and there was not one of them left, except Battathias the sonne of // Absalomus, and Judas the sonne of Calpht the Captaines of the hoste.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed.

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled saw this, they turned againe vnto him, and helped him to followe after all vnto their tents at Cadus, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 and to the people of Sparta, to renewe their covenant of friendship. 3 4 Jonathan putteth to flight the Prince of Demetrius, 40 Tryphon taketh Jonathan by deceit.

Jonathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish and renew the friendship with them,

2 Hee sent letters also vnto the // Spartians and to other places for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and saide, Jonathan the high Priest of the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gave them free passports: that men should leade them home into the land of Iuda peaceably.

5 AND THIS is the copy of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the high Priest with the Elders of the nation, and the Priests, and the rest of the people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Dnias the high Priest from // Arius, which then reigned among you, that you would bee our brethren, as the copy hereunder written specifeth.

8 And Dnias increased the ambassage honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we neede no such writings: for wee haue the holy bookes in our hands for comfort.

10 But yet beleefe, we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest we should be strange vnto you: for it is long since the time that ye lent vnto vs.

11 Wherefore wee remember you at all seasons continually, and in the feasts and other dayes appointed, when wee offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we haue bene smothered with great troubles and warres, so that the Kings round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in these warres.

15 For wee haue had helpe from heauen, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue wee chosen Dumenius the sonne of Antiochus, and Antivater the sonne of Tason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 Wee commanded them also to goe vnto you, and to salute you, and to deliuer you our letters concerning the renewing of our brotherhood.

// Or, elephants.

10 // Iosph. Ant. 13. cap. 8.

// Or, Lacedaemonians.

10 // Iosph. Ant. 12. cap. 5.

// Or, Darius.

// Or, brethren.

// Or, Absalom.

18 And now ye shall doe vs a pleasure to giue vs an answer of these things.

19 And this was the copy of the Letters, which Attus the king of Sparta sent vnto Demetrius.

20 THE KING of the Spartians vnto Demetrius the high Priest sendeth greeting.

21 It is found in writing that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, yet shall doe well to write vnto vs of your prosperitie.

23 As for vs we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.

24 Nowe when Jonathan heard that Demetrius princes were come to fight against him with a greater hoste then afore,

25 Hee went from Jerusalem, and met them in the land of Hamath: for hee gaue them no space to come into his owne countrey.

26 And he sent spies vnto their tents, which came againe and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, when the Sunne was gone downe, Jonathan commanded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Nevertheless Jonathan and his company knew it not till the morning: for they saw the fires burning.

30 Then Jonathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherns.

31 So Jonathan turned to the Arabians, which were called Zabedet, and slew them, and tooke their spoile.

32 Hee proceeded further also, and came vnto Danaius, and went thow all the countrey.

33 But Simon his brother went forth, and came to Acalan, and to the next holds, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garrison there to keepe it.

35 After this came Jonathan home, and called the Elders of the people together, and desired with them for to build vp the strong holds in Iuda:

36 And to make the walles of Jerusalem higher, and to make a great mount betwixt the castle and the citie, for to separate it from the citie that it might be alone, & that men should neither buy, nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Capherna.

38 Simon also set vp Aida in Sephela, and made it strong with gates and barres.

39 In the meane time Tryphon purposed to reigne in Asia, & to be crowned when he had slaine the King Antiochus.

40 But he was afraid that Jonathan would not suffer him, but fight against him: wherefore he went about to take Jonathan, & to kill him: so he departed and came vnto Bethsan.

41 Then went Jonathan forth against him to the battell with fourty thousand chosmen, and came vnto Bethsan.

42 But when Tryphon saw that Jonathan came with so great an hoste, hee durst not lay hand vpon him.

43 But receiued him honourably, and commended him vnto all his souldiers, and gaue him rewards, and commanded his men of warre to be as obedient vnto him, as to himselfe:

44 And sayd vnto Jonathan, Why hast thou caused this people to take such trouble, seeing there is no warre betwene vs?

45 Therefore send them now home againe, and chuse certaine men to wait vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holds, and the other garrisons, and all them that haue charge of the common affaires: so will I returne, and depart: for this is the cause of my coming.

46 Jonathan beleued him, and did as hee sayd, and sent away his hoste, which went into the land of Iuda.

47 And retained but thre thousand with him, whereof he sent two thousand into Galilee, and one thousand went with himselfe.

48 Now as soone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, & slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen and horsemen into Galilee, and into the great plaine to destroy all Jonathans company.

50 But when they knew that Jonathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, & bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XLIIII.

1 After Jonathan was taken, Simon is chosen captaine, 17 Tryphon, taking his children and many for the redemption of Jonathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the reabme. 36 Demetrius taketh Iruce with Simon. 43 Simon winneth Gaza. 50 He possesseth the towres of Sion. 53 He maketh his sonne Iohn captaine.

Now when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, and to destroy it,

2 And sawe that the people was in great trembling and feare, he came vp to Jerusalem, and gathered the people together.

3 And gaue them exhortation, sayn g. Pee know

Joseph Ant.
13. al. 2. g.

know what great things I, and my brethren, and my fathers house haue done for the Law, and the Sanctuary, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are flaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wines and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes the hearts of the people were kindled,

8 So that they cryed with a loud voice, saying, Thou shalt be our captain in stead of Judas and Jonathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 So he gathered all the men of warre, making hast to finish the walles of Ierusalem, and fortified it round about.

11 Then sent he Jonathan the sonne of Abshaloms with a great hoste vnto Ioppe, which diuoe them out that were therein, and remained there himselfe.

12 Tryphon also remoued from Idoles, making a great armie, to come into the land of Iuda, and Jonathan was with him as prisoner.

|| Or, Addus.

13 And Simon pitched his tents at Addis vpon the open plaine.

14 But when Tryphon knew that Simon stood vp in stead of his brother Jonathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Whereas we haue kept Jonathan thy brother, it is for money that hee is owing in the kings account concerning the businesse that he had in hand.

16 Wherefore send now an hundred talents of silver, and his two sonnes for hostages, that when he is letten forth he will not turne from vs, and we will send him againe.

17 Neuertheless Simon knew that he dissembled in his wordes, yet commaunded he the money and children to be deliuered vnto him, lest he should be in greater hatred of the people of Israel:

18 Who might haue sayd, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So he sent the children and an hundred talents: but he dissembled and would not let Jonathan goe.

20 Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle sent messengers vnto Tryphon, that hee should make haste to come by the wilderness, and to send them vittalles.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snow: but hee remoued & went into the countrey of Galad.

23 And when he came neere to Balsama, he slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto of betwen stone behind and before,

28 And set vp leuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memory, and carued shippes beside the armes, that they might be seene of men sayling in the Sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 Now as Tryphon went forth with the young King Antiochus, he slew him traitterously,

|| Joseph. Ant.
23, chap. 10.

32 And reigned in his stead, and crowned himselfe King of Asia, & brought a great plague vpon the land.

33 Simon also buist vp the castles of Iudea, and compassed them about with high towres, and great walles, even with towres, and gates, and barres, and layd vp vittalles in the strong holds.

34 Moreover, Simon chose certaine men and sent them to king Demetrius, that hee would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,

36 DEMETRIUS the King vnto Simon the ble. Priest, and the friend of Kings, and to the Elders, and to the nation of the Iewes, sendeth greeting.

37 The golden crowne, and precious stone that yee lent vnto vs, haue we receiued, and are ready to make a steadfast peace with you, and to write vnto the officers to release you of the things wherein we made you free.

|| Or, collar, w
bandreke
in Greeke
Bamm, 27,
babam.

38 So the things that we haue granted you, shall be stable: the strong holds which yee haue builded, shall be your owne.

39 Also we forgive the oversights, and faults committed vnto this day, and the crowne take that yee ought vs, and whereas was any other tribute in Ierusalem, it shall be now no tribute.

40 And they that are meete among you to be written with our men, let them be written vp, that there may be peace betwene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundredth and seuenthy yeere.

42 And the people of Israel began to write in their letters and publike instruments, IN THE FIRST yeere of Simon, the high and chiefe Priest, gouernour and Prince of the Iewes.

43 In those dayes Simon camped against Gazza, and beleaged it round about, where he set vp an engine of warre, and approached neere the citie, and beat a tower and took it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the city.

45 In so much that the people of the city rent their clothes, and staid by vpon the walles with

with these wines and children, and cried with a loud voyce, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, & would fight no more against them, but put them out of the citie, and cleaned the houses, wherein the idoles were, and so entered thereunto with psalmes and thanksgiving.

48 So when he had cast all the filthines out, hee set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now, when they in the castle at Jerusalem were kept, that they could not come forth, nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death.

50 Incomuch that they besought Simon to make peace with them: which he granted them, and put them out from thence, and cleaned the castle from filthinesse.

51 And upon the thirte and twenty day of the second moneth, in the hundred seventie and one yeere they entered into it with thanksgiving, and branches of palme trees, and with harpes, and with cymbals, and with viols, & with psalmes, and songs, because the great enemy of Israel was overcome.

52 And he ordeined that the same day should be kept every yeere with gladnesse.

53 And he fortified the mount of the Temple that was besides the castle, where he dwelt himselfe with his company.

54 Simon also seeing that John his sonne was now a man, he made him capitaine of all the hosts, and caused him to dwell in || Gazaris.

|| Or, Gaza.

CHAP. XIII.

1 Demetrius is overcome of Antiochus. 11 Simon being captaine, there is great quietnesse in Israel. 18 The covenant of friendship with the Romans, and with the people of Sparta is renewed.

IN the hundredth seventy and two yeere, gathered king Demetrius his hosts, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Antiochus the king of Persia and Media heard that Demetrius was entered with- in his borders, hee sent one of his princes to take him alive.

3 So he went and overcame the armie of Demetrius, and tooke him, and brought him to Antiochus which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to doe him worship alway.

5 Simon also won the citie of Joppe to his great honour, to be an haven towne, and made it an entrance vnto the ples of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, and hee had the dominion of Gazaris, and Beth-sura, and the castle, which hee cleaned from filthinesse, and there was no man that resisted him.

8 So that every man tilled his ground in

peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted al together for the Common wealth, and the yong men were honourably clothed and armed.

10 He provided vittalles for the cities, and all kind of munition, so that his glorious name was renowned vnto the end of the world.

11 Hee made peace throughout the land, and Israel had perfect mirth and joy.

12 For every man sate vnder his vine, and the fig trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were overcome.

14 He helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, and hee tooke away the vngodly and wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romans heard, and the Spartians had knowledge that Jonathan was dead, they were very sorry.

17 But when they heard that Simon his brother was made high Priest in his stead, and how hee had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renew the friendship and bond of loue, which they had made with Iudas and Jonathan his brethren.

19 Which writings were read before the congregation at Jerusalem, and to is the copie of the letters that the Spartians sent.

20 THESE SENATORS and city of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Jewes their brethren greeting,

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their coming.

22 And haue registered their ambassage in the publike records in this maner, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Iason, the Jewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should be honourably interated, and that the copie of their ambassage should be registered in the publike records, that it might bee for a memoriall vnto the people of Sparta, and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirme the friendship with them.

25 Which when the people understood, they sayd, What thanks shall we recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablished Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it upon pillars in mount Sion.

27 The copie of the writing is this. In the eight and twentieth day of the moneth Elul, in the hundredth seventy and two yeere, in the third yeere of Simon the high Priest.

|| August.

|| Or, Ierusalem,

28 In || Saramel in the great congregation of the Priests, and of the people, and of the governors of the nation, and of the Elders of the countrey, we would signifie unto you, that many battels haue bene fought in our countrey.

29 Wherein Simon the son of Mattathias (come of the children of Iacob) and his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might be maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their high Priest, and is layd with his people.

31 After that would their enemies haue invaded their countrey, and destroyed their land, and lay their hands on their Sanctuary.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Iudea, and Bethsura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garrison of the Iewes.

|| Or, Gaza, or, Gazara.

34 And he fortified Boppe, which lieth vpon the sea, and || Gazara that bordered vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, & furnished them with things necessary for the reparation thereof.

35 Now when the people saw the faithfulness of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour and the chiefe Priest, because he had done all these things, and for the vprightnesse and fidelitie that hee had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the city of David at Ierusalem, where they had made them a castle, out of the which they went, and despoiled all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land and cite, and called vp the walles of Ierusalem.

38 And king Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friends, & gaue him great honour.

40 For it was reported that the Romans called the Iewes their friends and confederates, and that they honourably receiued Simons ambassadors,

41 And that the Iewes and Priests consented that Simon should be their Prince and high Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captaine and haue the charge of the Sanctuary, and to set men ouer the workes, and ouer the Countrey, and ouer the weapons and ouer the fortresses, and that should make provision for the holy things.

43 And that he should be obeyed of every man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it should not bee lawfull for any

of the people, or Priests to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or he clothed in purple, or weare a collar of gold:

45 And if any did contrary to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the Prince of the Iewes and of the Priests, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuary in an open place,

49 And that a copy of the same should be layd vp in the treasure, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romans write letters vnto kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his covenant.

Metron, King Antiochus the sonne of Demetrius sent letters from the yles of the sea, vnto Simon the Priest and Prince of the Iewes and to all the nation.

2 Containing these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes, sendeth greeting.

3 For so much as certain vilsent men haue purged the kingdome of our Fathers, I am purposed to challenge the Realme againe, and to restore it to the old estate: wherefore I haue gathered a great hoste, and prepared ships of warre.

4 That I may goe through the countrey, and be auenged of them, which haue destroyed our countrey, & wasted many cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, wherof all the Kings my progenitors haue discharged thee, & all the payments, wherof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem and the Sanctuary be free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and kepest in thine hands, shall be thine.

8 And all that is due vnto the King: and all that shall bee due vnto the King, I forgaue it thee, from this time forth for evermore.

9 And when wee haue obtained our kingdome, we will giue thee and thy nation, and the temple great honour, so that your honour shall be knowne throughout the world.

10 In the hundredth, twenty & fourth yeere, went Antiochus into his fathers land, and all the bands came together vnto him, so that few were left with Tryphon.

11 So the King Antiochus pursued him, but he fled and came to Doza, which lieth by the sea side.

12 For hee saw that troubles were toward him,

Joseph Ant.
13. chap. 11.

him, and that the army had forsaken him.

13 Then camped Antiochus against Doza with an hundred and twenty thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the ships came by the sea. Thus they pressed the citie by lande, and by sea, insomuch that they suffered no way to goe in nor out.

15 In the meane season came Pumentius, and his company from Rome, hauing letters writtē vnto the kings and countreyes, wherein were contained their words,

16 LVCIUS the Consul of Rome vnto king Ptolemeus sendeth greeting.

17 The Ambassadors of the Jewes are come vnto vs as our friends and confederats from Simon the high Priest, and from the people of the Jewes, to renew friendship, and the bonde of loue;

18 Altho haue brought a shield of gold weighing a thousand pound.

19 Therefore we thought it good to write vnto the kings of the countrey, that they should not go about to hurt them, nor to fight against them nor their citie, nor their countrey, neither to maintaine their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there be any pestilent fellows fled from their countrey vnto you, deliuer them vnto Simon the high Priest, that hee may punish them according to their owne law.

22 The same things were writtē to Demetrius the king, And to Attalus, And to Archelus, and to Arsaces.

23 And to all the countreys, as to Samplames and to them of Sparta, and to Delus, and to Mithridatus, and to Syetion, and to Caria, and to Samos, and to Pamphilia, and to Lycia, and to Halicarnassus, and to Rodus, and to Phaselis, and to Cos, and to Sidon, and to Coryna, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copy of them to Simon the high Priest.

25 So Antiochus the king camped against Doza the second time euer ready to take it, and make diuers engines of war, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with silver and golde, and much furniture.

27 neuertheless, he would not receiue them, but brake all the covenant, which hee had made with him afore, and withdrew himselfe from him.

28 And sent vnto him Athenobius one of his friends, to commune with him, saying, We withhold Ioppe, and Gazara, with the citie that is at Ierusalem the citie of my Realme,

29 Whose borders ye have destroyed, and done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Therefore now deliuer the citie, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea.

31 Or else giue me for them five hundred talents of silver, and for the harme that ye haue done, and for the tributes of the places other five hundred talents, if not, we will come and fight against you.

32 So Athenobius the kings friend came to

Ierusalem, and when he saw the honour of Simon, and the capbord of gods and sūre place, and so great preparation, hee was astonished, and told him the kings message.

33 Then answered Simon, and said vnto him, We haue neither sūre nor other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrightrously in possession a certaine time.

34 But when we had occasion, we recovered the inheritance of our fathers.

35 And whereas thou requirist Ioppe and Gazara, they did great harme to our people, and thoroꝝ our countrey, yet will we giue an hundred talents for them. But Athenobius answered him not one word,

36 But turned againe angry vnto the king, and told him all these words, and the dignity of Simon, with all that he had seene: and the king was very angry.

37 In the meane time fled Tryphon by ship vnto Ptochias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footmen, and horsemen,

39 And commanded him to remooue the host toward Iudea, and to build up Cedron, and to fortifie the gates, and to warre against the people: but the king purshed Tryphon.

40 So Cendebeus came vnto Jamnia, and began to bere the people, and to invade Iudea and to take the people prisoners, & to slay them.

41 And he built up Cedron, where he set horsemen and garrisons, that they might make out-rides by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus host is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 25 Iohn killeth them that lie in wait for his life.

Then came Iohn by from Gazara, and told Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Judas and Iohn, and said vnto them, I and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel often times.

3 But I am now old, and ye by Gods mercie art of a sufficient age: be ye therefore in stead of me and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twenty thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine fields: and behold, a mighty great host came against them, both of footmen, and horsemen: but there was a river betwixt them.

6 And Iohn ranged his armie ouer against him, and when he saw that the people was afraid to goe ouer the river, hee went ouer first himselfe, and the men seeing him, passed thoroꝝ after him.

7 Then he diuided his men, and set the host.

Or, some plain of corn.

Iosaph. Ant. 13. cap. 12.

Or, Samplames
Or, Delus
Or, Mithridatus
Or, Syetion

10 b b men

|| Or, Ierusalem,

28 In II Saramel in the great congregation of the Priests, and of the people, and of the governors of the nation, and of the Elders of the countrey, we would signifie unto you, that many battels haue bene fought in our countrey.

29 Wherein Simon the son of Mattathias (come of the children of Iacob) and his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might be maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their high Priest, and is layd with his people.

31 After that would their enemies haue invaded their countrey, and destroyed their land, and lay their hands on their Sanctuary.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 We fortified also the cities of Iudea, and Bethsura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garrison of the Iewes.

|| Or, Gaza, or, Gazara.

34 And he fortified Ioppe, which lieth vpon the sea, and || Gazara that bordered vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, & furnished them with things necessary for the reparation thereof.

35 Now when the people saw the faithfulness of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour and the chiefe Priest, because he had done all these things, and for the vprightnesse and fidelitie that hee had kept to his nation, and that fought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the city of Dauid at Ierusalem, where they had made them a castle, out of the which they went, and desisted all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land and cite, and called vp the walles of Ierusalem.

38 And king Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friends, & gaue him great honour.

40 For it was reported that the Romans called the Iewes their friends and confederates, and that they honourably receiued Simons ambassadors,

41 And that the Iewes and Priests consented that Simon should be their Prince and high Priest perpetually, till God called by the true Propheet,

42 And that he should be their captain and haue the charge of the Sanctuary, and to set men ouer the workes, and ouer the Countrey, and ouer the weapons and ouer the fortrellies, and that should make provision for the holy things.

43 And that he should be obied of every man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it should not bee lawfull for any

of the people, or Priests to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of gold:

45 And if any did contrary to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captain, and the Prince of the Iewes and of the Priests, and to be the chiefe of all.

48 And they commaunded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuary in an open place,

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2 Continuing these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes, sendeth greeting.

3 For so much as certaines pestilent men haue purged the kingdome of our Fathers, I am purposed to challenge the Realme againe, and to restore it to the old estate: wherefore I haue gathered a great host, and prepared ships of warre.

4 That I may goe through the countrey, and be auenged of them, which haue destroyed our countrey, & wasted many cities in the realme.

5 Now wherefore I do confirme vnto thee all the liberties, wherof all the Kings my progenitors haue discharged thee, & all the payments, wherof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem and the Sanctuary be free, and that all the weapons that thou hast prepared, and the fortrellies, which thou hast builded, and keepest in thine hands, shall bee thine.

8 And all that is due vnto the King: and all that shall bee due vnto the King, I forgaue it thee, from this time forth for evermore.

9 And when wee haue obtained our kingdome, we will giue thee and thy nation, and the temple great honour, so that your honour shall be knowne throughout the world.

10 In the hundred, seuentie & fourth yeere, Ioseph Ant. 13. chap. 11. went Antiochus into his fathers land, and all the bands came together vnto him, so that few were left with Tryphon.

11 So the King Antiochus pursued him, but he fled and came to Doza, which lieth by the seaside.

12 For hee saw that troubles were toward him,

him, and that the armie had forsaken him.

13 Then camped Antiochus against Doza with an hundred and twenty thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the ships came by the sea. Thus they pressed the citie by lande, and by sea, insomuch that they suffered no man to goe in nor out.

15 In the meane season came Pumenius, and his company from Rome, hauing letters writen vnto the kings and countreyes, wherein were contained their words.

16 LV CIVS the Consul of Rome vnto king Ptolemus sendeth greeting.

17 The Ambassadors of the Jewes are come vnto vs as our friends and confederats from Simon the high Priest, and from the people of the Jewes, to renew friendship, and the bonde of loue.

18 Altho haue brought a shield of gold weighing a thousand pound.

19 Wherefore we thought it good to write vnto the kings & the countreis, that they should not go about to hurt them, nor to fight against them nor their citie, nor their countrey, neither to maintaine their enemies against them.

20 And we were content to receiue of them, the shield.

21 If therefore there be any pestilent fellows fled from their countrey vnto you, deliuer them vnto Simon the high Priest, that hee may punish them according to their owne law.

22 The same things were writen to Demetrius the king, and to Attalus, and to Archelaus, and to Arias.

23 And to all the countreys, as to Samplames and to chum of Sparta, and to Delus, and to Dindus, & to Sycon, & to Caria, and to Samos, and to Pamphilia, and to Lycia, and to Halicarnassus, and to Rodus, and to Phaselis, and to Coos, and to Sidon, and to Coryna, and to Sidon, and to Cyprus, and to Cyrene.

24 And they sent a copy of them to Simon the high Priest.

25 So Antiochus the king camped against Doza the second time euer ready to take it, and make diuers engines of war, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with silver and golde, and much furniture.

27 Nevertheless, he would not receiue them, but brake all the couenant, which hee had made with him afore, and withdrew himselfe from him.

28 And sent vnto him Athenobius one of his friends, to commune with him, saying, Ye with-hold Joppe, and Gazara, with the citie that is at Jerusalem the citie of my Realme.

29 Whose borders ye have destroyed, and done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the citie, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea.

31 Or else giue me for them five hundred talents of silver, and for the harme that ye haue done, and for the tributes of the places other five hundred talents, if not, we will come and fight against you.

32 So Athenobius the kings friend came to

Jerusalem, and when he sawe the honour of Simon, and the capbord of gold and silver plate, and so great preparation, hee was astonished, and told him the kings message.

33 Then answered Simon, and said vnto him, We haue neither taken nor her mens lands, nor withholde them which appertaine to others: but our fathers heritage, which our enemies had vnrightrously in possession a certaine time.

34 But when we had occasion, we recovered the inheritance of our fathers.

35 And whereas thou requirist Joppe and Gazara, they did great harme to our people, and thoroow our countrey, yet will we giue an hundred talents for them. But Athenobius answered him not one word.

36 But turned againe angry vnto the king, and told him all these words, and the dignity of Simon, with all that he had seene: and the king was very angry.

37 In the meane time fled Tryphon by ship vnto Dichoas.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footemen, and horsemen.

39 And commanded him to remooue the host toward Iudea, and to build up Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to bere the people, and to invade Iudea and to take the people prisoners, & to slay them.

41 And he built up Cedron, where he let horsemen and garlions, that they might make out-rides by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus host is put to flight by the sonnes of Simon. 11 Ptolemus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 25 John killeth them that lie in wait for his life.

Then came John vp from Gazara, and told Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Judas and John, and said vnto them, I and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel oftentimes.

3 But I am now old, and ye by Gods mer-cie are of a sufficient age: be ye therefore in stead of me and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twenty thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine fields: and behold, a mighty great hoste came against them, both of footemen, and horsemen: but there was a river betwixt them.

6 And John ranged his armie ouer against him, and when he sawe that the people was afraid to goe ouer the river, hee went ouer first himselfe, and the men seeing him, passed thoroow after him.

7 Then he diuided his men, and let the hoste

|| Or, some-
plaine com-
cunning.

Joseph Ant.
13. cap. 13.

|| Or, Samp-
face
|| Or, Dila,
|| Or, Mido,
|| Or, Mjuso.

q b b men

men in the midst of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his host: whereof many were slaine, and the remnant gate them to the forresle.

9 Then was Judas Johns brother wounded: but John followed after them, till he came to Cedion, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fields of Azorus, and those did Iohn burne with fire: thus were there slaine two thousand men of them, so he returned peaceably into the land of Iuda.

11 Now in the field of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For he had married the daughter of the high Priest.)

13 Therefore he wared proud in his minde, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, and studied carefully for them, he came downe to Jericho with Battathias, and Judas his sonnes, in the hundredth skientie and seven peere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a little hold called Dochus, which he had built, where he made them a great banquet, and had his men there.

16 So when Simon & his sonnes had made good cheere, Ptolemeus stood by with his men and tooke their weapons, and entered into Simon in the banquet house, and slew him with his two sonnes and certaine of his seruants.

17 Whereby he committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.

21 But one ran before, and told Iohn in Gazara, that his father & his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When he heard this, he was sore astonied, and layd hands on them that were come to slay him, and slew them: for hee knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble acts (wherein hee behaved himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Beholde, they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

The second Booke of the MACCABEES.

CHAP. I.

1 An Epistle of the Iewes that dwell at Ierusalem, sent vnto them that dwell in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 19 Of the fire that was bid in the pit. 24 The prayer of Nicanor.



We brethren the Iewes which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren the Iewes that are thorowout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you, and remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants,

3 And giue you all an heart to worship him, and to do his will with a whole heart, and with a willing minde,

4 And open your hearts in his Law and commandments, and lend you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned in the hundredth threescore and nine yere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeres, after that Jason and his company departed out of the holy land and kingdom.

8 And burnt the porch, & shed innocent blood, Then wee prayed vnto the Lord, & were heard: we offered sacrifice and fine flour, and lighted

the lampes, and set forth the bread.

9 Now therefore keepe ye the dayes of the feast of the Tabernacles in the moneth Challen.

10 In the hundredth, fourescore and eight yere, the people that was at Ierusalem, and in Iudea, and the counsell, and Judas, vnto Aristobulus king Ptolemeus master, which is of the stocke of the anoynted Priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Inasmuch as God hath deliuered vs from great perills, we thanke him highly, as though we had overcome the king.

12 For he brought them into Persia by heaps that fought against the holy citie.

13 For albeit the captaine and the army that was with him, seemed invincible, yet they were slaine in the Temple of Manea, by the deceit of Manecas priests.

14 For Antiochus as though he would dwell with her, came thither, hee and his friends with him to receiue money vnder the title of a dowrie.

15 But when the priests of Manea had laid it forth, and he was entered with a small company within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priue doore of the hauit, they cast stones, as it were thunder, vpon the captaine and his, and haking bruised them in pieces, they cut off their heads, and threw them to those that were without.

17 God be blessed in all things, which hath deliuered vs by the wicked.

18 Whereas we are now purposed to keepe

the purification of the temple upon the five and twentieth day of the month Chisleu, we thought it necessary to certify you thereof, that yet also might keepe the feast of the Tabernacles, and of the fire, which was given vs when Hieronias offered sacrifice, after that he had built the Temple and the altar.

Luit. 6. 13.
and 10. 2.
and 16. 12.

19 For when as our fathers were led away into Persia, the Priests, which sought the honour of God, took the fire of the altar privately, and hid it in a hollow pit, which was dyt in the bottome, and therein they kept it, so that the place was unknown vnto euery man.

20 Now after many yeeres when it pleased God that Hieronias should be sent from the king of Persia, hee sent of the posteritie of those Priests, which had hid it, to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commanded hee them to drawe it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Hieronias commanded the Priests to sprinkle the wood, and the things layd thereupon, with water.

22 When this was done, and the time came that the Sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marvelled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Ionathan began, and the other answered therunto.

24 And the prayer of Hieronias was after this manner: O Lord, Lord God, maker of all things, which art fearefull and strong, and righteous, and mercifull, and the onely and gracious King,

25 Onely liberall, onely lust and Almighty, and euertlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers and sanctified them,

26 Recieue the sacrifice for thy whole people of Israel, and preserve thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: look vpon them which are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong.

Dent. 30. 5.

29 Plant thy people againe in thine holy place, as Moyses hath spoken.

30 And the Priests sang Psalmes therunto.

31 Now when the sacrifice was consumed, Hieronias commanded the great stones to bee sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 So when this matter was knowne, it was told the King of Persia, that in the place where the Priests, which were led away, had hid fire, there appeared water, wherewith Hieronias and his company had purified the sacrifices.

34 The king cryed out the thing, and closed the place about, and made it holy.

35 And to them that the king favoured, hee gaue and bestowed many gifts.

36 And Hieronias called the same place

Ephthar, which is to say, purification: but many men call it Ephthar.

CHAP. II.

How Hieronias hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the fire which Hieronias hid in one.

It is found also in the writings of Hieronias the Prophet, that he commanded them which were carried away, to take fire, as was declared, and as the Prophet commanded them that were led into captivity,

2 * Giving them a law, that they should not forget the commandements of the Lord, and that they should not erre in their mindes, when they saw images of golde and silver, with their ornaments.

3 These and such other things commanded hee them, and exhorted them that they should not let the law goe out of their hearts.

4 It is written also, how the Prophet, by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when hee came vp into the mountaine where Moyses went vp, and saw the heritage of God,

5 Hieronias went fourth, and found an hollow caue, wherein he layd the Tabernacle, and the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him, to marke the place: but they could not finde it.

7 Which when Hieronias perceived, hee reproveth them, saying, As for that place, it shall bee unknowne, till the time that God gather his people together againe, and that mercy bee shewed.

8 Then shall the Lord shewe them these things, and the maiestie of the Lord shall appeare and the cloud also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might be honourably sanctified.

9 For it is manifest that hee, being a wise man, offered the sacrifice of dedication, and consecration of the Temple.

10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so when Salomon prayed * the fire came downe from heauen, and consumed the burnt offering.

11 And Moyses sayd, because the sinne offering was not eaten, therefore it is consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writing and registers of Hieronias, and how hee made a library, and how hee gathered the actes of the Kings, and of the Prophets, the actes of David, and the epistles of the Kings concerning the holy gifts.

14 Even so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Therefore if ye haue neede thereof, send some to fetch them vnto you.

16 Whereras wee then are about to celebrate the purification, we haue written vnto you, and ye shall doe well, if ye keepe the same dayes.

17 Wee hope also that the God which do liuener all his people, and gaue an heritage to them all, and the kingdom, and the Priest-

hood,

That is to say, a shining
it is also called
Nephi, or
Nephthar,
which is a
cleansing.

Baruch 6.

Dnt. 34. 1.

King 8.

14. 23. 30.

2. Chron. 6. 21.

1. Kin. 8. 63.

65. 2. Chron.

7. 45.

Luit. 9. 24.

and 10. 16.

2. Chron. 7. 1.

Some reade
Ieremie.

18 * As he promised in the Law, will shortly have mercy upon us, and gather us together from under the heaven into his holy place: for hee hath saved us from great perils, and hath cleansed the place.

19 As concerning Judas Maccabens and his brethren, the purification of the great Temple and the dedication of the altar,

20 And the warren against Antiochus Epiphanes and Eupator his sonne.

21 And the manifest signes that came from heaven unto those, which manfully stood for the Jewes religion: (for though they were but few, yet they ran thorough whole countreies, and pursued the barbarous armies.

22 And repaired the Temple that was renowned throughout all the world, and delivered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull unto them with all lenitie.)

23 All this will assay to abridge in one volume those things that Jason the Cyrenian hath declared in five booke.

24 For considering the wonderfull number, and the difficultie that they have that would be occupied in the rehearsal of stories, because of the diversitie of the matters,

25 Wee have endeavored, that they that would read, might have pleasure, and that they which are studious, might easily keepe them in memorie, and that whosoever read them, might have profit.

26 Therefore to us that have taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat and watching.

27 Like as hee that maketh a feast, & seeketh other mens commoditie hath no small labour: so wee also for many mens sakes are very well content to undertake this great labour.

28 Leaving to the author the exact diligence of every particular, wee will labour to goe forward according to the prescript order of an abridgement.

29 For as hee that will build a new house, must provide for the whole building, but he that setteth out the plat, or goeth about to paint it seeketh but onely what is comely for the decking thereof.

30 Even so I thinke for us, that it appertaineth to the first writer of a story to enter deeply into it, and to make mention of all things, and to be curious in every part.

31 But it is permitted to him that will shorten it, to use few words, & to avoyd those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in words before the storie, and to be short in the story.

CHAP. III.

3 Of the honour done to the Temple by the kings of the Gentiles, 6 Simon uttereth what transpire in the Temple, 7 Heliodorus is sent to take them away, 16 Hee is stricken of God, and healed at the prayer of Onias.

What time as the holy citie was inhabited with all peace, and when the lawes were very well kept, because of the godliness of Onias

the high Priest, and hatred of wickedness, 2 He came to passe that even the kings did honour the place, and garnished the Temple with great gifts.

3 Inasmuch that Seleucus King of Asia, of his owne rents, bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the high Priest concerning the inquiry committed in the citie.

5 And when he could not overcome Onias, hee gave him to Apollonius the sonne of Tharseas which then was gouvernour of Coelosyria, and Phenice.

6 And told him that the treasure in Jerusalem was full of innumerable money, which did not belong to the provision of the sacrifices, and that it were possible that these things might come into the kings hand.

7 Now when Apollonius came to the King, and had shewed him of the monie, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresayd money.

8 Immediately Heliodorus took his journey, although he would visit the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Jerusalem, and was courteously received of the high Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his coming, and asked if these things were so indeed.

10 Then the high Priest tolde him that there were such things laid by by the widowes and fatherlesse,

11 And that a certaine of it belonged unto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundred talents of silver, and two hundred of gold.

12 And that it were altogether impossible to do this wrong to them that had committed it of trust to the holiness of the place and Temple, which is honoured through the whole world for holiness and integritie.

13 But Heliodorus because of the kings commandement given him, sayd that in any wise it must be brought into the kings treasure.

14 So he appointed a day, & went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called unto heaven upon him which had made a Law concerning things given to be kept, that they should be safely preserved for such as had committed them to be kept.

16 Then they that looked the high Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the wrath of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked upon him, what sorrow hee had in his heart.

18 Others also came out of their houses by heapes unto the common prayer, because the place was like to come unto contempt.

|| Or, the state & provision.

19 And the women, girt with sackcloth under their breasts, filled the streets, and the virgins that were kept in, came some to the gates, and some to the walles, and others looked out of the windowes.

20 And all held up their hands toward heaven, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the high Priest being in such anguish.

22 Therefore they called vpon the Almighty Lord, that he would keepe safe and sure the things which were laid vp for those that had deliuered them.

23 Neuertheless, the thing that Heliodorus was determined to doe, that did he performe.

24 And as hee and his souldiers were now there present by the treasury, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonish'd at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly habited, and he ran fiercely, and smote at Heliodorus with his foze feet, and it seemed that hee that sat vpon the horse, had harness of gold.

26 Moreover, there appeared two yong men, notable in strength, excellent in beauty, & comely in apparel, which stood by him on either side, and scourged him continually, and gaue him many foze stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkenes: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great compaignie, and many souldiers into the said treasury, was borne out: for hee could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but he was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honored his own place: for the Temple which a little afore was full of feare and trouble, when the Almighty Lord appeared, was filled with ioy and gladnesse.

31 Then straightway certaine of Heliodorus friends, prayed Onias, that he would call vpon the most high to graunt him his life, which lay ready to giue vp the ghost.

32 So the high Priest, considering that the king might suspect that the Jewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Now when the high Priest had made his prayer, the same yong men in the same clothing appeared, and stood beside Heliodorus, saying, Gue Onias the high Priest great thanks: for, for his sake hath the Lord granted thee thy life:

34 And seeing that thou hast beene scourged from heauen, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him which had graunted him his life, and thanked Onias, and went againe with his horse to the king.

36 Then testified hee vnto euery man of the

great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meet to be sent yet once againe to Ierusalem, he said,

38 If thou hast any enemy, or traitour, send him thither, & thou shalt receive him well scourged, if hee escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For hee that dwelleth in heauen, hath his eye on that place, and defendeth it, and hee beatech and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasury.

CHAP. IIII.

1 Simon reporteth euill of Onias, 7 Iason obtaineth the office of the high Priest by corrupting the king, 27 and was by Menelaus defrauded by like bribing. 34 Onias is slaine traitorously by Andronicus.

This Simon now, of whom we spake afore, being a betrayer of the money, and of his owne natural countrie, reported euill of Onias, as though he had moued Heliodorus vnto this, and had beene the inuenter of the euill.

2 Thus was hee bold to call him a traitour, that was so beneficiall to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so far, that through one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contrition, and that Apollonius, as he that was the gouernour of Coelosyria and Idenice, did rage, and increased Simons malice,

5 Hee went to the king, not as an accuser of the citizens, but as one that intended the common wealth both priuately and publickly.

6 For he saw it was not possible, except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdom, Iason the brother of Onias laboured by vnlawfull meanes to bee high Priest.

8 For hee came vnto the king, and promised him three hundred and threescore talents of siluer, and of another rent fourescore talents.

9 Besides this, hee promised him an hundred and fiftie, if hee might haue licence to set up a place for exercise, and a place for the youth, and that they would name them of Ierusalem, Antiochians,

10 The which thing when the king had granted, and he had gotten the superintendence, hee began immediately to draw his kinsmen to the customs of the Gentiles,

11 And abolished the friendly priuiledges of the Kings, that the Jewes had set vp by John the father of Eupolemus, which was sent Ambassadour vnto Rome, to become friends & confederates: hee put downe their lawes and policies, and brought vp new statutes, and contrary to the Law.

12 For he presumed to build a place of exercise vnder the castle, and brought the chiefe young men vnder their subiection, and made them weare hats.

1 In working some trecherie or forerie against him.

1 Or, that he would write the Antiochians that were at Ierusalem among them.

1 Or, huskins, in token of wantonnesse as the Gentiles did,

13 So there began a great desire to follow the manners of the Gentiles, and they tooke up the fashions of strange nations by the exceeding wickednes of Jason, not the high Priest, but the vngodly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expences at the play,^a after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glozy of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had then to bee their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the lawes of God, but the time following shall declare these things.

18 ¶ Now when the games that were vsed euery fife yeere, were played at Cyprus, the King being present,

19 This wicked Jason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundred drachmes of silver for a sacrifice to Hercules: albeit they that carried them, desired they might not be bestowed on the sacrifice, (because it was not comely) but to be bestowed for other expences.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menelaus was sent into Egypt because of the coronation of king Ptolomeus Philometor: but when Antiochus perceined that hee was euill affectioned toward his affaires, he sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honourably receiued of Jason, and of the city, and was brought in with torchlight, and with great shoutings, and so hee went with his hoste vnto Iheric.

23 Three yeres afterward Jason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King; and to bring to passe certaine necessary affaires, wherof hee had giuen him a memorie.

24 But he, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundred talents of silver more then Jason.

25 So he gate the kings letter patents, albeit hee had nothing in himselfe worthy of the high Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

26 Then Jason which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised vnto the king, he tooke none order for it, albeit Sosistratus the ruler of the castle required it,

28 For vnto him appertained the gathering

of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the Priesthood, and Sosistratus left Crates which was gouernour of the Egyptians.

30 ¶ Whiles these things were in doing, the Chaldeans and they of Balor made insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in all haste to appease the businesse, leauing Andronicus a man of authority to be his lieutenant.

32 Now Menelaus, supposing that hee had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he sold at Cyprus and in the cities thereby.

33 Which when Dnias knew of a surety, hee reprimanded him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Dnias: so when hee came to Dnias, hee counilled him craftily, giuing him his right hand with an oath: (howbeit hee suspected him, and perswaded him to come out of the Sanctuary) so hee slew him incontinently without any regarde of righteousness.

35 For the which cause not onely the Jewes, but many other nations also were grieved, and tooke it heauily, for the unrighteous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Jewes that were in the city, and certaine of the Greekes that abhorred the fact also, complained because Dnias was slaine without cause.

37 Therefore Antiochus was sorry in his mind, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, and rent his clothes, and commanded him to bee led throughout the city, and in the same place where he had committed the wickednesse against Dnias, he was slaine as a murderer. Thus Lord rewarded him his punishment as hee had deserved.

39 ¶ Now when Lysimachus had done many wicked deeds in the city through the counsell of Menelaus, and the bruit was spread abroad, the multitude gathered them together against Lysimachus: for hee had caried out now much vessel of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their Captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe they killed besides the treasury.

43 For these causes an accusation was layde against

^a This game was to try strength by casting a stone that had an hole in the mids, or a piece of metall,

^b Or, Olympian sports, which were games kept euery fife yeere,

^b That is, of them that measured the corne,

^c Or, commandments,

against Menelaus.

44 And when the king came to Tyus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus being now convinced, promised to Ptolemens the sonne of Dozimenus much money, if he would perswade the king.

46 So Ptolemus went to the King into a court, whereas he was to coole himselfe, and turned the Kings minde.

47 Inasmuch that he discharged Menelaus from the accusation (notwithstanding hee was the cause of all mischief) and condemned those poore men to death, which if they had told their cause, yet, before the Scribes, they should have been heard as innocent.

48 Thus were they loone punished vnjustly, which followed vpon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyus hated that wickednesse, and ministered all things liberally for their burfall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authority, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Ierusalem. 6 Of she and wickednesse of Iason, 11 The pursuit of Antiochus against the Iewes, 15 The spoiling of the Temple, 27 Maccabeus fleeth into the wilde, nesse.

ABout the same time Antiochus vnderooke his second voyage into Egypt.

2 And then were there seene thowout all the citie of Ierusalem forty dayes long; horsemen running in the ayre with robes of gold, and as bands of spearmen,

3 And as troupes of horsemen set in aray, encountering and coursing one against another with shaking of shields and multitude of darts, and drawing of swords, and shooting of arrows, and the glittering of the golden armour seene, and harnesse of all sorts.

4 Therefore euery man prayed, that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Iason tooke at the least a thousand men, and came suddenly vpon the citie, and they that were vpon the walles, being put backe, and the citie at length taken,

6 Menelaus fled into the castle, but Iason slew his owne citizens without mercie, not considering, that to haue the aduantage against his kinsmen his greatest disadvantage, but thought that hee had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gave not the supererogatorie, but at the last received shame for the reward of his treason, and went againe like a bagabond into the countrey of the Ammonites.

8 Finally, he had this end of his wicked conuersation, that he was accused before Areta the king of the Arabians, and fled from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was an abomination, as an enemy of his countrey and citizens, and was diuen into Egypt.

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that hee was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kindred.

10 And hee that had cast many out vnburied was throwen out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 Now when these things that were done were declared to the king, he thought that Iudea would haue fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 Hee commanded his men of warre also, that they should kill and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of young men, and old men, and a destruction of men and women and children, and virgins and infants were murdered:

14 So that within three dayes were slaine fourescore thousand, and fourty thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was hee not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other kings had ginen for the garnishing, glory, and honour of that place, and handled them with his wicked hands.

17 So haughtie in his minde was Antiochus, that he considered not that God was not a little wroth for the finnes of them that dwell in the city, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many finnes, hee, alsoone as hee had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefits of the Lord, and as it is now forsaken in the wrath of the Almighty so when the great Lord shall be reconciled, it shall be set up in great worship againe.

21 So when Antiochus had taken eigheteene hundred talents out of the Temple, hee gave him to Antiochia in all haste, thinking in his pride to make men saile vpon the dyeland, and to walke vpon the sea: such an high minde had he.

22 But hee left deputies to bere the people: at Ierusalem Philip a Phrygian by birth, in manners more cruell then he that set him there:

23 And at Garisin Andronicus, and with them Menelaus, which was more grievous to the citizens then the other, and was despisefull against the Iewes his citizens.

24 Hee sent also Apollonius a cruell prince, with an army of two and twenty thousand, whom he commanded to slay those that were toward mans age, and to kill the women, and the yonger sort.

25 So when he came to Ierusalem, he fained peace,

peace, and kept him still vntill the holy day of Sabbath: and then finding the Jewes keeping the feast, hee commanded his men to take these weapons.

26 And so he slew all them that were gone forth to the shew, and running thorow the citie with his men armed, hee murdered a great number.

27 But Judas Maccabeus, being as it were the tenth, fled into the wilderness, and lived there in the mountaines with his company among the beasts, and dwelling there, and eating grasse, lest they should be partakers of the filthinesse.

CHAP. VI.

- 1 The Jewes are compelled to leave the Lawe of God.
4 The Temple is defiled. 13 The women cruelly punished.
28 The grievous paine of Eleazar.

Not long after this, sent the king an old man of *Arpens*, for to compell the Jewes to transgresse the lawes of the fathers, and not to be governed by the law of God,

2 And to defile the Temple that was at Jerusalem, and to call it the Temple of Jupiter Olympius, and that of *Sarizim*, according as they did that dwelt at that place, Jupiter that keepeth hospitality.

3 This wicked government was sore and grievous vnto the people.

4 For the temple was full of dissolution, and gluttony of the Gentiles, which dallied with harlots, and had to doe with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the law.

6 Neither was it lawfull to keepe the Sabbath, nor to obserue their ancient feastes, nor plainly to confesse himselfe to be a Jew.

7 In the day of the Kings birth they were grievously compelled perforce euery moneth to banquet, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of Iule.

8 Moreover, though the counsell of *Ptolemus*, there went out a commandement vnto the next cities of the heathen against the Jewes, that the like custome, and banquetting should be kept.

9 And who so would not conformance themselves to the maners of the Gentiles, should be put to death: then might a man haue seene the present misery.

10 For there were two women brought forth that had circumcised their sonnes, whome when they had ledde round about the citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were run together into dennes to keepe the Sabbath day secretly, were discovered vnto *Philip*, and were burnt together, because that for the reuerence of the honourable day they were afraid to helpe themselves.

12 Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnes, not

to suffer sinners long to continue, but straight-ways to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom he punisheth when they are come to the fulnesse of their sinnes.

15 But thus he dealeth with vs, that our sinnes should not be heaped vpon to the full, so that afterward he should punish vs.

16 And therefore hee neuer withholdeth his mercy from vs: and though hee punish with aduersitie, yet doth hee neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will we come to the declaring of the matter in few words.

18 *Eleazar* then one of the principall Scribes, an aged man, and of a well fauoured countenance was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously then to liue with hatred, offered himselfe willingly to the torment and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banquet, for that old friendship of the man, tooke him aside priuily, and prayed him that hee would take such flesh, as was lawfull for him to vse, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the King, euen the flesh of the sacrifice.

22 That in so doing hee might bee deliuered from death, and that for the old friendship that was among them, he would receiue this fauour.

23 But hee began to consider discreetly, and as became his age, and the excellencie of his ancient peeres, and the honour of his gray haire, whereunto hee was come, and his most honest conuersation from his childhood, but chiefly the holy Law made and giuen by God: therefore he answered consequently, & willed them straight-ways to send him to the graue.

24 For it becommeth not our age, sayd he, to dissemble, whereby many yong persons might thinke that *Eleazar* being foure score yeeres old and ten, were now gone to another religion,

25 And so through mine hypocrisie (for a little time of a transitory life) they might bee deceived by me, and I should procure malediction, and reproch to mine old age.

26 For though I were now deliuered from the torment of men, yet could I not escape the hand of the Almighty, neither alive nor dead.

27 Therefore I will now change this life manfully, and will shewe my selfe such as mine age requirerh,

28 And so will leaue a notable example for such as be young to die willingly, and courageously, for the honourable and holy lawes. And when he had said these words, immediately hee went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had been a rage.

30 And as he was ready to giue the ghost because of the strokes, hee sighed, and said, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue beene deliuered from death, I am scourged, and suffer these

Or, Antiochia.

Or, eating of the flesh that was sacrificed.

Or, to another manner of life.

these sore paines of my body: but in my minde I suffer them gladly for his religion.

31 Euen now after this manner ended he his life, leauing his death for an example of a noble courage, and a memorie of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren, and of their mother.

I Came to passe also that seven brethren, with their mother, were taken to be compelled by the king against the Law to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, sayd thus, What seekest thou: and what wouldest thou know of vs: we are ready to die rather then to transgresse the lawes of our fathers.

3 Then was the King angry, and commanded to heate pannes and cauldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first to be cut out, and to slay him, and to cut off the yemost parts of his body in the sight of his other brethren, and his mother.

5 Now when hee was thus mangled in all his members, he commanded him to be brought asture to the fire, and to frye him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother exhorted one another to die courageously, saying in this maner:

6 The Lord God doth regard vs, & in deede taketh pleasure in vs, as *Moyses* declared in the long wherein hee testified openly, saying, That God will take pleasure in his seruants.

7 So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him if he would eate, or he were punished in all the members of the body.

8 But hee answered in his owne language, and sayd, No. Wherefore hee was tormented forthwith like the first.

9 And when hee was at the last breath, hee said, Thou murderer takest this present life from vs, but the King of the world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

13 After him was the third had in derision, and when they demanded his tongue, hee put it out incontinently, and stretched forth his hands boldly.

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the King and they which were with him, maruelled at the yong mans courage, as at one that nothing regarded the paines.

13 Now when he was dead also, they bexed and tormented the fourth in like maner.

14 And when hee was now ready to die, hee said thus, It is better that wee should change this which we might hope for of men, and waite for our hope from God, that wee may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 Afterward they brought the fifth also and

tormented him,

16 Who looked vpon the King, and said, Thou hast power among men, and though thou bee a mortall man, thou dost what thou wilt: but thinke not that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being at the point of death, said, Deceiue not thy selfe foolishly: for wee suffer these things, which are worthy to be wondered at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which undertakest to fight against God, that thou shalt be unpunished.

23 But the mother was marueilous about all other, and worthy of honourable memorie: for when she saw her seven sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Pea, she exhorted euery one of them in her owne language, and being full of courage, and wisdom, stirred by her womanly affections, with a manly stomacke, and said vnto them,

22 I cannot tell how yee came into my wombe: for I neither gave you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creator of the world, which formed the birth of man, and found out the beginning of all things, will also of his owne mercie giue you breath, and life againe, as yee now regard not your owne selues, for his lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious words, while the yongest was yet aliuie, he did exhort him not onely with words, but swore also vnto him by an oath that hee would make him rich and wealthy, if he would forsake the lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that shee would counsell the yong man to saue his life.

26 And when he had exhorted her with many words, she promised him that she would counsell her sonne.

27 So she turned her vnto him laughing the cruell tyrant to scorn, and spake in her owne language, O my sonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, and gaue thee sucke three yeres, and nourished thee, and tooke care for thee vnto this age, & brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercy with thy brethren.

30 While she was yet speaking these words, the yong man said, Whom waite yee for? I will not obey the kings commandement: but I will obey the commandement of the Law that was giuen vnto our fathers by *Moyses*.

31 And

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things because of our sinnes.

33 But though the living Lord be angry with vs a little while for our chaitening and correction, yet will hee be reconciled with his owne servants.

34 But thou, O man without religion, and most wicked of all men, list not thy selfe up in vaine, which art puffed up with vncertain hope, and likest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a little paine, are now vnder the diuine Couenant of eueralasting life, but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that hee is the onely God.

38 And that for me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously that he was mocked.

40 So he also died holily: and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now bee enough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Indas gathereth together his hoste. 8 Nicanor is sent against Indas. 16 Indas exhorteth his souldiers to constancie. 20 Nicanor is overcome. 27 The Iewes giue thanks, after they haue put their enemies to flight, dismising part of the spoiles vnto the fatherlesse and vnto the widowers. 30 Timotheus and Baccides are discomfited. 35 Nicanor fleeeth vnto Antiochus.

Then Judas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfolkes and friends together, and tooke vnto them all such as continued in the Iewes religion: and assembled fixe thousand men.

2 So they called vpon the Lord, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pittie vpon the Temple that was defiled by wicked men.

3 And that hee would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voyce of the blood that cried vnto him.

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his Name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, hee could not be withstood by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnawares, and burne by the townes and cities: yet hee tooke the most commodious places, and slew many of the enemies.

7 But specially hee used the nights to make such assaults, inasmuch that the bruit of his manlinesse was spread euery where.

8 So when Philipp saw that this man increased by little and little, and that things prospered with him for the most part, he wrote vnto Ptolemeus, the gouernour of Coelosyria and Phenice to helpe him in the kings bulincelle.

9 Then sent he speedily Nicanor the sonne of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twenty thousand men to roote out the whole generation of the Iewes, and loyned with him Gorgias a capitaine, which in matters of warre had great experience.

10 Nicanor ordained also a tribute for the king of two thousand talents, which the Romanes should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, prouoking them to buy Iewes to be their seruantes, promising to sell fourescore and ten for one talant: but he considered not the vengeance of Almighty God, that should come vpon him.

12 When Judas then knew of Nicanors comming, he told them that were with him, of the comming of the armie.

13 Now were there some of them fearefull, which trusted not vnto the righteousness of God, but fled away, and abode not in that place.

14 But the other sold all that they had left, and besought the Lord together to deliuer them from that wicked Nicanor, which had sold them or euer he came nere them.

15 And though hee would not doe it for their sakes: yet for the Couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about fixe thousand, exhorting them not to bee afraid of their enemies, neither to feare the great multitude of the Grecians, which came against them vnrighteously, but to fight manly.

17 Setting before their eyes the iniurie that they had vniuilly done to the holy place, and the cruelty done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreover, hee admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundredeth and fourescore and siue thousand vnder Sennacherib.

20 And of the battell that they had in Babylon against the Salarians, how they came in all to the battell || eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundredeth and twenty thousand though the help that was giuen them from heauen, wherby they had receiued many benefites.

21 Thus when he had made them bold with these wordes, and ready to die for the Lawes and

2. King. 19.
35. isa 37.
36. iob 1. 18.
ecclus. 48. 22
1. mac. 7. 41.
Some reade
siue thousand.

and the country, he diuided his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simon, and Ioseph, and Jonathan, giuing each one fiftene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the forward toyned with Alcanor.

24 And becaule the Almighty helped them, they slew about nine thousand men, and wounded and mained the most part of Alcanors host, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them far: but lacking time, they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, & kept the Sabbath, giuing thanks and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

28 And after the Sabbath, they distributed the spoiles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among themselves and their children.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fel vpon Timotheus & Bacchides, and slew about twenty thousand, and wanne high and strong holds, and diuided great spoiles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreover, they gathered their weapons together, and laid them by diligently in conuenient places, and brought the remnant of the spoiles to Jerusalem.

32 They slew also Philarches a most wicked person which was with Timotheus, and had bered the Jewes many wayes.

33 And when they kept the feast of Victorie in their country, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little house: so he receiued a reward meere for his wickednesse.

34 And that most wicked Alcanor, which had brought a thousand Merchants to buy the Jewes,

35 Hee was through the helpe of the Lord brought downe of them whom hee thought as nothing, inso much that hee put off his glorious rayment, and fled ouerthwart the country like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus hee that promised to pay tribute to the Romanes, by meanes of the prisoners of Jerusalem, brought newes, that the Jewes had a defender, and for this cause none could hurt the Jewes, because they followed the Lawes appointed by him.

¶ Or, God their defender,

CHAP. IX.

1 Antiochus willing to spoile Persopolis, is put to flight.

5 As hee persecuteth the Jewes, hee is stricken of the Lord,

13 The famed repentance of Antiochus, 28 Hee dyeth miserably.

At the same time came Antiochus againe with dishonour, out of the Countrey of Persia.

2 For when he came to Persopolis, and went about to rob the Temple, and to subdue the city, the people ranne in a rage to defend themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants and returned with shame.

3 Now when hee came to Cebatane, hee vnderstood the things that had come vnto Alcanor and Timotheus.

4 And then being chased in his fume, hee thought to impute to the Jewes their fault, which had put him to flight, and therefore commanded his chareriman to draine continually, and to dispatch the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I will make Jerusalem a common burying place of the Jewes, when I come thither.

5 But the Lord Almighty, and God of Israel smote him with an incurable and inuisible plague: for as soone as he had spoken these words, a paine of the bowels that was remediless came vpon him, and sore torments of the inner parts,

6 And that most lustily: for hee had tormented other mens bowels with diuers and strange torments.

7 Howbeit hee would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Jewes, and commaunded to haste the iourney: but it came to passe that hee fell downe from the charret that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus hee that a little afore thought he might commaund the floods of the Sea (so proud was he beyond the condition of man) and to weigh the high mountaines in the ballance, was now cast on the ground, and carried in an horrelitter, declaring vnto all the manifest power of God.

9 So that the woymes came out of the body of this wicked man in abundance: & whiles he was aloue, his flesh fell off for paine and torment: and all his armie was grieved at his smell.

10 Thus no man could beare because of his stinke, him that a little afore thought hee might reach to the starres of heauen.

11 Then he began to leane off his great pride and selfe will when hee was plagued, and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, he saith these words, It is meete to be subject vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now haue no mercie on him,

14 And said thus, that he would set at liberty the holy city vnto the which he made haste to destroy it and to make it a burying place.

15 And as touching the Jewes (whom hee had iudged not worthy to be buried, but would haue cast them out with their children

¶ Mr 13. 23.

¶ Or, rottenness.

men to be deuoured of the foules & wilde beasts) hee would make them all like the citizens of Athens.

16 And whereas he had spoiled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Jew himselfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Jewes this letter vnder written, containing the forme of a supplication.

19 **THE KING**, and prince Antiochus vnto the Jewes his louing citizens, witherth much joy, and health and prosperitie.

20 If ye and your children fare wel, and if all things go after your mind, I giue great thanks vnto God, hauing hope in the heauen.

21 Though I lie sick, yet I am mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the country of Persia, & fell into a sore disease, I thought it necessary to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father led an hoste against the high countreyes, he appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernors, that are borderers and neighbours vnto my kingdom, wait for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefices that I haue done vnto you generally, and particularly, and that euery man will be faithfull to me and to my sonne.

27 For I trust that hee will be gentle and loving vnto you according to my minde.

28 Thus the murtherer and blasphemers suffered most grieuously, and as he had intreated other men, so hee dyed a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought by with him, carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemy Philometor.

CHAP. X.

1 Judas Maccabeus taketh the citie and the Temple. 10 the actes of Eupator. 16 The Jewes fight against the Idumeans. 24 Timotheus invadeth Iudea, with whom Judas seyneth battell. 29 Five men appeare in the aire to the helpe of the Jewes. 37 Timotheus is slaine.

Maccabeus now and his compayny, through the helpe of the Lord, won the Temple and the city againe,

2 And destroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and six monethes after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Now vpon the same day, that the strangers polluted the Temple, on the very same day it was cleansed againe, euen the five and twentieth day of the same moneth which is **|| Cha- || Or, November.**

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembering, that not long afore they held the feast of the Tabernacles, when they liued in the mountaines and denmes like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordained also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Jewes.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdome, he made one Lysias, which had bin captaine of the hoste in Phenice and Coelosyria, ruler over the affaires of the Realme.

12 For Ptolemy was called Ptolemy, purposed to doe iustice vnto the Jewes for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, he was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poisoned himselfe, and died.

14 But when Sozias was gouernour of the same places, he entertained strangers, and made warre oft times against the Jewes.

15 Moreover, the Idumeans that held the strong holdes which were meete for their purpose, troubled the Jewes, and by receiuing them that were driven from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus, made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wanne the places, and slew all that fought against them on the wall, and killed all that they mette with, and slew no lesse then twentie thousand,

18 And because certaine (which were no lesse then

then nine thousand) were fled into two strong castles, having all manner of things commended to sustaine the siege.

19 Baccabens left Simon and Joseph, and Jacobus also, and those that were with them, which were now to besiege them, and departed to those places which were more needfull.

20 Now they that were with Simon, being led with courtesie, were entreated for money (through certaintie of those that were in the castle) and tooke seventy thousand drachmes, and let some of them escape.

21 But when it was told Baccabens what was done, he called the governours of the people together, and accused those men, that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were consuet of treason, and immediately wanne the two castles.

23 And having good successe, as in all the warres that hee tooke in hand, he slew in the two castles more then twentie thousand.

24 Now Timotheus whom the Jewes had overcome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia, to winne Jewrie by strength.

25 But when he drew neere, Baccabens and they that were with him, turned to pray unto God, and sprinkled earth upon their heads, and girded their reins with sackcloth.

26 And fell downe at the foote of the altar, and besought the Lord to be mercifull to them, and to bee an enemy to their enemies, and to bee an adversarie to their adversaries, as the Law declareth.

27 So after the prayer they tooke their weapons, and went on further from the cite, and when they came neere to the enemies, they tooke herbe to themselves.

28 And when the morning appeared, they both joynd together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared unto the enemies from heauen five comely men upon horses with byssoles of golde, and two of them led the Jewes.

30 And tooke Baccabens betwixt them, and covered him on every side with their weapons, and kept him safe, but shot darts & lightnings against the enemies, so that they were confounded with blindness, and beaten downe, and full of trouble.

31 There were slaine of foote men twentie thousand and five hundred, and sixe hundred horsemen.

32 As for Timotheus himselfe, he fled unto Gazara, which was called a very strong holde, wherein Thebas was capitaine.

33 But Baccabens and his company layde siege against the fortress with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheless, upon the fifte day in the morning, twentie young men of Baccabens

company, whose hearts were inflamed, because of the blasphemies, came unto the wall, & with both hands smote downe the battlements.

36 Others also that climbed up upon the engines of warre against them that were within, let fire upon the towers, and burnt those blasphemers quick with the fires that they had made, and others brake up the gates, and received the rest of the army, and tooke the cite.

37 And having found Timotheus, they wanne him into a cage, & hauled him, and Chertan his brother with Apollonians.

38 When this was done, they praised the Lord with psalmes and thanksgiving, which had done so great things for Israel, and given them the victory.

CHAP. XII.

1 Lyfias goeth about to overcome the Jewes: 2 Simon cometh to the Jewes: 3 The letter of King Antiochus unto Lyfias: 4 A letter of the same unto the Jewes: 5 A letter of the Romans to the Jewes.

V Ery shortly after this, Lyfias the Kings Steward, and a kinsman of his, which had the gouernance of the affaires, took some diligence for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, he came against the Jewes, thinking to make the city an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathens, for he would sell the Priests office every yeere.

4 And thus being puffed up in his minde because of the great number of footmen, and thousands of horsemen, and in his fourescore Elephants,

5 Hee came into Iudca, and drew neere to Beth-lura, which was a castle of defence, five furlongs from Ierusalem, and laid siege thereunto.

6 But when Baccabens and his company knew that he besieged the holds, they and all the people made prayers with weeping and teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Baccabens himselfe first of all tooke weapons, exhorting the other that they would scapard themselves together with him to helpe their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Ierusalem, there appeared before them upon horsebacke a man in white clothing, shaking his hauberk of golde.

9 Then they praised the mercifull God all together, and tooke heart, inasmuch that they were ready, not onely to fight with men, but with the most cruell beasts, and to breake downe walles of yron.

10 Thus they marched forward in aray, having an helper from heauen: for the Lord was mercifull unto them.

11 And running upon their enemies like Lyons, they slew eleven thousand footmen, and sixene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, & Lyfias himselfe fled away shamefully.

A drachme is the eight part of an ounce, which is about three pence.

Exod. 23. 20. dent. 20. 4.

Or, the five and twentieth day.

a Whereof eight make a mile.

fully, and so escaped.

13 Who as hee was a man of understanding considering what losse he had had, and knowing that the Hebrewes could not bee overcome because the Almighty God helped them, sent unto them,

14 And promised that he would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lysias requests, having respect in all things to the common weale, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Jewes, the king granted it.

16 For there were letters written vnto the Jewes from Lysias containing these words, LYSIAS vnto the people of the Jewes sendeth greeting.

17 John and Abessalom, which were sent from you, delivered me the things that you demand by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if yee behaue your selues as friends toward his affaires, hereafter also I will endeavour my selfe to doe you good.

20 As concerning these things, I haue given commandement to these men, & to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundred and eight and fortie yeere, the foure and twentieth day of the moneth Diocorinchius.

22 Now the kings letter contained these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may apply his owne affaires.

24 We vnderstand also that the Jewes would not consent to our father for to be brought vnto the custome of the Gentiles, but would keepe their owne manner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne lawes.

25 Wherefore our minde is, that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them, and grant them peace, that when they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Jewes, and to the rest of the Jewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Heliclus declared vnto vs that yone desire was to returne home, and to apply your owne business.

30 Wherefore, those that will depart, we give them free liberty, vnto the thirtieth day of the moneth Panthicus,

31 That the Jewes may be their owne ma-

ner of liuing and lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Heliclus to comfort you. 33 Fare ye well: the hundred and eight and fortie yeere, the fiftieth day of the moneth of Panthicus.

34 The Romanes also sent a letter containing these words, QVINTVS MEMMIVS, and Titus Paulius ambassadours of the Romanes, vnto the people of the Jewes send greeting.

35 The things that Lysias the kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto the king, send hither some with speed, when yee haue considered the matter diligently, that wee may consult thereupon, as shall be best for you: for we must goe vnto Antiochia.

37 And therefore make haste, and send some men, that we may know your minde.

38 Farewell: this hundred and eight and fortie yeere, the fiftieth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Jewes. 2 The wicked deeds of them of Ioppe against the Jewes. 3 Judas is auenged of them. 4 Hee setteth fire in the haven of Iamnia. 5 The pursuit of the Jewes against Timotheus. 6 Timotheus is taken, and let goe vnhurt. 7 Judas pursueth Gorgias.

When these couenants were made, Lysias went vnto the king, and the Jewes cilled their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Senneus, and Hieronymus, and also Demophon, and besides them Picanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 They of Ioppe also did such a vile acte: they prayed the Jewes that dwelt among them, to goe with their wines and children into the ships, which they had prepared as though they had ought them none at all.

4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundred of them.

5 Now when Judas knew of this cruelty shewed against his nation, he commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, hee went forth against the murderers of his brethren, and set fire in the haven by night, and burne the shippes, and those that fled thence, he slew.

7 And when the citie was shut vp, he departed as though he would come againe, and roote out all them of the citie of Ioppe.

8 But when he perceived that the Iammites were minded to doe in like manner vnto the Jewes which dwelt among them,

9 He came vpon the Iammites by night, and set fire in the haven with the nanke, so that the light of the fire was seene at Ierusalem, vpon a two hundred and fortie furlongs.

10 Now when they were gone from thence nine furlongs, in their journey toward Timotheus, about fiftie thousand men of foote and

Or, Absalom, or Absalom,

Or, April, Amareada, Cantium, and some Cantium.

Or, Man-lus.

and five hundred horsemen of the Arabians
set upon him.

a So called
because they
were shep-
herds
|| Or, pasture.

11 So the battell was sharpe, but it prospered with Judas through the helpe of God: the Nomades of Arabia being overcome, besoughte Judas to make peace with them, and promised to give him certaine || cattell, and to helpe him in other things.

12 And Judas thinking that they should inderde bee profitable concerning many things, granted them peace: wherupon they shooke hands, and so they departed to their tents.

13 || Judas also assaulted a citie called Caphis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kinds of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victuals, that they were the slacker in their doings, railing them that were with Judas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

|| Or, battell
Yammus,
Isa. 6. 20.

15 But Baccabens souldiers calling vpon the great Prince of the world (which without any || instruments, or engines of warre, did cast downe the walles of Iericho, in the time of Iesus) gave a fierce assault against the walles,

16 And tooke the citie by the will of God, and made an exceeding great slaughter, insomuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 Then departed they from thence, tenen hundred and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tulent.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a very strong hold.

19 But Dosithheus, & Sosipater, which were captaynes with Baccabens, went forth, and slew those that Timotheus had left in the fortreffe, more then ten thousand men.

20 And Baccabens prepared and ranged his army by bands, and went courageously against Timotheus, which had with him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 When Timotheus had knowledge of Judas coming, hee sent the women and children, and the other baggage afoze, vnto a fortreffe called Carnion (for it was hard to besiege, and vneasse to come vnto, because of the straits on all sides.)

22 But when Judas first band came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, insomuch that they fleeing one here, another there, were oftentimes hurt by their owne people, and wounded with the pointes of their owne swords.

23 But Judas was very earnest in pursuing, and slew those wicked men: yea, hee slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dosithheus and Sosipater, whom he besoughte with much craft to let him go with his life, because he had many of the Iewes parents, and the brethren of some of them, which, if they put him to death, should be despised.

25 So when he had assured them with many

words, and promised that he would restore them without hurt, they let him go for the health of their brethren.

26 Then went Baccabens toward Carnion, and Arragation, and slew six and twenty thousand persons.

27 And after that hee had chased away and slaine them, Judas remooued the hoste toward Ephion a strong citie, wherein was Lyllas and a great multitude of altunations, and the strong young men kept the walles, defending them mightily: there was also great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strenght of the enemies, they wanne the citie, and slew six and twenty thousand of them that were within.

29 From thence went they to Scythopolis, which lieth six hundred furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified that the || Scythopolitans dealt louingly with them, and intreated them kindly in the time of their aduersitie,

|| Or, Scythopolis.

31 They gaue them thanks, desiring them to bee friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approached.

32 And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foote, and four hundred horsemen.

34 And when they ioyned together, a few of the Iewes were slaine,

35 And Dosithheus one of the Baccabens, which was on horsebacke and a mighty man tooke Gorgias, and layd hold of his garment, and drew him by force, because hee would haue taken the wicked man alive: but an horseman of Thracia fell vpon him and smote off his shoulder, so that Gorgias fell into || Marisa.

|| Or, Marisa.
|| Or, with Gorgias.

36 And when they that were || with Eleazar, had foughten long, and were wearie, Judas called vpon the Lord, that he would shew him, fiftie to bee their helper, and Captaine of the field.

37 And then he began in his owne language, and sung Blaesnes with a loude voice, insomuch that straightwayes hee made them that were about Gorgias, to take their flight.

38 So Judas gathered his hoste, and came into the citie of Ddolla. And when the seventh day came, they cleansed themselves (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necesse required, Judas and his company came to take vp the bodies of them that were slaine, and to bury them with their kinsmen in their fathers graues.

40 Now vnder the coates of euery one that was slaine, they found jewels that had been consecrate to the Idoles of the || Idumites, which thing is forbidden the Iewes by the Law. Then euery man saw that this was the cause wherefore they were slaine.

Dan. 7. 35.
Isa. 7. 13, 14.
12.

41 And so euery man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And

42 And they gaue themselves to prayer, and be-loughe him, that they should not vicerly be destroyed for the fault committed. Besides that, noble Judas exhorted the people to keepe themselves from sinne, forasmuch as they saw before their eyes the things which came to passe by the sinne of those that were blame.

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of silver, to offer a sinne offering, doing very well and honestly, that he thought of the re-urrection.

44 For if he had not hoped that they which were blame, should rise againe, it had bene superfluous and vaine, to pray for the dead.

a From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby. Also it is euident that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, & also the authour of this booke acknowledging his own infirmities, desireth pardon, if he haue not attained to that hee should. And it seemeth that this Iason the Cyrenyan our of whom he tooke this abridgement, is Ioseph Ben gorion, who hath written in Iewish five booke of these matters, & increasing this place, maketh no mention of this prayer for the dead. Lib. 3. cap. 19. For it is contrary to the custome of the Iewes euen to this day to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to prove that women might minister the Sacraments, Exod. 4. 25 or the example of Razis, that one might kill himselfe, whom this authour so much commendeth, Chap. 14. 41.

45 And therefore he perceived that there was great fauour layed by for those that died godly. (It was an holy & good thought.) So he made a reconciliation for the dead, that they might be deliuered from sinne.

46 And he being apart with the Elders, tooke counsell to goe forth, afore the king brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

man should die such a death, and it was a most just thing that Gentilius should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: hee himselfe also dyed in the ashes.

9 Now the king raged in his minde, and came to Iewes himselfe more cruel vnto the Iewes then his father.

10 Which things when Judas perceived, he commanded the people to call vpon the Lord night and day, that it euer he had holpen them, he would now helpe them, when they should be put from their Law, from their countrie, and from the holy Temple:

11 And that he would not suffer the people which a little before began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and brought the Lord for mercy with weeping and fasting, and fasting downe three dayes together, Iudas exhorted euen to make themselves ready.

13 And he being apart with the Elders, tooke counsell to goe forth, afore the king brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his souldiers to fight manfully, euen vnto death for the Law, the Temple, the citie, their countrie, and the common wealth, and camped by Bordin.

15 And so giuing his souldiers for a watch-word, The victory of God; he picked out the manliest young men, and went by night into the kings campe, and slew of the hoste foureteene thousand men, and the greatest Elephant with all that late vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the beake of the day, because the protection of the Lord did helpe them.

18 Now when the king had tasted the manliness of the Iewes: hee went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but hee was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this, old the king commune with them that were in Beth-sura, and tooke truce with them, departed and Ioynd battell with Iudas, who ouercame him.

23 But when hee understood, that Phisip (whom he had left to be ouerser of his business at Antiochia) did rebell against him, he was astonished; so that he peried himselfe to the Iewes, and made them an orde to doe all things that were right, and was appeased toward them, and offered sacrifice and adorned the Temple, and shewed great gentleness to the place.

24 And embraced Baccabens, and made him captaine and gouernour from Borselmans vnto the Coereneans.

25 And thereafter,

CHAP. XIII.

1 The coming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabens going to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth fourscore thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

In the hundredth forty and nine yeere, it was tolde Iudas that Antiochus Eupator was coming with a great power into Iudea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their armie an hundred and ten thousand men of foote of the Grecians, and five thousand horsemen, and two and twenty Elephants, and three hundred charretts set with bookes.

3 Menelaus also Ioynd himselfe with them, and with great deceit encouraged Antiochus, not for the safegard of the countrie, but because he thoughte to haue bene made the gouernour.

4 But the king of kings moued Antiochus minde against this wicked man, and Lysias encouraged the king, that this man was the cause of all mischance, so that the king commanded to bring him to Berea to put him to death as the manner was in that place.

5 Now there was in that place a tower of steeple high, full of ashes, and it had an instrument that turned round, and on euery side it soules downe into the ashes:

6 And there whosoever was condemned of sacrilege, or of any other greivous crime, was cast of all men to the death.

7 And so it came to passe that this wicked

|| Or, gave and took the right hand.

25 Neuerthelesse, when hee came to Beotians, the people of the cite were not content with this agreement: and because they were grieved, they would that hee should breake the covenants.

26 Then went Lysias by into the iudgement seat, and excused the fact as well as he could, and perswaded them, and pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIII.

1 Demetrius moued by Alcimus, sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compass with the Iewes, 29 Which hee yet breaketh thorow the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth himselfe.

After these perces was Judas informed that Demetrius the son of Seleucus was come by with a great power and navy by the hauens of Tripolis,

2 When he had won the countrey, and slaine Antiochus, and his lieutenant Lysias.

3 Now Alcimus, which had bene the high Priest, and wilfully desired himselfe in the time that all things were confounded, seeing that by no meanes hee could saue himselfe, nor haue any more entrance to the holy Altar,

4 Hee came to king Demetrius in the hundredth fiftie and one yere, presenting vnto him a crowne of gold, and a palme, and of the boughes which were vsed solemnly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuices or counsels the Iewes learned vnto.

6 To the which hee answered, The Iewes that be called Asideans, whose captaine is Judas Maccabeus, maintaine warres, and make insurrections, and will not let the realme bee in peace.

7 Therefore I, being deuiued of my fathers honour (I meane the high Priesthood) am now come hither,

8 Partly because I was well affectioned vnto the kings affaires, and secondly because I sought the profite of mine owne citizens: for all our people, though their rashnesse, are not a little troubled.

9 Therefore, O king, seeing thou knowest all these things, make provision for the countrey, and our nation which is abused, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Judas liueth, it is not possible that the matter should be well.

11 When hee had spoken these words, other friends also hauing euill will at Judas, set Demetrius on fire.

12 Who immediately called for Nicanor the ruler of the Elephants, and made him captaine ouer Judea,

13 And sent him forth, commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus his priest of the great Temple.

14 When the heathen which fled out of Judea from Judas, came to Nicanor by flocks, thinking the harme and calamities of the Iewes

to be their welfare.

15 Now when the Iewes heard of Nicanors coming, and the gathering together of the heathen, they sprinkled themselves with earth, and prayed vnto him, which had appointed himselfe a people for euer, and did alwaies defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remooued straightwayes from thence, and came to the towne of Delfan,

17 Where Simon Judas brother had soryned battell with Nicanor, and was somewhat astonished though the sudden silence of the enemies.

18 Neuerthelesse, Nicanor hearing the malignitie of them that were with Judas, and the bolde stomacks that they had for their countrey, durst not prooue the matter with bloodshedding.

19 Wherefore hee sent Pothidorus, Theodolus, and Matthias before to make peace.

20 So when they had taken long aduilement thereupon, and the Captaines shewed it vnto the multitude, they were agreed in one mind, and consented to the covenants.

21 And they appoynted a day, when they should particularly come together: so when the day was come, they set for euer man his scoole.

22 Neuerthelesse, Judas commaunded certaine men of armes to waite in convenient places: least there should suddenly arise any euill through their enemies: and so they communed together of the things wherupon they had agreed.

23 Nicanor, while hee abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 Hee loued Judas, and fauoured him in his heart.

25 Hee prayed him also to take a wife, and to beget children: so hee married, and they liued together.

26 But Alcimus perceiuing the loue that was betwene them, & vnderstanding the covenants that were made, came to Demetrius & tolde him that Nicanor had taken strange matters in hand, and ordeined Judas a traitor to the realme to be his successor.

27 Then the king was displeased, and by the reports of this wicked man, hee wrote to Nicanor, saying, That hee was very angry for the covenants, commanding him that he should send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came vnto Nicanor, he was astonished and sore grieved, that hee should breake the things whereto they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the king, hee sought craftily to accomplish it.

30 Notwithstanding, when Maccabeus perceived that Nicanor beganne to bee rough vnto him, and that hee entreated him more rudely then he was wont, hee perceived that such rigour came not of good, and therefore hee gathered a fewe of his men, and withdrew himselfe from Nicanor.

31 But the other persecuting that hee was
 A it preuen-

Or, Theodo-

rus,

Or, Mattathias,

Or, had Judas before his eyes.

presented by Maccabeus worthy policy, came into the great and holy Temple, and commanded the Priests, which were offering their usuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 Hee stretched out his right hand toward the Temple, and made an othe in this manner, If yee will not deliuer mee Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the Altar, and will erect a notable temple vnto Bacchus.

34 After these words hee departed: then the Priests lift up their hands toward heauen, and belought him that was euer the defender of their nation, saying in this manner,

35 Thou, O Lord of all things, which hast need of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer undefiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a loue of the Citie, and a man of very good report, which for his loue was called a father of the Jewes.

38 For this man aforesayd when the Jewes were minded to keepe themselves undefiled and pure, being accused to be of the Religion of the Jewes, did offer to spend his body and life with all constancie for the Religion of the Jewes.

39 So Nicanor willing to declare the hatred that hee bare to the Jewes, sent about five hundred men of warre to take him.

40 For hee thought by taking him to doe the Jewes much hurt.

41 But when this company would haue taken his castle, and would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that he was ready to bee taken on euery side, he fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Forwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betwene the doozes, he ran boldly to the wall, and cast himselfe downe manfully among the multitude,

44 Which conueyed themselves lightly away, and gaue place, so that hee fell vpon his belly.

45 Neuertheless while there was yet breath in him, being kindled in his minde, hee rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet hee ran thorow the mids of the people,

46 And gate him to the top of an high rocke: so when his blood was utterly gone, he rooke out his owne bowels with both his hands, & threw them vpon the people, calling vpon the Lord of life and spirit, that he would restore them againe vnto him, and thus he died.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Jewes the vision, encourage them. 21 The prayer of Iudas, & Iudas, 30 Maccabeus comman-

death Nicanors head and hands to be cut off, and his tongue to bee giuen to the foules. 39 The anthonie executeth himselfe.

Now when Nicanor knew that Iudas and his company were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless the Jewes that were compelled to goe with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seventh day to be kept,

5 Then hee said, And I am mightie vpon earth to command them for to arme themselves, and to performe the kings businesse. Forwithstanding he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victory obtained of all them that were with Iudas.

7 But Maccabeus had euersure confidence and a perfect hope that the Lord would helpe him,

8 And exhorted his people not to bee afralde at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust now also that they should haue the victorie by the Almighty.

9 Thus he encouraged them by the Law, and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulness of the heathen, and how they had broken their othes.

11 Thus hee armed euery one of them, not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them a dreame worthy to bee beleued, and reioyced them greatly.

12 And this was his vision, He thought that he saw Onias, (which had bene the high Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a child) holding vp his hands toward heauen, and praying for the whole people of the Jewes.

13 After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias spake and said, This is a loue of the brethren, who prayeth much for the people, and for the holy Citie, to wit, Ieremias the Prophet of God.

15 He thought also that Ieremias held out his right hand, & gaue vnto Iudas a sword of gold: and as he gaue it he spake thus,

16 Take this holy sword a gift from God, wherewith thou shalt wound the aduersaries.

17 And so being comforted by the words of Iudas, which were very sweet, and able to stirre them

a As this priuate example ought not to bee followed of the godly because it is contrary to the word of God, although the author seeme here to approoue it: so that place as touching prayer, Chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is only a particular example.

them by to ballantnes, & to encourage the hearts of the young men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assault them, and to trie the matter hand to hand, because the city, and the Sanctuary, and the Temple were in danger.

18 As for their wiues and children, and brethren and kinsfolkes, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the Citie, were carefull for the army that was abroad.

¶ Or, elephants

20 Now whiles they all waited for the triall of the matter, and the enemies now met with them, and the host was set in aray, & the beasts were separated into conuenient places, and the horsemen were placed in the wings:

21 Haccabaus considering the comming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beastes, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victorie cometh not by the weapons, but that hee giueth the victorie to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he said after this maner, O Lord, * thou that didst send thine Angel in the time of Ezekias king of Iudra, who in the host of Sennacherib slew an hundred fourescore and foure thousand,

23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them be discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an end.

25 Then Nicanor and they that were with him, drew neere with trumpets, and shoutings for ioi.

26 But Judas and his company praying and calling vpon God, encountred with the enemies.

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slew no lesse then fife and thirti thousand men: for through the presence of God they were wonderfully comforted.

28 Now when they left off, and were turning againe with ioi, they understood that Nicanor himselfe was slain for all his armour.

29 Then they made a great shout and a crye, praising the Almighty in their owne language.

30 Therefore Iudas which was ever the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called al them of his nation, and set the priests by the altar, and sent for them of the citie,

32 And shewed them wicked Nicanors head, and the hand of that blasphemous which hee had holden by against the holy Temple of the Almighty with proud brags.

33 He caused the tongue also of wicked Nicanor to be cut in little pieces, and to bee cast vnto the foules, and that the rewards of his madnesse should be hanged by before the Temple.

34 So euery man praised toward the heauen the glorious Lord, saying, Blessed bee hee that hath kept his place undefiled.

35 Hee hanged also Nicanors head vpon the high castle, for an euident and plaine token vnto all of the helpe of God.

36 And so they established altogether by a common decree, that they would in no case suffer this day without keeping it holy.

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an ende.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone and then againe water: and as wine tempered with water is pleasant, and delighteth the taste: so the setting out of the matter, delighteth the eares of them that reade the story. And heere shall be the end.

The ende of the Apocrypha. ✓





12



LEVI. SIMEON. ORUBEN. PETER. ANDREWE. JAMES.

IVDAH. IOHN.

DAN. PHILIP.

NEPHTHALI. BARTHOLO.

GAD. MATHEWE.

ASHFR. THOMAS.

ISACAR. JAMES.

ZABVLON. SIMON.

THE
New Testament of
our Lord I E S V S
James CHRIST. *Starkey*
¶ Conferred diligently with the
Greeke, and best approued Translations
in diuers Languages.

¶ IMPRINTED AT
London by ROBERT BARKER,
Printer to the Kings most
Excellent Maiesie.

1615.

¶ Cum Priuilegio. ¶

James Starkey dor 31st; 1672

Dec shall bringe home but will
good that goes to y^e Market wout
money in his purse. ME Wm Compton

viz that goes to y^e word/
wout expation #

June 29th 1673: James born

Septemb^r; 23rd, 1673: Tamsar born

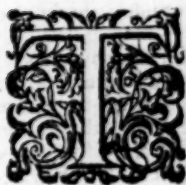
August 28th, 1676, Richard Starkey born

March 14th, 1685 Ellen Starkey born



¶ The summe of the whole Scripture of the Bookes of the Old and New TESTAMENT.

G O D.



THE bookes of the olde Testament doe teach vs, that the same God, whom Adam, Noe, Abraham, Isaac, Iacob, Dauid and the other fathers did worship, is * the onely true God, and that hee the same is Almighty and * euermlasting: who of his meere goodnesse hath created by his Word ^b heauen and earth, and all that is in them: From whom all things do come: without whom there is nothing at all: And that he is * iust and mercifull: who also ^d worketh all in all, ^e after his owne wil: To whom it is not lawfull to say, Wherefore doth he thus or thus.

Creation of man,

Sinne,

Moreover, these Bookes teach vs, that this very God Almighty, after he created all things, shope also Adam the first man, ⁸ to the image and spirituall similitude of himselfe, and that he did constitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deuill, transgressing the precept of his Creator, ^h by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, ⁱ bee in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke and tyranny of the deuill.

Christ promised.

Furthermore, we are taught by these excellent bookes, that God promised to ^k Adam, ^l Abraham, ^m Isaac, ⁿ Iacob, ^o Dauid, and to other Fathers of the olde time, that he would sende that blessed seede, his sinne Iesus Christ our Sauour, which should deliuer all those from sinne, and from the tyrannic of the deuill which by a liuely and working faith should beleue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

The Law.

Also they giue vs to vnderstand, that in the meane season, while those Fathers the Israelites ^u lived for the saluation, and deliuerance promised (for that the nature of man is such, so proud and so corrupt, that those would not willingly acknowledge themselves to bee sinners, which had neede of the Sauour promised) God the Creator gaue by Moses his ^v Lawe written in two Tables of stone: that by it, sinne & the malice of mans heart being ^w knownen, men might more vehemently thirst for the redemption of Iesus Christ, who should redeeme and deliuer them from sinne: which thing, neither the Lawe, nor yet the sacrifices and oblations of the Law did ^x performe. For they were shadowes and figures of the true oblation of the body of Christ: by which oblation all ^y sinne should be blotted out, and quite put away.

Christ God our Sauour came.

By the bookes of the new Testament we be taught, that Christ so afore promised (* which is God) aboue all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that hee was ^z sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: I say, ^a at that time when all wickednesse abounded in the worlde, then hee was sent: And this Iesus our Sauour being borne in the flesh, ^b suffered death, and rose againe from the dead. Which actes of his were not done by him in respect of the ^c good workes of any man (for we were all sinners) but that this God our Father should ^d appeare true, in exhibiting the abundant ^e riches of his grace which he promised, and that ^f through his mercie hee might bring vs to saluation.

A Lambe.
A Sacrifice.
Peace.
Adoption.

Whereupon it is evidently shewed in the ^g Newe Testament, that Iesus Christ, being the true ^h Lambe, the true ⁱ sacrifice of the worlde, ^j putting away the sinnes of men, came into this worlde to purchase grace and ^k peace for vs with the Father, ^l walking vs from our sinnes in his owne blood, and ^m should deliuer vs from the bondage of the deuill, whom by sinne we did serue: And so we should be ⁿ adopted by him to be the sonnes of God, made ^o heires with him of that most excellent and euermlasting kingdome.

The holy Ghost,
Faith,

Now that we should acknowledge this singular and excellent benefit of God towards vs, almighty God ^p giueth vs his holy Spirit: the ^q fruit and effect of the which, is faith in God, and in his Christ. For without the holy Ghost, by which we are instructed and ^r sealed, neither can we beleue that God the Father sent Messias, nor yet that Iesus is Christ: For ^s no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The ^t same Spirit witnesseth to our spirit, that we are the children of God ^u and powreth into our bowels that Charitie which Paul describeth to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a sure looking for eternall life, whereof he himselfe is the certaine ^v token and pledge. Also he giueth vs other ^w spirituall gifts, of the which Paul writeth to the Galatians. Therefore the benefit of faith is not yet to be despised or litle to be set by. For by the means of this trust & ^x faith in Christ, which ^y worketh by charity, & sheweth it selfe forth by the works of charity, moving man thereto, we are ^z iustified and sanctified: that is to say, God and the Father of our Lord

Charitie,
Hope.

Iustification
and Sanctification.

* Ifay 45.14.
a Gene. 21.33.
dan. 7.9.
b Gene. 2.2.
ifay 45.18.
c Exo. 9.27. pfa.
9.7.8. ifay. 45.
31. exo. 22.27.
d 1. Cor. 12.6.
e Iere. 18.6.
f Ifay 45.9.
rom. 9.10.
g Gene. 1.27.
wid. 2.33.34.
h Rom. 5.14.18.
i Ephel. 2.3.
k Gen. 3.15.
l Gene. 12.3.
m Gen. 26.4.
n Gen. 28.14.
o 2. Sam. 7.12.
psal. 132.11.
p Heb. 2.14.
q Exod. 30.19.
r Rom. 3.30.
s Gal. 3.19.
t Heb. 7.18.
and 10.1.
u Iohn. 1.29.
* Rom. 9.5.
a Luke 1.31.
b Gal. 4.4.5.
ephe. 1.10.
c Rom. 5.8.
d Ep. 2.9. tit. 1.5.
e Rom. 15.8.
f Ephel. 2.7.
g Titus 3.5.
h Ifay 55.7.
i Iohn. 1.29.
k Ephel. 5.3.
heb. 9.26.
l Act. 3.19.
m Eph. 2.14.15.
n Reuel. 1.5.
o Heb. 2.14.
p Gal. 4.5. ep. 1.5.
q Rom. 3.17.
r Eph. 3.5. rom.
8.15. gal. 4.6.
s Ephel. 1.1.
gal. 5.22.
t Ep. 1.13. & 4.3.
u 1. Cor. 12.3.
x Rom. 8.16.
y Rom. 5.5.
1. cor. 13.4.
z Ephel. 1.14.
Galat. 5.22.
a Galat. 5.6.
b Ephel. 5.2.
h. b. 1.3.21.
c Rom. 3.30. and
Iesus 4.3. gal. 2.16.

The Summe of holy Scripture.

Good workes.

Christ our Ma-
ster and tea-
cher.
Bishop.
Mediatour.
Advocate.

Iudgement.

Eternall life.

Eternall fire.

To what intent
the scriptures
were written.

Christ the onely
foundation.

Iesus Christ (which is made our Father also by him, being our brother) doeth accompt vs to be iust and holy through his grace, and through the merite of his Sonne Iesus Christ, not imputing our finnes to vs, so farre forth, that we should suffer the paines of hell for them.

Finally, Christ himselfe came into the world, to the intent that we through him being sanctified and cleansed from our finnes, following his will in good workes, should deny the things pertaining to the flesh, and freely serue him in righteousness and holiness all the dayes of our life: and that by good workes (which God hath prepared for vs to walke in) we should shew our selues to be called to his grace, and gift of faith: which good workes who so hath not, doth shew himselfe not to haue such a faith in Christ as is required in vs.

To Christ must we come, and follow him with a cheerefull minde that he may teach vs: For hee is our master, a lowly and humble of heart: he is to vs an example, whereby we must learne the rule to liue well.

Moreouer, he is our Bishop, & our high Priest, which did himselfe offer vp for vs his own blood, being the onely mediatour betweene God and men: Who now sitteth at the right hand of God the Father, being made our Advocate, making prayer and intercession for vs: who doubtlesse shall obtaine for vs whatsoever we shall desire, either of him, or else of his Father in his Name, if so be that we thus desiring, shall beleue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with repentance (to the which he doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the throne of his grace, with this beleefe, that we shall obtaine mercy. For therefore came he into the world, that he might saue sinners by his grace.

This is verly Christ Iesus, which shall come at a certaine time appointed by his Father, and shall sit in great maiestie to iudge all men, and to render to euery man the workes of his body according to that he hath done, whether it be good or euill: And he shall say to them which shall be on the right side, which in this world did looke for the good things to come (that is to say, life euermlasting): Come yee blessed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world: but to them which shalbe on the left side, hee shall say, Depart from me ye cursed into euermlasting fire prepared for the deuill and his angels. And then shall the end bee, when Christ hauing vtterly vanquished all maner of enemies, shall deliuer vp the kingdome to God the Father.

To the intent that we might vnderstand these things, the sacred Bookes of the Bible were deliuered to vs by the goodnesse of God through his holy Spirit, with the preaching of that doctrine which is contayned in them, and with his Sacraments, by which the truth of this doctrine is sealed vp to vs: that we might vnderstand, I say, and beleue that there is one onely true God, and one Sauour Iesus Christ, whom (as he had promised) he hath sent: and that wee beleeuing, might haue in his Name life euermlasting.

Besides this foundation, no man can lay any other in the Church of Christ and vpon this foundation the Church doeth stand sure and stedfast. And Paul willet him to be accursed which shall preach any other faith and saluation, then by Iesus Christ, yea, though hee were an Angel from heauen.

For of him, through him, and for him, are all things: To whom with the Father and the holy Ghost be all honour and glory, world without end, Amen.

d Matth. 3.48.
and 23.9.
e Hebr. 2.11.
f 2. Cor. 5.19.
g Titus 2.11.
12.13.
h Luke 1.74.
i Ephes. 2.10.
k 2. Pet. 1.10.
l Ephes. 5.2.
m Matth. 23.8.
n Matth. 11.29.
o Iohn 13.15.
1. Pet. 2.20.
21.
p 1. Pet. 2.25.
q Heb. 4.14.
r 1. Tim. 2.5.
f 1. Ioh. 2.12.
t Iohn 14.13.
and 16.23.
u Matth. 4.17.
x Heb. 4.16.
y 1. Tim. 1.15.
z Matth. 25.13.
a 2. Tim. 4.1.
b 2. Cor. 5.10.
c Matth. 25.34.
8c.
d 1. Cor. 15.24.
25.26.
e 2. Pet. 1.19.
21.26.
f Iohn 17.3.
g Iohn 20.31.
h 1. Cor. 3.11.
i Gal. 1.8.
k Rom. 11.36.



¶ Certaine



Certaine questions and answeres touching the doctrine of Predestination, the vse of Gods word and Sacraments.



Question.

Why doe men so much vary in matters of religion?

Answer.

Because all haue not the like measure of knowledge, neither do all beleue the Gospel of Christ.

Question.

What is the reason thereof?

Answer.

Because they onely beleue the Gospel and doctrine of Christ, which are ordeined vnto eternall life.

Question.

Are not all ordeined vnto eternall life?

Answer.

Some are vessels of wrath ordeined vnto destruction, as others are vessels of mercy prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto condemnation?

Answer.

Very well: because all men haue in themselves sinne, which deserueth no lesse: and therefore the mercy of God is wonderfull in that he vouchsafeth to saue some of that sinful race, and to bring them to the knowledge of the truth.

Question.

If Gods ordinance & determination must of necessitie take effect, then what neede any man to care? for hee that liueth well, must needs be damned, if he be therunto ordeined and he that liueth ill, must needs be saued, if he be therunto appointed.

Answer.

Not so: for it is not possible, that either the elect should alwayes bee without care to doe well, or that the reprobate should haue any will therunto. For to haue either good will or good worke, is a testimony of the Spirit of God, which is giuen to the Elect onely, whereby faith is so wrought in them, that being graft in Christ, they grow in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselves, because they are predestinate vnto saluation: but rather they endeavour to walke in such good workes as God in Christ Iesus hath ordeined them vnto, and

prepared for them to bee occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to bee one of those whom God hath ordeined to life eternall?

Answer.

By the motions of spiritual life, which longeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sense and motions thereof.

Question.

What meane you by the motions of spiritual life?

Answer.

I meane remorse of conscience, loyned with the loathing of sinne, and loue of righteousness: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and rayled vp to confidence in God by the worke of his Spirit, a thankfull remembrance of Gods benefits receiued, and the vsing of all aduersities as occasion of amendment sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselves?

Answer.

It is not possible that they should: for as Gods purpose is not changeable, so he repenteth not of the gifts and graces of his adoption: neither doeth he cast off those whom he hath once receiued.

Question.

Why then should wee pray by the example of Dauid, that hee cast vs not from his face, and that hee take not his holy Spirit from vs?

Answer.

In so praying we make protestation of the weaknes of flesh, which moueth vs to doubt: yet should not we haue courage to aske, if we were not assured that God will giue according to his purpose and promise, that which we requir.

Question.

Doe the children of God feele the motions aforesayd alwayes alike?

Answer.

No truly: for God sometime to prooue his, seemeth to leaue them in such soze, that the flesh ouermatcheth the spirit, whereof ariseth trouble of conscience for the time:

Questions and answers

yet the spirit of adaption is neuer taken from them, that haue once receiued it: else might they perish. But as in many diseases of the body, the powers of bodily life are letted: so in some assaults these motions of spirituall life are not perceiued, because they lie hidden in our manifold infirmities: as the fire couered with ashes. Yet as after sicknesse commeth health, & after cloudes the Sunne shineth cleare: so the powers of spirituall life will more or lesse be felt and perceiued in the children of God.

Question.

What if I neuer feel these motions in my selfe, shall I despair, and thinke my selfe a cast-away?

Answer.

God forbid: for God calleth his at what time hee seeth good: and the instruments whereby he finally calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as ware is not melted without heate, nor clay hardened but by meanes thereof: so God vseth meanes both to draw those vnto himselfe, whom he hath appointed vnto saluation, and also to bewray the wickednes of them whom he iustly condemneth.

Question.

By what meanes vseth God to draw men to himselfe, that they may be saued?

Answer.

By the preaching of his word, and the ministering of his Sacraments thereunto annexed.

Question.

What meane you by the word of God?

Answer.

I meane the doctrine of the Prophets and Apostles which they receiued of the spirit of God, and haue left written in that Booke, which we commonly call the Old and New Testament.

Question.

How may I be assured that it is the word of God, which that Booke containeth?

Answer.

By the maiestie of God appearing in that plaine and simple doctrine: by the purenesse, vprightnesse, and holinesse thereof: by the certaintie of euery thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery part thereof: by the excellencie of the matters vttered: But especially by the testimony of Gods Spirit, whereby it was written. who moueth the hearts of those in whom it resteth, to consent vnto the word, and reuerently to embrace it.

Question.

How doth this word of God serue to draw men vnto him?

Answer.

When it is so preached and heard, that men may vnderstand and learne what God teacheth: accept & receiue thankfully that which is thereby giuen, promised and assured: and bee moued with desire and diligence to doe that which it commandeth.

Question.

Do the Sacraments also serue to this end?

Answer.

Yea, verily: that by sight, taste and feeling, as well as by hearing we might be instructed assured, and brought to obedience.

Question.

How doth baptisme serue here vnto?

Answer.

It teacheth vs to put on Christ, that with his righteousness our sinfulness may be hidden: it assureth vs that wee are so grafted into Christ, that all our sinnes by him are washed away: it chargeth vs to die to sinne, to continue in the profession of Christ, and to loue each other.

Question.

Doth the Lords Supper also this vse?

Answer.

Yea doubtlesse: for it teacheth that the body and blood of Christ crucified, is the onely food of the new borne children of God: it assureth that Christ is wholly theirs to giue and to continue life spirituall and heauenly to body and soule, to nourish, strengthen, refresh, and to make cheerefull the hearts of the elect: it requireth thankfull remembrance of the death of Christ, vnitie among them that do profess him, with a free confession of his truth.

Question.

Why is not this vse of the Sacraments commonly knowne?

Answer.

Because they are abused for forme, for fashion, for custome and company, without regard vnto the word, whereunto they are so annexed, that they ought not vpon any necessitie by any person be seuered from it, which teacheth the right vse of euery thing.

Question.

I perceiue that nothing is more necessary then the word of God: therefore I pray you shew mee how I may attaine to some knowledge and profite thereby.

Answer.

By diligent hearing of such as preach it, by continual and orderly exercise of reading, and praying.

Question.

What orderly exercise thinke you most convenient to be vsed herein?

Answer.

Answers.

That as every day choise at the least, wee most commonly receive food to the nourishment of this corporall life, so no day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake & gaine vnto God by prayer as hee in his word speaketh vnto vs: So that at the least two Chapters would bee orderly and aduisedly read every day, all other businesse, impediments and lets set apart.

Question.

This seemeth very easie to be done: what thinke you else requisite?

Answer.

That some special places of Scripture be so committed to memorie, that the minde may ever be furnished with some good matter against all temptations. To which end

I note these Scriptures vnto you, wherein to you may soyme other at your owne choise: Psalms 139, 37, 50. Clay 53. John 17. Rom. 8. I. Tim. 4.

Question.

But the Scriptures are hard, and not easie to vnderstande:

Answer.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde, serueth to moue you to the more diligence, and to make inquirie of such as haue knowledge, when any doubt ariseth. That which you perceiue not at one time, God shall reueale at another: So that you shall haue your growing in grace, knowledge, and godlinesse, to Gods glory and your owne comfort in Christ, whose Name for ever bee praised, Amen.

The



The names and order of all the Bookes of the Old and New Testament, with the number of their Chapters.

G enesis hath Chapters	50		Prouerbs hath Chapters	31
Exodus	40		Ecclesiastes	12
Leuiticus	27		The song of Solomon	8
Numbers	36		Isaiah	66
Deuteronomic	34		Jeremiah	52
Ioshua	24		Lamentations	5
Iudges	21		Ezekiel	48
Ruth	4		Daniel	12
1. Samuel	31		Hosea	14
2. Samuel	24		Joel	3
1. Kings	22		Amos	9
2. Kings	25		Obadiah	1
1. Chronicles	29		Ionah	4
2. Chronicles	36		Micah	7
The prayer of Manasseh,			Nahum	3
Ezra	10		Habakkuk	3
Nehemiah	13		Zephaniah	3
Ester	10		Haggai	2
Iob	42		Zechariah	14
Psalmes	150		Malachi	4

The Bookes called Apocrypha.

1. E sdra hath Chapters	9		Baruch with the Epistle of Jeremiah	6
2. E sdra	16		The Song of the three children.	
Tobit	14		The story of Susanna	
Iudeth	16		The idole Bel and the dragon.	
The rest of Esther	6		1. Maccabees	16
Wisdom	19		2. Maccabees	15
Ecclesiasticus	31			

The Bookes of the New Testament.

M atthew hath Chapters	28		1. Timothy hath Chapters	6
Marke	16		2. Timothy	4
Luke	24		Titus	3
Iohn	31		Philemon	1
The Actes	28		To the Hebrewes	13
The Epistle to the Romanes	16		The Epistle of Iames	5
1. Corinthians	16		1. Peter	5
2. Corinthians	13		2. Peter	3
Galatians	6		1. Iohn	5
Ephesians	6		2. Iohn	1
Philippians	4		3. Iohn	1
Colossians	4		Iude	1
1. Thessalonians	5		Reuelation	22
2. Thessalonians	3			

¶ The



The holy Gospel of Iesus Christ.

b according to Matthew.

a This word signifies good tidings, and is taken here for the story which containeth the joyful message of the coming of the Sonne of God, promised from the beginning.

b That is, written and taught by Matthew.

THE ARGUMENT.

IN this history written by Matthew, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect & purpose they coesent, as though the whole had bene composed by any one of them. And albeit in stile & manner of writing they be diuers, and sometime one writeth more largely that which the other doth abridge: neuertheless in matter and argument, they all tend to one end, which is to publish to the world the fauor of God toward mankind through Christ Iesus, whom the Father hath giuen vs a pledge of his mercy and loue. And for this cause they entitle their story, Gospel, which signifies good tidings, forasmuch as God hath performed indeed that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectionate hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are, Yea, and Amen. And therefore vnder this word is contained the whole new Testament, but commonly we vseth this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perfit & summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to know that Christ was borne, dead, and risen againe, should nothing profit vs. The which thing notwithstanding that y three first touch partly, as hee also sometime intermedleth the historicall narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same apely termeth the Gospel written by Iohn, a key which openeth the doore to the vnderstanding of the others: for whosoever doeth know the office, vertue, and power of Christ, shall read that which is written of the Sonne of God come to be the Redeemer of the world with most profit. Now as concerning the writers of this historie, it is euident that Matthew was a Publican or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bin Peters discipule, and to haue planted the first Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a Physitian of Antiochia, and became Pauls discipule, and fellow in all his trauailes: he liued fourescore and foure yeres, and was buried at Constantinople, Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he died threefe ore yeres after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 The genealogie of Christ, that is, the Messias promised to the Fathers. 18 Who was conceived by the holy Ghost, and borne of the virgine Mary, when shee was betraied vnto Ioseph. 20 The angel satisfieth Iosephs mind. 21 Why he is called Iesus, and wherefore Emmanuel.

Luke 3.23.

c This is there befall of the progenie, where of Iesus Christ is sprung according to the flesh, a So called for that he came of the stocks of David.

e These two are first rehearsed, because Christ was especially promised to

come of them and their seed, and therefore Christ commonly was called the sonne of David, because the promise was more euidently confirmed vnto him. Gene. 21. 2, Gene. 25. 24. Gene. 29. 35. Gene. 38. 29. f By incestuous adultery, the which thame setteth forth his greiv humilitie, who made himselfe of no reputation, but became a seruant for our sakes, yea, a worne and no man, the reproch of men, and contempt of the people, and at length suffered the accursed death of the Crosse, 1. Chron. 2. 5. ruth. 4. 13, 19.



THIS Booke of the generation of Iesus Christ the sonne of David, the sonne of Abraham.

2 Abraham begate Isaac. And Isaac begate Iacob. And Iacob begate

Judas and his brethren.

3 And Judas begate Phares, and Zarah of Thamar. And Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson

begate Salmon.

5 And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Jesse.

6 And Jesse begate David the King. And David the King begate Salomon of her that was the wife of Urias.

7 And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. 8 And Asa begate Josaphat. And Josaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate Joatham. And Joatham begate Achaz. And Achaz begate Ezechias.

10 And Ezechias begate Manasses. And Manasses begate Amnon. And Amnon begate Josias.

11 And Josias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, Iechonias begate Salathiel.

13 King. 20. 31. and 31. 18. 1. Chron. 3. 13, 14, 15. 2. Reg. 13. 34. and 24. 1. 6. 2. Chron. 36. 4, 9. 1. Chron. 3. 16. 3. After the captiuitie, the king Royall was appointed vnto him: for that notwithstanding that they were as slaves for the space of seuentie yeres, yet by the prouidence of God, the government remained in the familie of David, where it continued till the coming of Christ.

g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation.

Ruth. 4. 21.

1. Sam. 16. 17.

and 17. 12.

2. Sam. 12. 34.

1. Reg. 11. 43.

1. Chron. 3. 10.

h He hath omitted three kings,

Joas, Amasia,

Anania, abridging the num-

ber, to make the

times soner reue-

generations.

And

1 Chron. 3. 17. 19.

2. 2. 3. 4. 5. 6.

k Albeit the Jewes number their kinred by the male kind yet this linage of Mary is comprehended vnder the same, because she was married to a man of her owne stocke and tribe.

l Who is the true King, Priest, and Prophet anointed of God to accomplish the office of the redeemer.

Luke 1. 27. m Before he tooke her home to him.

n As the Angel after ward declared to Ioseph.

o Vpright and fearing God, and therefore suspecting that shee had committed fornication, before she was betrothed, would neither retaine her, which by the Law should be married to another, neither by accusing her put her to shame for her fault.

Dent. 24. 1.

p This dreame is witnessed by the holy Ghost, and is a kinde of reuelation, Num.

22. 6. q This name putteth him in remembrance of Gods promise to David.

Luke. 1. 31. r That is, a Saviour.

Phil. 2. 10. 1. 7. 14. || Or, thou.

s I God is ioyned with vs by the meanes of Iesus Christ, who is both God and man: Christ is here called the first borne, because she had neuer any before, and not in respect of any shee had after. Neither yet doe h this word (till) import alwayes a time following: wherein the contrary may be affirmed, as our Saviour, saying that he will be present with his disciples till the ende of the world, meaneth not, that after this world hee will not be with them.

CHAP. II.

1 The time and place of Christs birth.

2 The wise men offer their presents.

3 Christ fleeth into Egypt.

4 The young children are slaine.

5 Ioseph turneth into Galilee.

Luke 2. 6.

a For there is another Beth-lehem in the tribe of Zebulun,

* And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacin, And Eliacin begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazer. And Eleazer begate Matthan. And Matthan begate Jacob.

16 And Jacob begate Ioseph, the husband of Mary, of whom was borne Iesus, that is called Christ.

17 So all the generations from Abraham to David, are fourteene generations: & from David vntill they were caried away into Babylon, fourteene generations: and after they were caried away into Babylon, vntill Christ, fourteene generations.

18 ¶ Now the birth of Iesus Christ was thus: When as his mother Mary was betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publique example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of David, feare not to take Mary thy wife: for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a sonne, and thou shalt call his name Iesus: for he shall saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 Behold a Virgine shall be with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph being raised from sleepe, did as the Angel of the Lord had intoned him, and tooke his wife.

25 But hee knew her not, till shee had brought forth her first borne sonne, and he called his name IESVS.

¶ This name putteth him in remembrance of Gods promise to David.

Luke. 1. 31. r That is, a Saviour.

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a For there is another Beth-lehem in the tribe of Zebulun,

¶ When Iesus then was borne at Beth-lehem in Iudaea, in the dayes of Herode the King, beholde, there came

wise men from the East to Ierusalem,

2 Saying, Where is the King of the Jewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 ¶ When King Herode heard this, he was troubled, and all Ierusalem with him.

4 And gathering together all the chiefe Priestes and Scribes of the people, he asked of them, where Christ should be borne.

5 And they said vnto him, At Beth-lehem in Iudaea: for so it is written by the Prophet,

6 And thou Beth-lehem in the land of Iuda, art not the least among the princes of Iuda: for out of thee shall come the gouernour that shall feed my people Israel.

7 ¶ Then Herode secretly called the wise men, & diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Go and search diligently for the babe: and when ye haue found him, bring mee word againe, that I may come also, and worship him.

9 ¶ So when they had heard the king, they departed: and loe, the starre which they had seene in the East, went before them, till it came, and stood ouer the place where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy.

11 And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their Treasures, and presented vnto him giffes, euen gold, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they should not go againe to Herode, they returned into their countrey another way.

13 ¶ After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, & be there till I bring thee word: for Herode will seeke the babe to destroy him.

14 So he arose, and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herode, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ ¶ Then Herode seeing that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-lehem, and in all the coasts thereof, from two yeres olde and vnder, according to the time which hee had diligently searched out of the Wise men.

17 ¶ Then was that fulfilled which was

nour and preaching of his truth is hindered, or else it ought not to be broken.

k That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs Church and his to.

is now verified, and accomplished in the head Christ.

Hos. 11. 1

l Within a certaine time after

Spoken

Wise men, or

Magi, in the Persians & Chaldeans tongue signify Philoso-

phers, Priests or Astronomers, &

are here the first fruits of the Gentiles that came to worship

Christ.

c An extraordinary signe to let forth that Kings

honour whom the world did not esteeme.

d Which was a declaration of that reuerence which the Gen-

tiles should beare vnto Christ.

e They could well tell of Christ in gene-

rall: but when they should profes-

se his Name, and giue him his

due honor, they waxe cold and shrinke backe.

Mica. 5. 2.

John 7. 42.

f An euill con-

science is a burn-

ing fire.

g The starre va-

nished away be-

fore, to the intent

they should tary

at Ierusalem, and

there inquire

of the thing to

the confusion of

the Jewes.

|| Or, saw.

h The Persians

maner was nor

to salute Kings

without a pre-

sent, and there-

fore they

brought of that

which was most

precious in their

countri, where

of euery one

of them offe-

red.

i Promise ought

not to be kept

where Gods ho-

187. 31. 15.

in Herod renewed the sorrow which the Beniamites had suffered long before yet for all his cruelty he could not bring to passe that Christ should not reigne, in That is, they were killed and dead.

o Thus the faithfull may see how God hath infinite meanes to preserve them from the rage of tyrants.

|| Or, therefore.

|| Or, Nazareth.

p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of the holines which should be manifested in Christ, as was Samson, Ioseph, &c.

spoken by the Prophet Ieremias, saying, 18 In Rama was a voyce heard, mourning, and weeping and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.

19 And when Herod was dead, beholde, an Angel of the Lord appeareth in a dream to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe, into the land of Israel: for they are dead which sought the babes life.

21 Then hee arose vp, and toke the babe and his mother, and came into the land of Israel.

22 But when hee heard that Archelaus did reigne in Iudea in stead of his Father Herod, hee was afrayde to goe thither: || yet after hee was warned of God in a dream, hee turned aside into the parts of Galilee,

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, that he should be called || a Nazarite.

CHAP. III.

* 1 The office, doctrine and life of Iohn. 7 The Pharisees are reproved. 8 The fruites of repentance. 13 Christ is baptized in Iordan, 17 and authorized by God his Father.

Mar. 1. luk. 3. 3. a In the 15. yeere of the reigne of Tiberius, after Christ had long time remained in Nazareth, and was now about 30. yeere olde, Luke 3. 1. 23.

b So called in respect of the plain country & fertile valleys, and not because it was not inhabited,

|| Or, be so for your faults pass, and amend.

c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our finnes, and adopt vs by the preaching of the Gospel. Isa. 40. 3. marke 1. 3. luke 3. 4. iohn 1. 23. Marke 1. 6.

d Woven with haire, as grosse haire-cloth. || Or, grasshopper.

e Such meates as nature brought forth without mans labour or diligence: reade Leuit. 11. 22. Marke 1. 5. luke 3. 7. f Acknowledging their faults: for there is no repentance without confession. Chap. 1. 24. || Or, broods. g He meaneth those venomous and malicious Pharisees with the iudgement of God except they shew before men such works as are agreeable to the profession of the godly, whom Isai calleth the trees of righteousness, Chap. 61. 3

A^d in those dayes, Iohn the Baptist came and preached in the wilderness of Iudea.

2 And sayd, Repent: for the Kingdome of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Elias, saying, The voyce of him that cryeth in the wilderness, is, Prepare ye the way of the Lord: make his paths straight.

4 And this Iohn had his garment of camels haire, and a girdle of a skine about his loynes: his meat was also || locusts and wild honny.

5 Then went out to him Ierusalem and all Iudea, & all the region round about Iordan.

6 And they were baptized of him in Iordan, confessing their finnes.

7 Now when hee saw many of the Pharisees and of the Saducees come to his baptisme, hee sayd vnto them, O generations of vipers, who hath forewarned you to flee from the anger to come?

8 Bring forth therefore fruits worthy amendment of life,

9 And thinke not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the root of the trees: thefore every tree which bringeth not forth good fruit, is hewen down and cast into the fire.

11 Indeed I baptize you with water to amendment of life, but he that cometh after me, is mightier then I, whose shoes I am not worthy to beare: hee will baptize you with the holy Ghost, and with fire.

12 Which hath fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 Then came Iesus from Galilee to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, sayd to him, Let bee now: for thus it becometh vs to fulfill all righteousness. So hee suffered him.

16 Then Iesus when hee was baptized, came straight out of the water. And loe, the heauens were opened vnto him, and Iohn sawe the Spirit of God descending like a dove, and lighting vpon him.

17 And loe, a voyce came from heauen, saying, This is my beloued Sonne in whom I am well pleased.

der perfect obedience to God in all things, which he hath ordained. m To shew the state of his Kingdome, which is in all meekenesse and lowlinesse. Chap. 17. 5. 2. pet. 1. 17. n The fauour of God re- sseth on Iesus Christ, that from him it might be powred on vs, which deserueth of our selues his wrath and indignation. Coloss. 1. 13.

CHAP. IIIII.

1 Christ fasted and is tempted. 11 The Angels minister vnto him. 17 He beganeth to preach. 18 He calleth Peter, Andrew, James, and Iohn, and healeth all the sicke.

T^{hen} was Iesus led aside of the Spirit into the wilderness, to bee tempted of the deuill.

2 And when he had fasted fourtie dayes and fourtie nights, hee was afterward hungry.

3 Then came to him the tempter, and said, If thou bee the Sonne of God, command that these stones be made bread.

4 But he answering, said, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy Citie, and set him on a pinnacle of the Temple,

6 And saide vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, that hee will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, least at any time thou

his creatures by. e To wit, Ierusalem. || Or, vana, which sheweth where the wind flood. Psal. 91. 11. 12. f He allegeth but halfe the sentence to deceiue thereby the rather, and close his crafty purpose

CHAP. V.

Mat. 6. 16.

We must not
have such lawful
meanes as God
hath appointed,
to seeke others
after our owne
fantasie.
h In a vision.
Deut. 6. 13.
and 10. 20.
Marke 1. 13.

Mat. 4. 13.

The word of
God is the sword
of the Spirit,
wherewith Sa-
tan is ouercome.
k To comfort
him.

Mat. 1. 14.

Mat. 4. 14.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

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Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Mat. 4. 13.

Shouldest dash thy foot against a stone.

7 Jesus said unto him, It is written againe, Thou shalt not tempt the Lord thy God.

8 Againe the diuell tooke him by vnto an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And sayd to him, All these will I giue thee, if thou wilt fall downe and worship me.

10 Then sayd Jesus vnto him, Auaide Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 Then the diuell left him: and behold, the Angels came and ministered vnto him.

12 And when Jesus had heard that John was deliuered by, hee returned into Galilee.

13 And leauing Nazareth, went & dwelt in Capernaum, which is nere the sea, in the borders of Zabulon and Nepthalim.

14 That it might be fulfilled which was spoken by Elias the Prophet, saying,

15 The land of Zabulon and the land of Nepthalim by the way of the sea, beyond Iordan, Galilee of the Gentiles:

16 The people which sat in darkenesse, saw great light: and to them which sat in the region and shadow of death, light is risen vp.

17 From that time Jesus beganne to preach, and to say, Amend your liues: for the Kingdome of heauen is at hand.

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 And he sayd vnto them, Follow mee, and I will make you fishers of men.

20 And they straightway leauing the nets followed him.

21 And when hee was gone forth from thence, he saw other two brethren, James the sonne of Zebedeus, and John his brother in a ship, with Zebedeus their father mending their nets, and he called them.

22 And they without tarrying, leauing the ship and their father, followed him.

23 So Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdome, and healing every sicknesse, and euery disease among the people.

24 And his fame spread abroad through all Syria: and they brought vnto him all sicke people that were taken with diuers diseases and gripings, and them that were possessed with diuels, and those which were lunaticke, and those that had the palsey, and he healed them.

25 And there followed him great multitudes out of Galilee, and Decapolis, and Ierusalem, and Iudea, & from beyond Iordan

3 Christ teacheth who are blessed. 13 The salt of the earth, and light of the world. 26 Good works. 17 Christ came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adultery. 29 Offences. 31 Discoment. 33 Not to swear. 39 To suffer wrong. 44 To love our enemies. 48 Perfection.

And when he saw the multitude, he went up into a mountaine: and when he was set, his Disciples came to him.

2 And hee opened his mouth and taught them, saying,

3 Blessed are the poore in spirit: for theirs is the Kingdome of heauen.

4 Blessed are they that mourne: for they shall be comforted.

5 Blessed are the meeke: for they shall inherit the earth.

6 Blessed are they which hunger and thirst for righteousness: for they shall be filled.

7 Blessed are the mercifull: for they shall obtaine mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which suffer persecution for righteousness sake: for theirs is the Kingdome of heauen.

11 Blessed are ye when men reuile you, and persecute you, and say all manner of euill against you for my sake, falsely.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 Ye are the salt of the earth: but if the salt haue lost his salour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither doe men light a candle, and put it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.

17 Thinke not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to fulfill them.

18 For truly I say vnto you, Till heauen and earth perish, one iota, or one tittle of the Law shall not escape, till all things be fulfilled.

19 Whosoever therefore shall breake one of these least Commandements, and teach men so, hee shall be called the least in the Kingdome of heauen: but whosoever shall obserue and teach them, the same shall be called great in the Kingdome of heauen.

20 For I say vnto you, except your righteousness exceede the righteousness of the

law containeth nothing vnprofitable or superfluous. Iam. 3. 20.

k Whosoever shall transgresse the least of the ten Commandements in word and example, hee shall be cast out of the Kingdome of God, except he be pardoned him in Christ. Luke 11. 39.

l Scriber

Luke 6. 10.

That feele themselves voyd of all righteousness, that they may onely seeke it in Christ.

Luke 6. 1. 2. 3. 7.

and 65. 13. 19.

Luke 6. 21.

b Which seele their owne misery, and seeke their comfort in God.

Gal. 37. 1. 1.

c Who rather suffer all iniuries, then they would reuenge themselves,

d Being in neede, desire nothing but that which is vpright and godly.

Psal. 24. 4.

e For he is called the God of peace, 1. Cor. 14. 33.

1. Pet. 3. 14.

1. Pet. 4. 14.

altes. 5. 41.

Marke 9. 50.

Luke 14. 34.

f Your office is to season men with the salt of the heavenly doctrine.

Marke 4. 21.

Luke 8. 16.

and 11. 33.

1. Pet. 2. 12.

g Because you are sent farre off, giue good example of life.

h The Gospel is the stablishing of the Law.

Luke 1. 6. 17.

i The doctrine

1 Which neither expound the law truly, nor observe it well. m He sheweth how these worthy doctors have falsely glossed this commandement. Exod. 20. 13. deut. 5. 17. || Or, subject to punishment. || Or, without cause n For God knowing his secret malice, will punish him. o Which signifyeth in the Syrians concur, an idle braine, & is spoken in contempt. p Like judgement almost the Romanes observed: for Triumviri had the examination of small matters, the council of 23. of greater causes, and finally great matters of importance were decided by the Senate of 71. Judges, which here is compared to the judgement of God, or to be punished with hell fire. q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliation to sacrifice. Luke 12. 58. Exod. 10. 14. rom. 13. 9. r Chastitie is required both in body & in mind. Chap. 18. 8. 9. mark. 9. 47. s Nothing is so precious which ought not to be reiect in respect of the glory of God. || Or, and not that Chap. 19. 7. deut. 24. 1. mar. 10. 4. Luke 16. 18. 1. cor. 7. 10. t In that hee giueth her leaue to marry another by that testimoniall. Exod. 20. 7. leuit. 19. 12. deut. 5. 11. u All superfluous othes are vicerly debarred, whether the Name of God be therein mentioned, or other wise.

Scribes and Pharisees, ye shall not enter into the kingdom of heauen. 21 ^m Ye haue heard that it was said vnto them of the olde time, ⁿ Thou shalt not kill: for whosoever killeth, shall be culpable of iudgement. 22 But I say vnto you, ^o Whosoever is angry with his brother, ^p vnadvisedly, shall be culpable of iudgement. And whosoever saith vnto his brother, ^q Raca, shall be worthy to be punished by the ^r Council. And whosoever shall say, ^s Foole, shall be worthy to be punished with hell fire. 23 If then thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, 24 Leaueth thee thine offering before the altar, and goe thy way: first bee reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine aduersary quickly, whyles thou art in the way with him, lest thine aduersary deliuer thee to the iudge, and the iudge deliuer thee to the Sergeant, and thou be cast into prison. 26 Verily I say vnto thee, thou shalt not come out thence till thou hast payed the vtmost farthing. 27 ^t Ye haue heard that it was said to them of old time, ^u Thou shalt not commit adultery. 28 But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. 29 ^v Therefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perishe, than that thy whole body should be cast into hell. 30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perishe, than that thy whole bodie should be cast into hell. 31 It hath bene sayd also, ^w Whosoever shall put away his wife, let him giue her a testimoniall of diuorcement. 32 But I say vnto you, ^x Whosoever shall put away his wife (except it be for fornication) ^y causeth her to commit adultery: & whosoever shall marry her that is diuorced, committeth adultery. 33 Againe, ye haue heard that it was said to them of olde time, ^z Thou shalt not forswear thy selfe, but shalt performe thine othes to the Lord. 34 But I say vnto you, ^a Swear not at all, neither by heauen, for it is the throne of God: 35 Nor yet by the earth, for it is his footstool: neither by Ierusalem: for it is the city of the great King. 36 Neither shalt thou swear by thine head, because thou canst not make one haire white or blacke.

37 ^b But let your communication be ^c Yea, Nay, nay. ^d For whatsoeuer is more then these, commeth of euill. 38 ^e Ye haue heard that it hath been sayd an ^f eye for an eye, and a tooth for a tooth. 39 But I say vnto you, ^g Resist not euill: but whosoever shall smite thee on the right cheeke, turne to him the other also. 40 And if any man will sue thee at the law, and take away thy coate, let him haue thy cloake also. 41 And whosoever will compell thee to go a mile, go with him twaine. 42 ^h Giue to him that asketh, and from him that would borrow of thee, turne not away. 43 Ye haue heard that it hath been said, ⁱ Thou shalt loue thy neighbour, and ^j hate thine enemy. 44 But I say vnto you, ^k Loue your enemies, blesse them that curse you: doe good to them that hate you, ^l and pray for them which hurt you, and persecute you, 45 ^m That ye may be the children of your Father that is in heauen: for hee maketh his sunne to arise on the euill and the good, and sendeth raine on the iust and vniust. 46 ⁿ For if you loue them which loue you, what reward shall you haue, Doe not the ^o Publicanes euen the same? 47 And if ye be friendly to your brethren onely, what singular thing doe ye? doe not euen the Publicanes likewise? 48 ^p Ye shall therefore bee perfect, as your Father which is in heauen is perfect.

ded by the false expositors the Pharises, Luk. 6. 37. 35. Luk. 13. 34. alth. 7. 63. 1. cor. 4. 13. || Or, rush in upon you. Luk. 6. 35. Luk. 6. 32. c These did take to farme the taxes, colles, and other payments and therefore were greatly in disdain with all men. || Or, embrace. d We must labour to attaine to the perfection of God, who of his free liberalitie doth good to them that are vnworthy,

CHAP. VI.

1 Of almes, 5 prayer, 14 forgiving one another, 16 fasting. 19 He forbiddeth the carefull seeking of worldly things, and wilketh men to put their whole trust in him.

Take heed that you giue not your almes before men to be seene of them, or else ye shall haue no reward of your Father which is in heauen.

2 ^a Therefore when thou giuest thine almes, thou shalt not make a trumpet to bee blown before thee, as the ^b hypocrites doe in the Synagogues and in the streetes, to bee praised of men. Verily I say vnto you, they haue ^c their reward.

3 But when thou doest thine almes, let not thy ^d left hand knowe what thy right hand doth,

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee ^e openly.

5 And when thou prayest, bee not as the hypocrites: for they loue to stand and pray in the Synagogues and in the corners of the streetes, because they would be seene of men. Verily I say vnto you, they haue their reward.

James 5. 12. Let simplicity and truth be in your words, and then ye shall not be so light and ready to sweare. y When a man speaketh otherwise then hee thinketh in heart, it cometh of an euill conscience, and of the deuill, Exod. 21. 24. leuit. 24. 10. deut. 19. 21. z Albeit this was spoken for the iudges, yet euery man applyed it to reuenge his private quarrell. Luke 6. 29. rom. 12. 17. 1. cor. 6. 7. || Or, iury. a Rather receive double wrong, then reuenge thine owne griefes, Deut. 15. 18. leuit. 19. 18. b This was added by the false expositors the Pharises, Luk. 6. 37. 35. Luk. 13. 34. alth. 7. 63. 1. cor. 4. 13. || Or, rush in upon you. Luk. 6. 35. Luk. 6. 32. c These did take to farme the taxes, colles, and other payments and therefore were greatly in disdain with all men. || Or, embrace. d We must labour to attaine to the perfection of God, who of his free liberalitie doth good to them that are vnworthy,

Wichdraw thy
felferacher apart.
Or, babble not
much.

He comman-
de: hys to beware
of much babbling
and superfluous
repeats.
Who is not
perswaded by e-
loquent speech
and long talke,
as men are.

Christ bindeth
them not to the
words, but to the
sense and forme
of prayer.

Luke 11. 2.
We must seeke
Gods glory first,
and about all
things.

Reigne thou
ouer all, and let
vs render vnto
thee perfect obe-
dience as thine
Angels doe
To be ouer-
come thereby.

Chap. 13. 19.
This conclu-
sion excludeth
mans merits, and
eacheth vs to
ground our prai-
ses onely on
God.

Marks. 11. 25.
Reclus. 18. 2.
Make their
faces to seeme of
another sort then
they were wont
to doe.

Whereby is
commanded to
uoyd all vaine
ostentation,
Lke. 12. 33.
Tim. 6. 19.

Luke 11. 34.
If thine eye be
disposed to libe-
ralitie, Pro 22. 9

If thine affe-
ction be corrupt,
and giuen to
inquietnesse,
Eccl. 15. 9.

If the concu-
science & wic-
ed affections o-
come reason,
must not
truelie though
be blinded,

12. 22 phil. 4
6. 1. Tim. 6. 8. pet. 5. 7. Mans trauell nothing a-
bleth where God giueth not increale.

6 But when thou prayest, enter into thy
chamber: and when thou hast shut thy doore,
pray vnto thy Father which is in secret, and
thy Father which seeth in secret, shall reward
thee openly.

7 Also when ye pray, use no vaine repe-
titions as the heathen: for they thinke to bee
heard for their much babbling.

8 Be ye not like them therefore: for your
Father knoweth whereof ye haue need be-
fore ye aske of him.

9 After this manner therefore pray ye,
Our Father which art in heauen, hallowed
be thy Name.

10 Thy kingdom come. Thy will be
done euen in earth as it is in heauen.

11 Giue vs this day our dayly bread.
12 And forgive vs our debts, as we also
forgiue our debtors.

13 And leade vs not into temptation, but
deliuer vs from euil: for thine is the king-
dome, and the power, and the glory, for euer,
Amen.

14 For if ye doe forgive men their tres-
passes, your heavenly Father will also for-
giue you.

15 But if ye doe not forgiue men their
trespasses, no more will your father forgiue
you your trespasses.

16 Moreover, when ye fast, looke not
sowre, as the hypocrites: for they disfigure
their faces, that they might seeme vnto men
to fast. Merely I say vnto you, that they haue
their reward.

17 But when thou fastest, anoint thine
head, and wash thy face,

18 That thou seeme not vnto men to fast,
but vnto thy father which is in secret, and
thy Father which seeth in secret, will reward
thee openly.

19 Lay not by treasures for your selues
vpon the earth, where the moth and canker
corrupt, and where theues dig thorrow, and
steale.

20 But lay by treasures for your selues
in heauen, where neither the moth nor can-
ker corrupteth, and where theues neither
dig thorrow nor steale.

21 For where your treasure is, there will
your heart be also.

22 The light of the body is the eye:
if then thine eye be single, thy whole bodie
shall be light.

23 But if thine eye be wicked: then all
thy body shall bee darke. Wherefore if the
light that is in thee be darkenes, how great
is that darknes?

24 No man can serue two masters: for
either hee shall hate the one, and loue the o-
ther, or else hee shall leane to the one, and de-
spise the other. Ye cannot serue God and
riches.

25 Therefore I say vnto you, Bee not
carefull for your life, what ye shall eat, or
what ye shall drinke, nor yet for your body,
what ye shall put on. Is not the life more
worth then meate? and the body then
raiment?

26 Behold the fowles of the heauen: for
they sow not, neither reape, nor carry into
the barnes: yet your heavenly Father feedeth
them. Are ye not much better then they?

27 Which of you by taking care, is able
to adde one cubite vnto his stature?

28 And why care ye for raiment? Learne
how the lilies of the field doe grow: they
labour not, neither spin:

29 Yet I say vnto you, that euen Salo-
mon in all his glory was not arrayed like one
of these.

30 Wherefore if God so clothe the grasse
of the field, which is to day, and to morrow is
cast into the oven, shall he not doe much more
vnto you, O ye of little faith?

31 Therefore take no thought, saying,
What shall we eat? or what shall we drinke?
or wherewith shall we be clothed?

32 (For after all these things seeketh the
Gentiles) for your heavenly Father know-
eth that ye haue need of all these things.

33 But seeketh ye first the kingdom of God
and his righteousness, and all these things
shall be ministred vnto you.

34 Care not then for the morrow: for the
morrow shall care for it: selfe: the day hath
enough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to
cast holy things to dogges. 7 To aske, seeke, or knocke,
12 The scope of the Scripture. 13 The strait and
wide gate. 15 Of false prophets. 16 The good tree
and euill. 22 False miracles. 24 The house on the
rocke, or vpon the sand.

I Adge: not, that ye be not iudged.
2 For with what iudgement ye iudge,
ye shall bee iudged, and with what mea-
sure ye mete, it shall bee measured to you a-
gain.

3 And why seeest thou the mote that is in
thy brothers eye, & perceiuest not the beame
that is in thine owne eye?

4 Or how sayest thou to thy brother
Suffer me to cast out the mote out of thine
eye, and behold, a beame is in thine owne
eye?

5 Hypocrite, first cast out the beame out
of thine owne eye, and then shalt thou see
clearly to cast out the mote out of thy bro-
thers eye.

6 Giue ye not that which is holy to
dogges, neither cast ye your pearles before
swine, lest they tread them vnder their feete,
and turning againe all to rent you.

7 Aske, and it shall be giuen you: seeke,
and ye shall find: knocke, and it shall be ope-
ned vnto you.

8 For whosoener asketh, receiuet: and
hee that seeketh, findeth: and to him that
knocketh, it shall be opened.

9 For what man is there among you,
which if his sonne aske him bread, would
giue him a stone?

10 Or if he aske fish, will hee giue him a
serpent?

11 If ye then which are euill, can giue
to your children good gifts, how much more
shall

The goodnesse
of God euen to-
ward the herbes
of the field, farre
passeth all things
that man can
compass by his
power & labour.
The word sig-
nifieth, they
wearie not
themselves.
With care and
distrust.
That is, to ke-
regerate, & a-
mend your liues.
Or, his own things.
God will pro-
vide for euery
day that that
shall be necessari-
ry, though we doe
not increale the
present griefe, by
the carefullnesse
how to liue in
time to come.

a. He comman-
deth not to be
curious or mali-
cious to try out
& condemne our
neighbors faults:
for hypocri-
tes hide their owne
fautes, and seeke
not to amend
them, but are cu-
rious to reprove
other mens,
Luke. 6. 37. rom.
2. 1. 1. cor. 4. 3.
Mar. 4. 24. Luke
6. 38.

b Declare not
the Gospel to
the wicked con-
temners of God,
whom thou seeest
left to themselves
and forsaken.
Cha. 21. 22. mar.
11. 24. Luke 11. 9.
John. 1. 4. 13 & 16
23. 34. James 1. 5.

Luke 5. 31.

Job. 4. 15.

c The whole law
& the Scriptures
set forth vnto vs
and commend
charity.

Luke 13. 24.

d We must o-
uercome & mor-
tifie our affecti-
ons, if we will be
true disciples of
Christ,

e For the most
part of men seeke
their own liber-
tie, & run head-
long to euill.

Luke 6. 43. 44.

|| Or, a rotten.

Chap. 3. 13.

f Hee meaneeth
hirelings and
hypocrites, who
rather serue God
with their lips
then with their
heart.

Rom. 2. 13.

Iam. 1. 22.

g By the vertue
authority and
power.

|| Or, miracles.

h I neuer accep-
ted you to be my
true ministers
and disciples.

Luke 13. 27.

Psal. 6. 8.

Luke 6. 47.

Marke 1. 22.

Luke 4. 32.

i The mighty
power of Gods
Spirit appeared
in him, whereby
he declared him-
selfe to be God,
and caused o-
thers to beleue
in him.

Marke 1. 40.
Luke 5. 12.

shall your Father which is in heauen, giue
good things to them that aske him?

12 Therefore whatsoeuer ye would that
shonld doe to you, euen so doe ye to them
for this is the Law and the Prophets.

13 Enter in at the strait gate, for it
is the wide gate and broad way that lea-
deth to destruction: and many there bee
which goe in thereat.

14 Because the gate is strait, and the way
narrow that leadeth vnto life, and few there
be that finde it.

15 Beware of false prophets, which
come to you in sheeps clothing, but inwardly
they are rauening wolues.

16 Ye shall know them by their fruits,
Doe men gather grapes of thornes? or figs
of thistles?

17 So every good tree bringeth forth
good fruit, and all corrupt tree bringeth forth
euill fruit.

18 A good tree cannot bring forth euill
fruit, neither can a corrupt tree bring forth
good fruit.

19 Every tree that bringeth not forth
good fruit, is hewen downe, and cast into
the fire.

20 Therefore by their fruites ye shall
know them.

21 Not every one that saith vnto mee,
Lord, Lord, shall enter into the kingdome
of heauen, but hee that doeth my Fathers
will which is in heauen.

22 Many will say to me in that day, Lord,
Lord, haue wee not by thy Name prophesied,
and by thy Name cast out deuils? and
by thy Name done many great works?

23 And then will I professe to them, I
neuer knew you: depart from mee, ye that
worken iniquity.

24 Whosoever then heareth of me these
wordes, and doeth the same, I will liken
him to a wise man, which hath builded his
house on a rocke.

25 And the raine fel, and the floods came
and the windes blew, and beate vpon that
house, and it fell not: for it was grounded
on a rocke.

26 But whosoever heareth these my
wordes, and doeth them not, shall bee likened
vnto a foolish man, which hath builded his
house vpon the sand:

27 And the raine fel, and the floods came
and the windes blew, and beate vpon that
house, and it fell, & the fall thereof was great.

28 And it came to passe when Iesus
had ended these wordes, the people were as-
tonied at his doctrine.

29 For hee taught them as one hauing
authoritie, and not as the Scribes.

C H A P. VIII.

1 Christ healeth the leper. 5 The Centurion saith
11 The vocation of the Gentiles. 14 Peters mother
in law. 19 The Scribe that would follow Christ.
20 Christs pouerty. 24 Hee stilleth the sea and the
winde. 31 And driveth the deuils out of the posses-
sed into the swine.

NOW when hee was come downe from
the mountaine, great multitudes fol-
lowed him.

2 And loe, there came a leper and wor-

shipped him, saying, Master, if thou wilt,
thou canst make me cleane.

3 And Iesus putting forth his hand tou-
ched him, saying, I will, be thou cleane: and
immediately his leprosie was cleansed.

4 Then Iesus sayd vnto him, Seest thou
tell no man, but goe, and shew thy lesse vnto
the Priest, and offer the gift that Moses
commanded, for a witnesse to them.

5 When Iesus was entered into Ca-
pernaum, there came vnto him a Centuri-
on, beseeching him,

6 And said, Master, my seruant lieth sick
at home of the palsey, & is grievously pained.

7 And Iesus sayd vnto him, I will come
and heale him.

8 But the Centurion answered, saying,
Master, I am not worthy that thou shouldest
come vnder my rooffe: but speake the
word onely, and my seruant shall be healed.

9 For I am a man also vnder the autho-
ritie of another, & haue souldiers vnder mee:
and I say to one, Goe, and he goeth: and
to another come and bee with me: and to
my seruant, Doe this, and he doeth it.

10 When Iesus heard these things, he marvelled
and said to them that followed him, Verily
I say vnto you, I haue not found so great
faith euen in Israel.

11 But I say vnto you, that many shall
come from the East and West, and shall sit
downe with Abraham, and Isaac, and Ia-
cob in the kingdome of heauen.

12 And the children of the kingdom shall
be cast out into utter darkenesse: there shall
be weeping and gnashing of teeth.

13 Then Iesus sayd vnto the Centurion,
Goe thy way, and as thou hast beleued, so
be it vnto thee. And his seruant was healed
the same houre.

14 And when Iesus came to Peters
house, he saw his wines mother layd downe,
and sicke of a feuer.

15 And he touched her hand, and the feuer
left her: so she arose, & ministered vnto them.

16 When the euen was come, they
brought vnto him many that were possessed
with deuils: and he cast out the spirits with
his word, and healed all that were sicke,

17 That it might be fulfilled which was
spoken by Elias the Prophet, saying, He
tooke our infirmities, & bare our sicknesses.

18 And when Iesus saw great multi-
tudes of peoples about him, he commanded
them to goe ouer the water.

19 Then came there a certaine Scribe,
and sayd vnto him, Master, I will follow
thee whither soeuer thou goest.

20 But Iesus sayd vnto him, The foxes
haue holes, and the birds of the heauen haue
nestes, but the Son of man hath not where
to rest his head.

21 And another of his disciples sayd
vnto him, Master, suffer me first to go, and
bury my father.

Iesus sheweth him that hee is farre wide from that he looketh for
for in stead of worldly wealth, there is but pouertie in Christ
i Luke maketh mention of three, which were hindered by world
respect from comming to Christ. k To succour and helpe him
his olde age till he die: and then I will follow thee wholly.

R k k 4 22 But

a It was not like
that leprosie,
that is now, but
was a kind ther-
of which was
incurable.

b He would not
yet be thoroughly
knowne, but had
his time & houre
appointed.

c Our Saviour
would not con-
demne which
was ordeined by
the Law, seeing
as yet ceremonies
thereof were
not abolished.

d To condemning
them of ingrati-
tude when they
shall see thee
whole.

Luke 7. 1.

|| Or, a captaines
ouer an hundred.

Or, some.

Which are
strange people,
and the Gentiles,

to whom the con-
uenant of God
did not properly
appertaine.

f For there is no-
thing but mens
darkenesse out of
the kingdome
of heauen.

Chap. 12. 13.

Marke 1. 29.

Luke 4. 38.

Marke 1. 32.

Luke 4. 40.

I. sa. 43. 4. 1. pet.

1. 24.

g The Prophet

speaketh chiefly

of the feeblenes

& disease of our

soules, which Ie-

sus Christ hath

borne, therefore

he setteth his

great merrey and

power before

our eyes by hea-

ling the body.

Luke 9. 57.

h He thought

this meanes to

curry fauor with

the world: but

1 No duetie or loue isto be preferred to Gods calling: therefore Iesus calleth them dead which are hindered by any worldly thing to follow Christ.

Marke 4. 35.
luke 8. 22.

Marke 5. 1.
luke 8. 26.

m The wicked would euer desire their punishment, thinking all correction to come too soone
n The deuill desireth euer to doe harme, but he can doe no more then God doeth appoint.
o Meaning, the lake of Genesareth.
p These Gergesenes esteemed more their hog then Iesus Christ

22 But Iesus said vnto him, Follow me and let the dead bury the dead.

23 And when he was entred into the ship, his disciples followed him,

24 And beholde, there arose a great tempest in the Sea, so that the ship was covered with waues: but he was asleepe.

25 Then his disciples came and awoke him, saying, Master, saue vs: we perish.

26 And he layd vnto them, Why are ye fearefull, O ye of little faith? Then he arose and rebuked the windes and the sea: and so there was a great calme.

27 And the men maruelled, saying, What man is this, that both the windes and the Sea obey him?

28 And when hee was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might go by that way.

29 And beholde, they cryed out, saying, Iesus the sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs before the time?

30 Now there was a farre off from them a great herd of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine.

32 And he sayd vnto them, Goe. So they went out, and departed into the herde of swine: and beholde, the whole herde of swine was carryed with violence from a steepe downe place into the Sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them, that were possessed with the deuils.

34 And beholde, all the citie came out to meete Iesus: and when they saw him, they besought him to depart out of their coastes.

C H A P. IX.

1 He healeth the palsey, 5 and forgiveth sinnes. 9 He calleth and visieth Matthew. 13 Mercie. 15 He answereth the Pharises and Iohns disciples. 16 Of the new cl. s. and new wine. 22 He healeth the woman of the bloody issue. 25 He raiseth Iairus daughter. 29 Giveth two blind men their sight. 33 Maketh a dumb man to speake. 53 Preacheth and healeth in diuers places. 38 And exhorteth to prayers for the aduancement of the Gospel.

When he entred into a ship, and passed ouer, and came into his owne citie.

2 And loe, they brought to him a man sicke of the palsey, lying on a bed. And Iesus seeing their faith, said to the sicke of the palsey, Sonne, be of good comfort: thy sinnes are forgiven thee.

3 And beholde, certaine of the Scribes sayd with themselves, This man blasphemeth.

4 But when Iesus saw their thoughts, he sayd, Wherefore thinke ye euill things in your hearts?

Because they did maliciously refuse Christ, who offered himselfe to them.

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authoritie in earth to forgive sinnes, (then sayd hee vnto the sicke of the palsey,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they maruelled, and glorified God, which had giuen such authoritie to men.

9 And as Iesus passed forth from thence, hee saw a man sitting at the receipt of custome, named Matthew, and sayd to him, Follow me. And hee arose, and folowed him.

10 And it came to passe as Iesus sate at meate in his house, beholde, many Publicanes and sinners, that came thither, sate downe at the table with Iesus and his disciples.

11 And when the Pharises saw that, they sayd to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, he sayd vnto them, The whole need not a physician, but they that are sicke.

13 But goe pee, and learne what this is, I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus layd vnto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shall bee taken from them, and then shall they fast.

16 Moreover, no man pierceth an old garment with a peece of new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into olde vessels: for then the vessels would breake, and the wine would bee spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.

18 While hee thus spake vnto them, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue.

19 And Iesus arose, and followed him with his disciples.

20 And beholde, a woman which was diseased with an issue of blood twelue yeres came behind him, and touched the hemme of his garment.

21 For shee sayde in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, bee of good

Christ speaketh according to their capacity: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiven.

Marke. 2. 14.
luke. 5. 27.

e He reproveth the vaine persuasion of them, which thought themselves whole and contemned the poore sicke sinners: which sought Iesus Christ to be their physician.

f Which are puffed vp with vaine confidence of your owne righteousness.

g God requireth not ceremonies, but brotherly loue of one towards another.

h Christ would spare his disciples a while, not burdening them too much, lest hee should discourage them.

i Christ compareth his disciples for their infirmities, to old garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine which he meaneth by new cloth and new wine.

|| Or, raw and undressed.

k The minde which is infected with the dregs of superstitious ceremonies, is not meete to receive the pleasure

of the Gospel || Or, bottles or bags of leather or skins, wherof wine was carried on asses or camels. Marke. 5. 2 x. luke. 8. 41, comfort;

comfort: thy faith hath made thee whole. And the woman was made whole at that houre.

1 Players vpon flutes or pipes, or other instruments, which in those dayes they vsed at burials.

23 Now when Iesus came into the Rulers house, and saw the ministralls and the multitude making noyse,

24 He said vnto them, Set you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the maistide were put forth, he went in and rooke her by the hand, and the maide arose.

26 And this bruit went throughout all that land.

27 And as Iesus departed thence, two blind men followed him, crying, and saying, O Sonne of Dauid, haue mercy vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus sayd vnto them, ^m Beleue yee that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touchd hee their eyes, saying, According vnto your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ^c And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude marvelled, saying, The like was neuer seene in Israel.

34 But the Pharises sayd, ^e He ^e casteth out deuills through the prince of deuills.

35 ^c And ^e Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the ^e kingdom, and healing euery sickness and euery disease among the people.

36 ^e But when he saw the multitude, hee had compassion vpon them, because they were dispersed and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, ^e Surely the haruest is great, but the labourers are few.

38 ^e Therefore pray the Lord of the haruest, that hee would ^e send forth labourers into his haruest.

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea.

7 He gaue them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 28 Whom we ought to feare.

30 Our haire is counted. 32. To confesse Christ.

37 Not to loue our parents more then Christ. 38 To take up our Crosse. 39 To saue or lose the life. 40 To receiue the preachers.

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the sonne of Iehudeus, and John his brother: 3 Philip and Bartlemew: Thomas and Matthew the Publicane: James the sonne of Alphens, and Lebbeus whose surname was Thaddæus:

4 Simon the Cananite, and Judas the scariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes: enter ye not:

6 But goe rather ^e to the ^e lost sheepe of the house of Israel.

7 ^e And as yee goe, preach, saying, The Kingdom of heauen is at hand.

8 Heale the sick: cleanse the lepers: raise vp the dead: cast out the deuils. Freely yee haue receiued, ^e freely giue.

9 ^e // Possesse not ^e Gold, nor siluer, nor money in your ^e girdles,

10 Nor a scrip for the iourney, neither two coats, neither shooes, nor a staffe: ^e for the workeman is worthy of his meate.

11 ^e And into whatsoeuer citie or towne yee shall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when yee come into an house, salute the same.

13 And if the house bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 ^e And whosoever shall not receiue you, nor heare your words, when ye depart out of that house, or that citie, ^e shake off the dust of your feete.

15 Truly I say vnto you, it shall be easier for them of the land of ^e Sodome and Gomorrah in the day of iudgement, then for that citie.

16 ^e Behold, I send you as sheepe in the midst of wolues: be ye therefore wise as serpents, and ^e innocent as doves.

17 But beware of men, for they will deliuer you vp to the Councils, and wil scourge you in their Synagogues.

18 And yee shall be brought to the gouernours and Kings for my sake, in witness to them, and to the Gentiles.

19 ^e But when they deliuer you vp, take no thought how or what ye shall speake: for it shall bee giuen you in that houre, what yee shall say.

20 For it is not yee that speake, but the Spirit of your Father which speaketh in you.

21 And the ^e brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And yee shall be ^e hated of all men for my Name: but he that endureth to the end, he shall be saued.

23 And when they persecute you in this citie, flee ^e into another: for verily I say vnto you, yee shall not finish all the cities of Israel till the ^e sonne of man be come.

24 ^e The

24 ^e The

24 ^e The

24 ^e The

24 ^e The

m Hee would proue whether they bare him that reuerence which was due to Messias.

Luke 11. 14.

Chap. 12. 24.

marke 3. 22.

luke 11. 15.

n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrary.

marke 6. 6.

luke 13. 22.

o Whereby God gathereth his people together, that hee may reign ouer them.

marke 6. 34.

luke 10. 3.

iohn 4. 35. 36.

p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the elect to a plentiful haruest.

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Luke 6. 40.
Iohn 13. 16.
and 15. 20.
Chap. 12. 24.
k It was the
name of an idole
which signified
the god of flies,
and in despite
thereof was at-
tributed to the
deuill, reade 2.
King 1. 2. and
the wicked cal-
led Christ by
this name.
Mar. 4. 22 Luke
8. 17. and 12. 2.
l Which in those
countreyes are
so made that
men may walke
vpon them.
2. Sam. 14. 11.
a Ies 27. 34.
Marke 8. 38.
Luke 9. 26.
and 12. 8.
2. tim. 2. 12.
m And acknow-
ledge me his on-
ly Sauour.
Luke 12. 51.
n He giue vs
inward peace in
our consciences,
but outwardly
we must haue
warre with wic-
ked worldlings.
o Which thing
commeth not of
the property of
Christ, but pro-
ceedeth of the
malice of men,
which loue not
the light, but
darkenesse, and
are offended
with the word
of saluation.
Micah 7. 6.
Luke 14. 26.
Chap. 16. 24.
marke 8. 34.
Luke 9. 23. and
14. 27.
p Also they that
inuent any other
way to honour
God, then that
he hath prescribed
by his word, follow
not Christ, but
goe before him.
q He that doth
preferre his life
before my glory,
I will receiue
him. Luke 10.
26. Iohn 13. 20.
r We must reuerence
Christ in his ser-
uants, and re-
ceiue them as sent
from him, and
honour them for
their office sake.
Marke 9. 41.

24 * The discipule is not aboue his master,
nor the seruant aboue his lord.
25 It is enough for the discipule to bee as
his master is, and the seruant as his lord. * If
they haue called the master of the house * Be-
lshub, how much more them of his house-
hold?
26 Feare them not therefore: * for there
is nothing couered, that shall not bee disclo-
sed, nor hid, that shall not be known.
27 What I tell you in darkenesse, that
speake ye in light: and what yee heare in the
eare, that preach ye on the houses.
28 And feare yee not them which kill the
body, but are not able to kill the soule: but
rather feare him, which is able to destroy
both soule and body in hell.
29 Are not two sparrows sold for a far-
thing, and one of them shall not fall on the
ground without your fathers?
30 * Yea, and all the haire of your head
are numbered.
31 Feare yee not therefore, yee are of more
alue than many sparrows.
32 * Whosoever therefore shall confesse
mee before men, him will I confesse also be-
fore my Father which is in heauen.
33 But whosoever shall denie mee before
men, him will I also denie before my Father
which is in heauen.
34 * Thinke not that I am come to send
peace into the earth: I came not to send
peace, but the sword.
35 For I am come to set a man at variance
against his father, and the daughter a-
gainst her mother, and the daughter in law
against her mother in law.
36 * And a mans enemies shall be they of
his owne household.
37 He that loueth father or mother more
then me, is not worthy of mee. And he that
loueth sonne or daughter more then mee, is
not worthy of mee.
38 * And he that taketh not his crosse, and
followeth after me, is not worthy of mee.
39 He that will saue his life, shall lose
it, and he that loseth his life for my sake, shall
saue it.
40 He that receiveth you, receiveth mee:
and he that receiveth me, receiveth him that
hath sent me.
41 * He that receiveth a Prophet in the
name of a Prophet, shall receiue a Prophets
reward: and hee that receiveth a righteous
man, in the name of a righteous man, shall
receiue the reward of a righteous man.
42 * And whosoever shall giue vnto one
of these little ones to drinke a cuppe of colde
water onely, in the name of a Discipule, ve-
rely I say vnto you, hee shall not lose his re-
ward.

— V +
h They prophesied things to come, which now we see present, and more cleare
i Meaning his testimony concerning Iohn. Malas.
4. 5. Luke 7. 31, 32. || Or, sing mourningly. k They that are wise
indeede, acknowledge the wisdom of God in him, whom the Pha-
rises contemne, reade Luke 7. 29. Luke 10. 13.

C H A P. XI.

1 Christ preacheth. 2 Iohn Baptist sendeth his
disciples vnto him. 7 Christes testimonie concern-
ing Iohn. 18 The opinion of the people concerning

Christ and Iohn. 20 Christ upbraiideth the vnthanks-
full cities. 25 The Gospel is revealed to the simple.
28 They that labour, and are laden. 29 Christes
yoke.

And it came to passe, that when Iesus
had made an ende of commaunding his
twelue disciples, he departed thence to teach
and to preach in their cities.

2 And when Iohn heard in the pri-
son the workes of Christ, he sent two of his
disciples, and said vnto him,

3 Art thou hee that should come, or shall
we looke for another?

4 And Iesus answering, said vnto them,
Goe, and shew Iohn what things yee haue
heard and seene.

5 The blinde receiue sight, and the halt
goe, the lepers are cleansed, and the deafe
heare, the dead are raised vp, * and the poore
receiue the Gospel.

6 And blessed is he that shall not be of-
fended in me.

7 And as they departed, Iesus began to
speake vnto the multitude, of Iohn, What
went yee out into the wilderness to see? A
reed shaken with the winde?

8 But what went yee out to see? A man
clothed in soft rayment? Behold, they that
weare soft clothing, are in kings houses.

9 But what went yee out to see? A Pro-
phet? Yea, I say vnto you, and more then a
Prophet.

10 For this is he of whom it is written,
Behold, I send my messenger before thy
face, which shall prepare thy way before
thee.

11 Verely I say vnto you, Among them
which are begotten of women, arold there
not a greater then Iohn Baptist: notwith-
standing, hee that is the least in the king-
dome of heauen, is greater then he.

12 And from the time of Iohn Baptist
hitherto, the kingdome of heauen suffereth
violence, and the violent take it by force.

13 For all the Prophets and the Law
prophesied vnto Iohn.

14 And if ye will receiue it, this is * Eli-
as, which was to come.

15 And hee that hath eares to heare, let him
heare.

16 * But wherunto shall I liken this
generation? It is like vnto little children
which sit in the markets, and call vnto their
fellows,

17 And say, We haue piped vnto you, and
ye haue not danced, we haue mourned vnto
you, and ye haue not lamented.

18 For Iohn came neither eating nor
drinking, and they say, He hath a deuill.

19 The Sonne of man came eating and
drinking, and they say, Behold, a glutton
and a drinker of wine, a friend vnto Publi-
cans and sinners: but wisdome is iustifi-
ed of her children.

20 And then began hee to upbraid the ci-
ties,

h They prophesied things to come, which now we see present, and more cleare
i Meaning his testimony concerning Iohn. Malas.
4. 5. Luke 7. 31, 32. || Or, sing mourningly. k They that are wise
indeede, acknowledge the wisdom of God in him, whom the Pha-
rises contemne, reade Luke 7. 29. Luke 10. 13.

ties,

ties, where in most of his great workes were done, because they repented not.

21 *Alto bee to thee, Chorazin: Alto bee to thee, Bethsaida: for if the great workes which were done in you, had bene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.*

22 *But I say vnto you, it shal be easier for Tyrus and Sidon at the day of iudgement, then for you.*

23 *And thou Capernaum, which are lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.*

24 *But I say vnto you, that it shal be easier for them of the land of Sodom in the day of iudgement, then for thee.*

25 *At that time, Iesus answered, and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise and men of vnderstanding, and hast opened them vnto babes.*

26 *It is so, O Father, because thy good pleasure was such.*

27 *All things are giuen vnto mee of my Father: and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueale him.*

28 *Come vnto mee all ye that are weary and laden: and I will ease you.*

29 *Take my yoke on you, and learne of me, that I am meeke and lowly in heart, and ye shall finde rest vnto your soules.*

30 *For my yoke is easie, and my burden light.*

CHAP. XII.

3 *Christ excuseth his disciples which plucke the eares of corne, 10 He healeth the dried hand, 22 helpeth the possessed that was blinde and dumbe, 31 Blasphemie, 34 The generation of vipers, 35 Of good workes, 36 Of idle words, 38 He rebuketh the vnfaithfull that would needs haue tokens, 49 And sheweth who is his brother, sister and mother.*

AT that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne, and to eate.

2 *And when the Pharisees saw it, they sayd vnto him, Behold, thy disciples do that which is not lawfull to doe vpon the Sabbath.*

3 *But hee sayde vnto them, * Haue ye not read what Dauid did when hee was an hungred, and they that were with him?*

4 *How he entred into the house of God, and ate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priests?*

5 *Do haue ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple * breake the Sabbath, and yet are not culpable?*

are blamelesse?

6 *But I say vnto you, that here is one greater then the Temple.*

7 *Wherefore if ye knew what this is, * I wil haue mercy and not sacrifice, ye would not haue condemned the innocents.*

8 *For the Sonne of man is Lord, euen of the Sabbath.*

9 *And hee departed thence, and went into their Synagogue.*

10 *And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.*

11 *And hee said vnto them, What man shall there bee among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will not hee rake it and lift it out?*

12 *How much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day.*

13 *Then sayd hee to the man, Stretch forth thine hand. And hee stretched it forth, and it was made whole as the other.*

14 *Then the Pharisees went out, and consulted against him how they might destroy him.*

15 *But when Iesus knew it, he departed thence, and great multitudes followed him, and he healed them all,*

16 *And charged them that they should not make him knowne,*

17 *That it might be fulfilled, which was spoken by Elias the Prophet, saying,*

18 ** Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and hee shall shew iudgement to the Gentiles.*

19 *Hee shall not strine nor cry, neither shall any man heare his voyce in the streetes.*

20 *A brutted reede shall hee not breake, and smoking flaxe shall hee not quench, till hee bring forth iudgement vnto victory.*

21 *And in his Name shall the Gentiles trust.*

22 ** Then was brought to him one possessed with a deuil, both blinde and dumbe, and he healed him, so that he which was blind and dumbe, both spake and saw.*

23 *And all the people were amazed, and sayd, Is not this the Sonne of Dauid?*

24 *But when the Pharisees heard it, they said, * This man calleth the deuils no other wise out, but through Beelzebub the prince of deuils.*

25 *But Iesus knew their thoughts, and sayd to them, Euery kingdome diuided against it selfe, shall be brought to nought: and euery cite or house diuided against it selfe, shall not stand.*

26 *So if Satan cast out Satan, he is diuided against himselfe: how shall then his kingdome endure?*

27 *Also if I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall bee your iudges.*

Hose. 6. 6.

chap. 9. 13.

c Christ hath power to exempt his from keeping of the Sabbath, seeing the service required in the Temple was able to excuse them that laboured in that same.

Marke 3. 1. Luke 6, 6.

1/3. 42. 1.

d The right trade of gouernment, not onely to the Jewes, but also to strange nations.

e He shall not make great noise, nor seeke outward pompe and glory.

f He will beare with them that be infirme and weak.

g Christ shall overcome all lets which hinder the course of the Gospell and then shall giue sentence as a conquerour against all his enemies.

Luke 11. 14.

Chap 9. 34. mat. 3.

2. 2. Luke 11. 15.

h Which conuirted deuils by the vertue of Gods Name, albeit it was expressly against the law of God.

28 But

Luke 10. 21.
m Faith com-
meth not of
mans will or
power, but by the
secret illuminati-
on of God,
which is the de-
claration of his
eternall counsell
Iohn 3. 35.
John 6. 46.
n Which fee-
the weight and
grief of your sins
and miseries,
o To be gouer-
ned by my spirit,
and to mortifie
your affections.
Ierem 6. 16.
1. Iohn 5. 3.

Mar. 2. 23. Luke 6
1. dent. 23. 25.
1. Sam. 21. 6.
a Necessitie maketh that lawfull, which is prohibited for a certaine respect in things appertaining to ceremonies.
Exod. 29. 33. leuit 8. 31. and 24. 9.
Num. 28. 9.
b Not that the Priest brakethe Sabbath in doing that which was commanded by the Law, but he speaketh thus to confute the error of the people, who thought the Sabbath broken, if any necessary worke were done that day.

i He declareth to the Pharises that they were in to forsake his enemies, not only because they did forsake him, but also make open warre against him.

Mark. 3. 28, 29. Luke 12. 10.

1. John. 5. 16.

k That is, he that striueth against the trueth, which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holy Ghost.

|| Or, corrupt.

|| Or, broodis.

Luke 6. 45.

l Much more shall they giue account of their blasphemies.

m Their wicked words shall be a

sufficient prooue

to condemne the

vngodly, if there

were no other

thing.

Chap. 16. 1. Luke 11.

29. 1. cor. 1. 32.

n This was to

finde some new

shift or pretext

to resist his do-

ctrine.

o They were be-

come bastards &

degenerate from

their holy ances-

ters.

Ionas 1. 17. and

3. 10.

p He taketh part

of the day for

the whole day.

Ionas. 3. 5.

q Who was a

poore stranger

and yet these

know not the

Messias which

was promised to

be their king.

1. King. 10. 1.

2. Chron. 9. 1.

r It is meant as

touching her fact

in coming to

see Salomon, and

not her person:

for she was not

instructed in the law of God.

28 But if I cast out devils by the Spirit of God, then is the kingdome of God come vnto you.

29 Else how can a man enter into a strong mans house, and spoile his goods, except hee first bind the strong man, and then spoile his house?

30 Hee that is not with mee, is against me: and he that gathereth not with me, scattereth.

31 Therefore I say vnto you, euery sin, and blaspheemie shall bee forgiven vnto men: but the blaspheemy against the holy Ghost shall not be forgiven vnto men.

32 And whosoever shall speake a word against the Sonne of man it shall be forgiven him: but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree euill, and his fruit euill: for the tree is knowen by the fruit.

34 O generations of vipers, how can you speake good things, when yee are euill? for of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euill man out of an euill treasure bringeth forth euill things.

36 But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt bee iustified, and by thy words thou shalt bee condemned.

38 Then answered certaine of the Scribes and of the Pharises, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euill and adulterous generation seeketh a signe, but no signe shall be given vnto it, saue the signe of the Prophet Ionas.

40 For as Ionas was three dayes and three nightes in the whales belly: so shall the Sonne of man bee three dayes and three nightes in the heart of the earth.

41 The men of Nineue shall rise in iudgement with this generation, and condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 The Queene of the South shall rise in iudgement with this generation, and shall condemne it: for she came from the vtmost parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 Now when the vncleane spirit is gone out of a man, he walketh through-out dry places, seeking rest, and findeth none.

44 Then hee sayeth, I will returne into mine house, from whence I came: and when hee is come, he findeth it empty, swept and garnished.

45 Then hee goeth, and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwel there: and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 While hee yet spake to the multitude, behold, his mother and his brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Behold, thy mother and thy brethren stand without desiring to speake with thee.

48 But he answered and said to him that tolde him, Who is my mother? and who are my brethren?

49 And hee stretched forth his hand toward his disciples, and sayd, Behold my mother and my brethren?

50 For whosoever shall do my Fathers will, which is in heauen, the same is my brother, and sister, and mother.

45 Then hee goeth, and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwel there: and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

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49 And hee stretched forth his hand toward his disciples, and sayd, Behold my mother and my brethren?

50 For whosoever shall do my Fathers will, which is in heauen, the same is my brother, and sister, and mother.

CHAP. XIII

3 The state of the kingdome of God set forth by the parable of the seeds, 24 Of the tares, 31 Of the mustard seeds, 33 Of the leaven, 44 Of the treasure hid in the field, 45 Of the pearles, 47 And of the net. 57 The Prophet is condemned in his own country.

The same day went Iesus out of the house, and late by the sea side.

2 And great multitudes resorted vnto him, so that hee went into a shippe, and late downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the wayes side, and the foules came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, & anon they sprung vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 Some againe fell in good ground, and brought forth fruit, one corne an hundred fold, some sixtie fold, and another thirtie fold:

9 Hee that hath eares to heare, let him heare.

10 Then the disciples came, and sayd to him, Why speakest thou to them in parables?

11 And he answered, and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

12 For whosoever hath, to him shall be giuen, & he shall haue abundance: but whosoever hath not, from him shall be taken away, euen that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither understand.

14 So

Meaning, an infinite number. If Satan be cast out, wee must watch still, that he enter not againe: for since he was once mans old guest, he knoweth euery hole & corner of our house. 2. Pet. 2. 20. heb. 6. 4. and 10. 26. Marke 3. 31. Luke 8. 20. This word in Scriptures signifieth oft times euery kinsman. Christ preferreth the spiritual kinned to the carnall.

Mark. 4. 1. Luke 8. 4. 5.

a All desired to heare his doctrine, but there was not like affection in all.

b Hee sheweth that all men can not vnderstand these mysteries, and also maketh his Disciples more attentive. The Gospel is hid to them that perish.

Chap. 25. 29.

d Christ increaseth in his children his graces, e Euen that which hee seemeth to haue,

1/4. 6. 9. marks 4.
12. luke 8. 10.
john 12. 40. atts
28. 26. rom. 11. 8.
f That which
the Prophet re-
ferreth to the se-
cret counsell of
God, is heare at-
tributed to the
hard stubborn-
nes of the peo-
ple: for the one
cannot be sepa-
rated from the
other.
g To wit, the
glory of the
Sonne of God,
to acknowledge
him their Sa-
niour.
Luke 10. 24.
Marke 4. 15.
luke 8. 11.
|| Or, was sown.

14. So in them is fulfilled the prophetic of Elatas, which prophetic saith, By hearing, ye shall heare, and shall not understand, and seeing ye shall see, and shall not perceive.

15. For this peoples heart is waxed fat, and their eares are dull of hearing, and which their eyes they have winked, lest they should see with their eyes, and heare with their eares, and should understand with their hearts, and should returne, that I might heale them.

16. But blessed are your eyes, for they see: and your eares, for they heare.

17. For verily I say unto you, that many Prophets and righteous men have desired to see those things which ye see, and have not seen them, and to heare those things which ye heare, and have not heard them.

18. Heare ye therefore the parable of the sower.

19. Whensoever a man heareth the word of the kingdome, and understandeth it not, the euill one commeth, and catcheth away that which was sown in his heart: and this is hee which hath receiued the seede by the way side.

20. And hee that receiued seede in the stonie ground, is hee which beareth the word, and incontinently with ioy receiuerh it.

21. Yet hath hee no root in himselfe, and dureth but a season: for as loone as tribulation or persecution cometh because of the word, by and by he is offended.

22. And he that receiuerh the seed among thornes, is hee, that beareth the word: but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitfull.

23. But hee that receiuerh the seede in the good ground, is hee that beareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty fold, and some thirtie fold.

24. Another parable put he forth unto them, saying, The kingdome of heauen is like unto a man, which sowed good seede in his field.

25. But while men slept, there came his enemy, and sowed tares among the wheate, and went his way.

26. And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. Then came the seruants of the householder, and said unto him, Master, sowest thou not good seed in thy field: from whence then hath it tares?

28. And hee said to them, The enuious man hath done this. Then the seruants sayd unto him, Wilt thou then that we goe, and gather them up?

29. But hee said, Nay, lest while ye goe about to gather the tares, ye plucke up also with them the wheate.

30. Let both grow together until the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and binde them in sheaves to burne them: but

gather the wheate into my barnne.

31. Another parable hee put forth unto them, saying, The kingdome of heauen is like unto a graine of mustard seed, which a man taketh and soweth in his field:

32. Which in deed is the least of all seeds: but when it is growen it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33. Another parable spake he to them, The kingdome of heauen is like unto leaven, which a woman taketh and hideth in three peckes of meale, till all be leavened.

34. All these things spake Iesus unto the multitude in parables, and without parables spake he not to them.

35. That it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in parables, and will utter the things which have been kept secret from the foundation of the world.

36. Then sent Iesus the multitude away, and went into the house. And his Disciples came unto him, saying, Declare unto vs the parable of the tares of the field.

37. Then answered he, and said to them, He that soweth the good seede, is the Sonne of man.

38. And the field is the world, and the good seede, they are the children of the kingdome, and the tares are the children of the wicked.

39. And the enemy that soweth them, is the deuill, and the harvest is the end of the world, and the reapers be the Angels.

40. As then the tares are gathered and burned in the fire: so shall it be in the end of this world.

41. The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquity.

42. And shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth.

43. Then shall the iust men shine as the Sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

44. Again, the kingdome of heauen is like unto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45. Again, the kingdome of heauen is like to a merchant man that seeketh good pearles.

46. Who hauing found a pearle of great price, went, and sold all that he had, and bought it.

47. Again, the kingdome of heauen is like unto a drave net cast into the sea, that gathereth of all kindes of things.

48. Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49. So shall it be in the end of the world. The

Mark 4. 30, 31.
luke 13. 18.
This teacheth vs not to bee a flower at the small beginnings of the Gospel,
Luk 13. 21.

1 By this he admonisheth them to wait till the fruit of the Gospel appeare.
Mark 4. 33, 34.
psal. 78. 2.
m. This word signifyeth graue and contentious properbes, to the end that the doctrine might haue the more maiesty, and be wicked might hereby be confounded.

vol 3. 13.
rom. 14. 15.

n The wicked which hurt others by their euill example.

dan. 12. 3.
1/2. 3. 7.

o It is a kind of net that gathereth in all things that come in the way.

p The Greeke word signifyeth rotten things.

h He teacheth that the good and the bad shall be mixt together in the Church to the end that the faithfull may arme themselves with patience and constancie, i Christ meaneth onely that the Church shall neuer be without some wicked men, although they be neuer so sharply punished by such means as he hath left to purge his Church.

A Prophet without honour.

S. Matthew.

Five thousand fed.

q Because the
Scribes office
was to expound
the Scriptures,
he meaneth him
that doeth inter-
pret them aright,
according to the
the Spirit,
r The preachers
of Gods word
must haue store
of sundry & am-
ple instructions.
Marke 16. 1.
Iuke 4. 16.
Iohn 6. 43.
I Cor. 14. 1.
Mar. 6. 4. Iuke 4.
24. Iohn 4. 43. 44.
f Men common-
ly neglect them
whom they haue
known of chil-
dren: also they
doe enuie them
of the same
country: and
such is their in-
gratitude, that
they take light
occasion to con-
temne the graces
of God in others.

The Angels shall goe forth, and seuer the
bad from among the iust.
50 And shal cast them into a fornaice of fire:
there shall be weeping and gnashing of teeth.
51 ¶ Iesus said vnto them, vnderstand
ye all these things: They sayde vnto him,
Yea, Lord.
52 Then sayd hee vnto them, Therefore
euerie scribe which is taught vnto the
kingdome of heauen, is like vnto an house-
holder, which bringeth forth out of his trea-
sure things both new and old.
53 ¶ And it came to passe that when Je-
sus had ended these parables, hee departed
thence.
54 ¶ And came into his owne countrey,
and taught them in their Synagogue, so
that they were astonished, and sayd, Whence
commeth this wisdom and great workes
vnto this man?
55 Is not this the carpenters sonne? Is
not his mother called Mary, and his bre-
thren James and Ioses, and Simon and
Judas?
56 And are not his sisters all with vs?
Whence then hath he all these things?
57 And they were offended with him.
Then Iesus said to them, ¶ A Prophet is
not without honour, saue in his own coun-
trei, and in his owne house.
58 And hee did not many great workes
there, for their vnbeliefes sake.

CHAP. XIII.

2 Herods opinion concerning Christ. 10 Iohn is
beheaded. 19 Christ feedeth five thousand men with
five loaves and two fishes. 23 Hee prayeth in the
mountaine. 25 Hee appeareth by night vnto his dis-
ciples upon the sea. 31 and saureth Peter. 33 They
confesse him to be the Sonne of God. 36 Hee healeth
all that touched the hemme of his garment.

A ¶ that time Herode the Tetrarch
heard of the fame of Iesus,
2 And said vnto his seruants, This is
John Baptiste: he is risen againe from the
dead, therefore great workes are wrought
by him.
3 ¶ For Herod had taken John a bound
him, and put him in prison for Herodias
sake, his brother Philips wife.
4 For Iohn sayde vnto him, It is not
lawfull for thee to haue her.
5 And when hee would haue put him to
death, he feared the multitude, because they
counted him as a Prophet.
6 But when Herods birth day was kept,
the daughter of Herodias daunced before
them, and pleased Herod.
7 Wherefore he promised with an oth,
that hee would giue her whatsoever shee
would aske.
8 And she being before instructed of her
mother, said, Giue mee here Iohn Baptists
head in a platter.
9 And the King was sorie: neuertheless
because of the othe and them that sate with
him at the table, hee commanded it to be gi-
uen her.
10 And sent, and beheaded Iohn in the
prison.

Marke 6. 14.
Iuke 9. 7.
a He spake after
the common
error: for they
thought that the
soules of them
that were depar-
ted, entered into
another body.
b To approue his
resurrection, and
to get him grea-
ter authoritie.
Marke 6. 17.
Iuke 3. 19.
Leuit. 18. 16.
and 10. 11.
c Aswell because
nature abhorreth
such horrible
incest, as also
what he had tak-
en her by
force from his
brother.
Chap. 21. 26.
d The promise
was wicked:
but yet it was
more vile to be obstinate in the same, that he might seeme constant.

11 And his head was brought in a plat-
ter, and giuen to the mayd, and she brought
it vnto her mother.
12 And his Disciples came and tooke vp
his body, and buried it, and went, and told
Iesus.
13 ¶ And when Iesus heard it, he depar-
ted thence by ship into a desert place apart.
And when the multitude had heard it, they
followed him a foot out of the cities.
14 And Iesus went forth and saw a
great multitude, and was moued with com-
passion toward them, and hee healed their
sicke.
15 ¶ And when euen was come, his dis-
ciples came to him, saying, This is a desert
place, and the houre is already past: let the
multitude depart, that they may go into the
townes, and buy them victuals.
16 But Iesus said to them, They haue
no neede to goe away: giue ye them to
eate.
17 Then said they vnto him, Wee haue
here but five loaves and two fishes.
18 And he said, Bring them hither to me.
19 And hee commanded the multitude to
sit downe on the grasse, and tooke the five
loaves and the two fishes, and looked vp to
heauen and blessed and brake, and gaue the
loaves to his Disciples, and the disciples to
the multitude.
20 and they did all eate, and were suffi-
ced, and they tooke vp of the fragments that
remained, twelue baskets full.
21 And they that had eaten, were about
five thousand men, beside women and little
children.
22 ¶ And straightway Iesus compelled
his Disciples to enter into a ship, and to goe
ouer before him, while he sent the multitude
away.
23 And as soone as he had sent the multi-
tude away, hee went by into a mountaine a-
lone to pray: and when the euening was
come, he was there alone.
24 And the ship was now in the midses
of the Sea, and was tossed with waues: for
it was a contrary wind.
25 And in the fourth watch of the
night, Iesus went vnto them, walking on
the sea.
26 And when his disciples saw him wal-
king on the sea, they were troubled, saying,
It is a Spirit, and cried out for feare.
27 But straightway Iesus spake vnto
them, saying, Be of good comfort, It is I:
be not afraid.
28 Then Peter answered him, and said,
Master, if it bee thou, bid mee come vnto
thee on the water.
29 And he said, Come. And when Peter
was come downe out of the ship, he walked
on the water, to goe to Iesus.
30 But when he saw a mightie winde, he
was afraid: and as he beganne to sinke, he
cried, saying Master, saue me.
31 So immediately Iesus stretched forth
his hand, and caught him, and said to him,
O thou of little faith, wherefore didst
thou doubt?
32 And as soone as they were come into
the

May. 6. 32.
Iuke 9. 10.
e To the intent
that his disciples
now after their
ambassage might
somewhat rest
them, or els
that he might
instruck them
to greater en-
terprises.
Mar. 6. 35.
Iuke 9. 12.
Iohn 6. 5.
f Christ leaueth
them not desti-
tute of bodily
nourishment,
which seeke the
food of the soule
Or, prayed, and
saue thanks to
God.

g The disciples
were loth to de-
part from Christ:
but yet they
shewed their
obedience.
Marke 6. 46. 47.
Iohn 6. 16. 17. 18.
h The night was
diuided into
four watches,
where of euery
one contained
three houres.
i The presence
of Christ mak-
eth his bold,
k His zeale was
great, but hee
had not suffici-
ently considered
the measure of
his faith.
l His enterprise
was too great,
and therefore he
must needes fall
into danger,
when his faith
failed.
m Christ cor-
recteth his fault,
and also giueth
remedy both at
once,
the

Mar. 6. 54.
It seemeth they were led with a certaine superstition not withstanding our Saviour would not quench the smothering flame, and therefore did beare with these small beginnings.

the ship, the winde ceased.

33. Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34. And when they were come over, they came into the land of Genesaret.

35. And when the men of that place knew him, they sent out into all that countrey round about, and brought unto him all that were sicke,

36. And besought him, that they might touch the hemme of his garment onely: and as many as touched it, were made whole.

C H A P. XV.

3. Christ exhorteth his disciples, and rebuketh the Scribes and Pharisees, for transgressing Gods Commandement by their owne traditions. 13. The plant that shall be rooted out. 18. What things defile a man. 23. Hee delivereth the woman of Cananea daughter. 26. The bread of the children. 30. Hee healeth the sicke. 36. And feedeth foure thousand men, besides women and children.

Marke 7. 1. 5.
a Men are more rigorous to observe their owne traditions then Gods commandement.

Or meat,
Exod. 30. 12. deu.
5. 16. eph. 6. 2.
Exod. 21. 17.
Leuit. 20. 9.

prom. 20. 30.
b The Scribes dispensed with them that did not their duties to their owne parents, so that they would recompence f same to their profit by their offerings.
Isa. 29. 13.

c God will not be honoured according to mans fantasie but detesteth al good intentions, which are not grounded on his word.

Marke 7. 14. 15.
John 15. 2.

d Althey which are not grafted in Iesus Christ by free adoption and every doctrine that is not established by Gods word.

e. They are not worthy to be cared for.

Luke 6. 39.
Marke 7. 17.

Then came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2. Why do thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread.

3. But he answered and said unto them, Why doe ye also transgresse the commandement of God by your tradition?

4. For God hath commanded, saying, Honour thy father and mother: and hee that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to father or mother, By the gift that is offered by me, thou mayest haue profit.

6. Though hee honour not his father, or his mother, shall be free: thus haue ye made the commandement of God of no authority by your tradition.

7. Hypocrites, Elias prophesied well of you, saying,

8. His people draweth mee vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from mee.

9. But in vaine they worship me, teaching for doctrines mens precepts.

10. Then he called the multitude vnto him, and said vnto them, Heare and vnderstand.

11. That which goeth into the mouth defileth not the man, but that which cometh out of the mouth, that defileth the man.

12. Then came his disciples, and said vnto him, Perceivest thou not that the Pharisees are offended in hearing this saying,

13. But he answered and said, Every plant which mine heavenly Father hath not planted, shall be rooted vp.

14. Let them alone: they be the blinde leaders of the blinde: and if the blinde lead the blinde, both shall fall into the ditch.

15. Then answered Peter, and said to him, Declare vnto vs this parable.

16. Then said Iesus, Are ye yet without vnderstanding?

17. Perceivest ye not yet, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the draught?

18. But those things which proceede out of the mouth, come from the heart, and they defile the man.

19. For out of the heart come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, flanders.

20. These are the things which defile the man: but to eat with vnwashen hands, defileth not the man.

21. And Iesus went thence, and departed into the coasts of Tyrus and Sidon.

22. And behold a woman, a Canaanite came out of the same coasts, and cried saying vnto him, Haue mercy on mee, O Lord, the sonne of David: my daughter is miserably vexed with a deuill.

23. But hee answered her not a word: Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after vs.

24. But he answered, and said, I am not sent, but vnto the lost sheepe of the house of Israel.

25. Yet she came and worshipped him, saying, Lord helpe me.

26. And he answered, and said, It is not good to take the childrens bread, and to cast it to the whelpes.

27. But she said, Truth, Lord: yet inured the whelpes eat of the crumbs, which fall from their masters table.

28. Then Iesus answered, and said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29. So Iesus went away from thence, and came nether vnto the sea of Galilee, and went vp into a mountaine and satte downe there.

30. And great multitudes came vnto him, hauing with them halfe, blinde humbe, maimed, and many other, and cast them downe at Iesus feet, and hee healed them.

31. Inasmuch that the multitude wondered, to see the sunbe speake, the maimed whole, the halfe to goe, and the blinde to see: and they glorified the God of Israel.

32. Then Iesus called his disciple vnto him, and said, I haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33. And his disciples said vnto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude?

34. And Iesus said vnto them, How many loaves haue ye? and they said, Seven, and a few little fishes.

35. Then he commanded the multitude to sit downe on the ground,

36. And tooke the seven loaves, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37. And they did all eate, and were satisfied:

Gen. 6. 5.

and 8. 21.

All vices proceed of the corruption of the heart,

Marke 7. 24.

The disciples were offended at her importunity.
Chap. 10. 6.

h Christ calleth them dogges, or whelpes, which are strangers from the house of God.

i Christ granted her petition for her faiths sake, and not at the request of his disciples.

Marke 7. 31.
Isa. 35. 5. 6.

Marke 8. 1.

k Christ cannot forget those that follow him.

ced: and they tooke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, beside women and little children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the parts of Magdala.

CHAP. XVI.

1 The Pharisees require a token. 6 Iesus warneth his disciples of the Pharisees doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must beare the crosse. 25 To winne or lose the life. 27 Christs coming.

Then came the Pharisees and Sadducees, and did tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, when it is evening, yee say, faire weather: for the skie is red.

3 And in the morning yee say, To day shall be a tempest: for the skie is red and lowering. Hypocrites, yee can discerne the face of the skie, and can yee not discerne the signes of the times?

4 The wicked generation, and adulterous seeketh a signe, and there shall no signe be giuen it, but the signe of the Prophet Jonas: so he left them and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus said vnto them, Take heed and beware of the leauen of the Pharisees and Sadducees.

7 And they thought in themselves saying, It is, because wee haue brought no bread.

8 But Iesus knowing it, sayd vnto them, O yee of little faith, why thinke you thus in your selues, because yee haue brought no bread?

9 Doe yee not yet perceiue, neither remember the five loaves, when there were foure thousand men, and how many baskets tooke ye vp?

10 Neither the seuen loaves when there were foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue yee not, that I said not vnto you concerning bread, that yee should beware of the leauen of the Pharisees and Sadducees?

12 Then understood they that he had not said, that they should beware of the leauen of bread, but of the doctrine of the Pharisees, and Sadducees.

13 Now when Iesus came into the cauls of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Sonne of man am?

14 And they said, Some say, Iohn Baptist: and some, Elias: and others, Jeremias, or one of the Prophets.

15 He sayd vnto them, But whom say yee that I am?

16 Then Simon Peter answered, and said, Thou art the Christ the Sonne of the living God.

17 And Iesus answered, and said to him

Blessed art thou, Simon, the sonne of Ionas: for flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not overcome it.

19 And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt bind vpon earth, shall be bound in heauen: and whatsoeuer thou shalt loose vpon earth shall be loosed in heauen.

20 Then he charged his disciples, that they should tell no man that he was Iesus the Christ.

21 From that time forth Iesus began to shew vnto his disciples, that he must go vnto Ierusalem, and suffer many things of the elders, and of the High Priests and Scribes, and be slaine, and rise againe the third day.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, pittie thy selfe: this shall not be vnto thee.

23 Then he turned backe, and said vnto Peter, Get thee behinde me, Satan: thou art an offence vnto me, because thou understandest not the things that are of God, but the things that are of men.

24 Iesus then saide to his Disciples, If any man will follow me, let him forsake himselfe, and take vp his crosse and follow me.

25 For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake, shall finde it.

26 For what shall it profit a man, though he should win the whole world, if he lose his owne soule? or what shall a man giue for recompense of his soule?

27 For the Sonne of man shall come in the glory of his Father with his Angels, and then shall he giue to euery man according to his deedes.

28 Verily I say vnto you, there be some of them that stand here, which shall not taste of death till they haue seene the Sonne of man come in his kingdome.

And of rashnesse and arrogancie, as Peter did. 8. 34. Luke 9. 23. and 14. 27. Chap. 10. 39. Marke 8. 35. Luke 9. 24. and 17. 33. p That is whosoever thinketh to save himselfe by forsaking Iesus Christ. Marke 8. 36. Luke 9. 25. Iohna 2. 25. Psalm. 63. 11. yam. 2. 6. Marke 9. 1. Luke 9. 27. q This was fulfilled in his resurrection, which was as an entry into his kingdom, & was also confirmed by sending the holy Ghost, whereby we wrought to great and sundry miracles.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11. 13 of Elias and Iohn Baptist. 15 Hee heales his lunaticke. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion, 27 He payeth tribute.

And after sixe dayes Iesus tooke Peter, and James, and Iohn his brother, and brought them vp into an high mountaine apart,

He meaneth any thing that is in man.

Iohn 1. 43.

vpon that faith whereby thou hast confessed & acknowledged mee: for it is grounded vpon an infallible trueth.

i The power of Satan which standeth in craft and violence.

k The preachers of the Gospel open the gates of heauen with the word of God, which is the right key: so that where this word is not purely taught, there is neither Key nor authority.

Iohn 20. 23. l Condemne by Gods word.

|| Or, abysus. m Because he would yet instruct them, and not prevent his time.

n He would plucke out of their hearts that false opinion, which they had of his temporall kingdome.

o Which word signifieth an aduersary, who resisteth the will of God, either of malice, as did Iudas

Chap. 10. 38 Marke 8. 34. Luke 9. 23. and 14. 27. Chap. 10. 39. Marke 8. 35. Luke 9. 24. and 17. 33. p That is whosoever thinketh to save himselfe by forsaking Iesus Christ. Marke 8. 36. Luke 9. 25. Iohna 2. 25. Psalm. 63. 11. yam. 2. 6. Marke 9. 1. Luke 9. 27. q This was fulfilled in his resurrection, which was as an entry into his kingdom, & was also confirmed by sending the holy Ghost, whereby we wrought to great and sundry miracles.

|| Or, Magdala.

Chap. 12. 38. Marke 8. 11.

Luke 12. 54.

a Although they did not agree in doctrine, yet they ioyned together to fight against the truth.

b Men tempt God either by their incredulity, or curiositie.

c Which appetaine to the heauenly and spiritual life.

Chap. 12. 34.

d Christ shall be to them as a Iohna raised vp from death.

Iohna 1. 17. and 2. 1.

Admirer 8. 14.

Luke 12. 1.

|| Or, reasoned with themselves.

e A token of Christs diuinity, to know mens thoughts.

Chap. 14. 17.

Iohn 6. 9.

Chap. 15. 34.

f We may boldly by Christs admonition reiect and contemne all erroneous doctrine and mans inventions, and ought onely to cleaue to the word of God.

Mar. 8. 27.

Luke 9. 18.

Robn. 6. 69.

Marke 9. 2.

Luke 9. 28.

|| Or, the sixth day after.

a Christ shewed them his glory, that they might not think that he suffered through infirmities, but that he offered up himself willingly to die.

b By these two witnesses are represented γ Law and the Prophet which lead vs to Christ.

c After Moses & Elias departure, Peter fearing he should lose that joyfull sight, speaketh as a man distract, and would have lodged them in earthly houses, which were received in glory.

Chap. 3. 17.

2. pet. 1. 17.

d We are reconciled to God by Christ onely.

e Christ is our chiefe and onely Schoolemaster.

f And so worshipped Christ.

g For men would not have beleueed them, before that

Christ had made his glory more manifest by his resurrection.

Mar. 9. 11.

chap. 11. 14.

Malac. 4. 5.

Mar. 9. 14. 17.

Luke 9. 38.

h He speaketh chiefly to the Scribes, who began to brag as if

they had now gotten the victory over Christ,

because his disciples were not able to doe this miracle,

Luke 17. 6.

i By this manner of speech is signified, that they should do things

by their faith that should seeme impossible. k The best remedie

to strengthen the weak faith, is prayer, which hath fasting added

to it as an helpe to the same. \parallel Or, were conuersant, or returned into Galile. Chap. 10. 17. mar. 9. 31. Luke 9. 44. and 24. 7.

2 And was transfigured before them: and his face did shine as the Sonne, and his clothes were as white as the light.

3 And behold, there appeared vnto them Moyses and Elias talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three Tabernacles, one for thee, and one for Moyses, and one for Elias.

5 While hee yet spake, behold, a bright cloud shadowed them: and beholde, there came a voyce out of the cloud, saying, This is my beloued Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that they fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, and said, Arise, and be not afraid.

8 And when they lifted up their eyes, they saw no man save Iesus onely.

9 And as they came downe from the mountaine, Iesus charged them, saying, Shew the vision to no man, until the Sonne of man rise againe from the dead.

10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 And Iesus answered, and said vnto them, Certainly Elias must first come, and restore all things.

12 But I say vnto you, That Elias is come already, and they knew him not, but haue done vnto him what soeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 And when they were come to the multitude, there came to him a certaine man and kneeled downe to him,

15 And said, Master, haue pittie on my sonne: for he is lunatike, and is sore vexed: for oft times he fallerh into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and said, O generation fitchlesse and crooked, how long now shall I bee with you? how long now shall I suffer you? bring him hither to mee.

18 And Iesus rebuked the deuill, and hee went out of him, and the childe was healed at that houre.

19 Then came γ disciples to Iesus apart, and said, Why could not we cast him out?

20 And Iesus said vnto them, Because of your vnbeleefe: for verily I say vnto you, if ye haue faith, as much as is a graine of mustard seed, ye shall say vnto this mountaine, Remoue hence to yonder place, and it shall remoue: and nothing shall bee vnpossible vnto you.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

22 And as they abode in Galile, Je-

sus said vnto them, The Sonne of man shall be deliuered into the hands of men,

23 And they shall kill him, but the third day shall he rise againe: and they were very sorrow.

24 And when they were come to Capernaum, they that receiued poll money, came to Peter, and said, Doeth not your master pay tribute?

25 He said, Yes. And when he was come into the house, Iesus prevented him, saying, What thinkest thou Simon? of whom doe the Kings of the earth take tribute or poll money: of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuertheless, lest we should offend them, goe to the sea, and cast in an angle, and take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt finde a peece of twenty pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen, 3 Hee teacheth his disciples to be humble and harmlesse, 6 To auoide occasions of euill, 10 Not to contemne the little ones, 11 Why Christ came, 15 Of brotherly correction, 17 Of the authoritie of the Church, 19 The commendation of prayer and godly assemblies, 21 Of brotherly forgiveness.

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2 Hee same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

2 And Iesus called a little childe vnto him, and set him in the midst of them,

3 And said, Verily I say vnto you, except ye be conuerted, and become as little children, ye shall not enter into the kingdome of heauen.

4 Whosoever therefore shall humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.

5 And whosoever shall receiue such a little childe in my Name, receiue me.

6 But whosoever shall offend one of these little ones which beleue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea.

7 Woe be vnto the world because of offences: for it must needs bee that offences shall come, but woe be to that man by whom the offence cometh.

8 Therefore if thine hand or thy foot cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands or two feet, to be cast into euill lasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

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1 The Greeke word is (didrachma) which was of value about ten pence of old sterling money, and the Israelites paid it once by the law, Exod. 10. 13. and at this time they paid it to the Romans.

m Or giue occasion to forsake the truth.

n The word is (statera) which containeth two didrachmas and is valued about iiii groats of old sterling.

Marke 9. 44. Luke 9. 46.

a They strive for the reward before they haue taken any paine: and whereas they should haue holpen and reuerenced one another, they were ambitious and despisers of their brethren.

Chap. 19. 14.

1 cor. 14. 20.

b Not in lacke of discretion, but that they be not vaine glorious, seeking to aduance themselves to worldly honours.

c He calleth them little children now, which humble themselves with all humilitie and subiection.

Marke 9. 42.

Luke 17. 1. 2.

d The word signifieth a great

millstone which an asse turneth: and it is spoken in respect of that which is turned with mans hand, which is lesse. e Christ warneth him to take heed that they shrinke not backe from him for any euill example or offence that man can giue. Chap. 5. 30. mar. 9. 43.

Christ toucheth the cause of this offence, which is pride and disdain of our inferiours.

Psal. 34. 7.
g Seeing God hath commanded his Angels to take the charge of his children, the wicked may be assured, that if they despise the, God will reuenge their cause.

Luke 19. 10.
h We may not lose by our offence that which God hath so dearly bought.

Luke 15. 4.
Luce 19. 17.
eccus. 19. 13.
Luke 17. 3.
James 5. 19.
i Wherewith thou mayest be offended: hee speaketh of secret or particular finnes, and not of open or knownen to others.

Or, reprove him.
Deut. 19. 15.
Job 8. 17.
Hebr. 10. 28.
2. cor. 13. 1.

k He meaneth according to the order that was among the Iewes, who had their counsell of ancient and expert men to reforme maners, and execute discipline. This assembly represented the Church, which had appointed them to this charge.

1. Cor. 5. 4.
2. the. 3. 4.
l In the 16. chap. 19. he meant this of doctrine, and here of Ecclesiasticall discipline, which dependeth of the doctrine.

Iohn 20. 23.

Or, doneta. *Luke 17. 4.* m Wee must bee continually ready to forgive, and bee forgiven. n A common talent was valued at threescore pounds: some also were greater, and some lesse.

10 See that yee despise not one of these little ones: for I say vnto you, that in heauen their * Angels alwayes behold the face of my Father which is in heauen.

11 For the Sonne of man is come to saue that was lost.

12 How thinke yee? * If a man hath an hundred sheepe, and one of them be gone astray, both he not leaue ninety and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he find it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

14 So it is not the will of your Father which is in heauen, that one of these little ones should perish.

15 ¶ Wherefore, if thy brother trespass against thee, goe and tell him his fault betweene the and him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses euery word may be confirmed.

17 And if hee will not bouchafe to heare them, tell it vnto the Church: and if hee refuse to heare the Church also, let him bee vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, * Whatsoeuer ye bind on earth, shall be bound in heauen: and * whatsoeuer ye loose on earth, shall be loosed in heauen.

19 Again, Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall bee given them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the midst of them.

21 Then came Peter to him, and sayd, Master, how oft shall my brother sinne against me, and I shall forgive him? vnto seven times?

22 Iesus said vnto him, I say not to thee, vnto seven times, but vnto * seuentie times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which should take account of his seruants.

24 And when he had begun to reckon, one was brought vnto him, which ought him ten thousand * talents.

25 And because he had nothing to pay, his master commanded him to bee sold, and his wife and his children, and all that hee had, and the debt to be payd.

26 The seruant therefore fell downe, and besought him, saying, Master, appeale thine anger toward me, and I will pay thee all.

27 Then that seruants master had compassion, and loosed him, and forgave him the debt.

28 But when the seruant was departed,

he found one of his fellowes, which ought him an hundred * pence, and he layd hands on him, and tooke him by the throat, saying,

Pay me that thou owest.

29 Then his fellowe fell down at his feet, and besought him, saying, Appeale thine anger toward me, and I will pay thee all.

30 Per hee would not, but went and cast him into prison, till he should pay the debt.

31 And when his other fellowes saw what was done, they were very sorry, and came, and declared vnto their master all that was done.

32 Then his master called him, and said to him, O cruell seruant, I forgave thee all that debt, because thou prayedst me.

33 Dughest not thou also to haue had pittie on thy fellowe, euen as I had pittie on thee?

34 So his master was wroth, and deliuered him to the paylers, till he should pay all that was due to him.

35 So likewise shall mine heauenly Father doe vnto you, except yee forgive * from your hearts, each one to his brother their trespasses.

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CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced, 11 Continencie is the gift of God, 14 He receiveth little children, 16 To obtaine life euertlasting, 24 That rich men can scarcely be saved, 28 He promisseth them that haue left all to follow him, life euertlasting.

¶ Ad * It came to passe, that when Iesus had finished those sayings, he departed from Galilee, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Pharisees tempting him, and saying to him, Is it lawful for a man to put away his wife for euery fault?

4 And he answered and said vnto them, Haue yee not read, * that hee which made them at the beginning, made them male and female,

5 And sayd * For this cause shall a man leaue father and mother, and cleaue vnto his wife, and they * twaine shall bee one flesh?

6 Therefore they are no more twaine, but one flesh. Let not man therefore put asunder that which God hath coupled together.

7 They said to him, Why did then * Moses command to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the hardness of your heart, suffered you to put away your wives: but * from the beginning it was not so.

9 I say therefore vnto you, * That whosoever shall put away his wife, except he be for whoredome, and marrie another, * committeth adulterie: and whosoever marrieth her which is diuorced, doeth commit adulterie.

10 Then said his disciples to him, If the

o Which amounteth of our money to the summe of 25. shillings, or very neere, and was nothing in respect of the former, which his master forgave him.

p God esteemerh onely the heart and affection.

¶ Marke 10. 2.

¶ Or, cause.

Gen. 1. 27.

Gen. 2. 24. 1. cor.

6. 16. ephes. 5. 32.

a They that afore were as two,

shall be now as

one person.

¶ Or, person.

Deut. 24. 1.

b It was to auoyd the cruelty

that men would

haue vsed to-

wards their

wiues, if they

had bene forced

to retaine them

in their displea-

sure, surie, and

malice.

c That is, at the

beginning, and

by Gods ordi-

nance,

chap. 5. 32.

marke 10. 11.

luke 16. 18.

1. cor. 7. 13.

d For this band

cannot be broken

at mans

pleasure.

e Some by nature are revnable to marry, and some by arte, f The word signifieth (gelded) and they were so made, because they should keep the chambers of noble women, for they were iudged chaste. g Which haue the guilt of continencie, and vscto lerne God with more freeliberly. h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly abstaine from marriage. *Cha. 18. 3. mar. 10. 13. luk. 18. 15. Mar. 10. 17. luk. 18. 18. i Because this young man knew nothing in Iesus Christ but his manhood, hee leadech him to higher things, to the intent his doctrine might better take place. k He spake this that he might learne to know himselfe. *Esa. 10. 13. deut. 5. 17. rom. 13. 9. Marke 10. 30. l Hee boasteth much, because as yet he knew not himselfe. m Christ hereby discovered his hypocrisie and caused him to feeble his owne weakenesse, not generally commanding all to doe the like. n What hinderance men haue by riches. *|| Or, cable rope. o Who can frame mens hearts so, that they shall not let their minds on their riches. *Mar. 10. 18. luk. 18. 28. p In this worke whereby the world is changed, renewed and regenerate: or to ioine this word with the sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the ende that they might know that is not sufficient to haue begun once,****

matter be so betweene man and wife, it is not good to marry.

11 But hee said vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For these are some chaste, which were so borne of their mothers belly: and there be some chaste, which be made chaste by men: and there be some chaste, which haue made themselves chaste for the kingdome of heauen. Hee that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him little children, that hee should put his handes on them, & pray, and the disciples rebuked them,

14 But Iesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them he departed thence.

16 ¶ And behold, one came and said vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And hee said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandments.

18 He said vnto him, Which? And Iesus said, These: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 ¶ The young man sayd vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, goe, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the young man heard that saying, hee went away sorrowful: for he had great possessions.

23 ¶ Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus beheld them, and said vnto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what shall we haue?

28 And Iesus said vnto them, Verely I say vnto you, that when the Sonne of man shall sit in the throne of his Maiestie, ye which followed mee in the regeneration,

shall sit also vpon twelve thrones, and iudge the twelve tribes of Israel.

22 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, hee shall receiue an hundredfold more, and shall inherite everlasting life.

30 ¶ But many that are first shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is debtor to no man, and how he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth him to flee ambition. 28 Christ payeth our ranfome 30 He giueth two blind men their sight.

¶ Of the kingdome of heauen is like vnto a certaine household, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penie a day, and sent them into his vineyard.

3 And hee went out about the third houre, and sawe other standing idle in the market place,

4 And said vnto them, Goe ye also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the first and ninth houre, and did likewise.

6 And he went about the eleuenth houre, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle?

7 They sayd vnto him, Because no man hath hired vs. He said vnto them, Go ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penie.

10 And when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen, and heat of the day.

13 And he answered one of them, saying, Friend, I doe thee no wrong: diddest thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye euill because I am good?

16 ¶ So the last shall be first, and the first last: for many are called, but few chosen.

17 ¶ And Iesus went vp to Ierusalem, and tooke the twelve disciples apart in the way, and said vnto them,

Luke 22. 30. The ioy of children which beleeuen in their afflictions, is a thousand fold more worth then all worldly treasure. Chap. 20. 16. mar. 10. 31. luk. 13. 30

a Which was called denarius, and was of value about foure pence halfe peny of old money, and was commonly a workmans hire.

b They diuided the day into twelue houres, so that the third was the fourth part of the day, fixe of the clock was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the Sunne set.

|| Or, fellow. c Or, envious because of my liberalitie? Deut. 15. 9. Chap. 19. 30. mar. 10. 31. Luke 13. 30.

d Therefore euery man in his vocation, as he is called first, ought to goe forward, and encourage others, seeing the hire is indifferant for all. Cha. 22. 14. Marke 10. 32. Luke 18. 32.

John 18. 32.

Marke 10. 35.

e He setteth the
crosse before
their eyes to
draw them from
ambition, cal-
ling it a cup, to
signifie the mea-
sure of the afflic-
tions, which
God hath ordai-
ned for euery
man: the which
thing also hee
callerh baptisme.
f God my father
hath not giuen
me charge to be-
flow offices of
honour here:
but to be an ex-
ample of humi-
lity vnto all.

Marke 10. 41.
12. 35.
12. 7.10. 46.
18. 35.

18 Behold, we goe by to Ierusalem, and the sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,

19 And shall deliuer him to the Gentiles to mocke and to scourge, and to crucifie him: but the third day he shall rise againe.

20 Then came to him the mother of Zebedeus children with her sons, worshipping him, and desiring a certaine thing of him.

21 And he said vnto her, What wouldst thou? She said to him, Grant that these my two sons may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Yee knowe not what yee aske. Are yee able to drinke of the cup that I shal drinke of, and to be baptized with the baptisme that I shal be baptized with? They said to him, We are able.

23 And he said vnto them, Ye shal drinke in deed of my cuppe, and shall bee baptized with the baptisme that I am baptized with: but to sit at my right hand, and at my left hand, is not mine to giue: but it shall be giuen to them, for whom it is prepared of my Father.

24 And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye know that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your seruant.

27 And whosoever will be chiefe among you, let him be your seruant,

28 Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranlome of many.

29 And as they departed from Iericho, a great multitude followed him.

30 And behold, two blinde men sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid haue mercie on vs.

32 Then Iesus stood still & called them and said, What wilt thou that I should doe to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus mooned with compassion touched their eyes, and immediately their eyes receiued light, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children with presperitie vnto Christ. 19 The figgetree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandman. 42 The corner stone reiected. 43 The Iewes reuelled, and the Gentiles re-
scimed.

And when they drew neere to Ierusalem, and were come to Bethphage vnto the mount of the Olives, then sent Iesus two disciples;

2 Saying to them, Goe into the towne that is ouer against you, and anon yee shall find an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, saye, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done, that it might bee fulfilled which was spoken by the Prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh vnto thee, meeke, and sitting vpon an asse, and a colt, the foale of an asse vnto the yoke.

6 So the disciples went, and did as Iesus had commanded them.

7 And brought the asse & the colt, and put on them their clothes, and set him thereon.

8 And a great multitude spread their garments in the way: and other cut downe branches from the trees, and strewed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, Hosanna the sonne of David: blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the highest heauens.

10 And when hee was come into Ierusalem, all the city was mooued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazareth in Galilee.

12 And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doves.

13 And said to them, It is written, Mine house shall be called the house of prayer: but ye haue made it a denne of theeves.

14 Then the blinde and the halte came to him in the Temple, and he healed them.

15 But when the chiefe Priests and Scribes saw the maruelles that hee did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they disdained.

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read yee neuer, By the mouth of babes and sucklings thou hast made perfect the praise?

17 So he left them and went out of the cite vnto Bethania, and lodged there.

18 And in the morning as hee returned into the cite, he was hungry.

19 And seeing a figge tree in the way, hee came to it, and found nothing thereon, but leaues only, and said to it, Neuer fruit grow on thee henceforward. And anon the figge tree withered.

20 And when his disciples saw it, they maruelled, saying, How soone is the figge tree withered?

21 And Iesus answered, & said vnto them, Verily I say vnto you, if yee haue faith,

Mar. 11. 7.

Luke 19. 29.

a By this entry
Christ would
show the state &
condition of his
kingdom, which
is far contrary to
the pomp & glo-
ry of the world.
Isa. 63. 11, 2, 3.
9. 9. Iohn 12. 15.
b That is, the
citie Sion or Ie-
rusalem.

c It is a maner
of speech called
Synecdoche,
wherby two are
taken for one.
d He rid on the
foale, and the
dam went by.
e Which is to
say, Saue I pray
thee, desiring
God to prosper
and send good
successe to the
Messias.

f For God which
is in heauen
must only saue.

Mar. 11. 11. Luke

19. 45. Iohn. 2. 13.

g In the porch

or entry into the

Temple.

Isa. 56. 7.

h Under the pre-
sence of religiō,

hypocrites seeke

their own gaine,

& spoyle God of

his true worship.

Ier. 7. 11. mar. 11

17. Luke 19. 46.

Mar. 11. 18.

Psa. 8. 2.

i If God reueale

his glory and

might by babes

that cannot as

yet speake, is it

maruell if they

that can speake,

doe set forth and

magnifie the

same.

k In Iebrew it is,

hast ordeined or

grounded: the

strength: which

is all to one pur-
pose, because

God is then most

praised when his

strength is best

knownen.

Mar. 11. 12, 13.

Chap. 17. 10.

1 Which thing seemeth to be impossible.

Chap. 7. 7. John 1. 7. 1. John 3. 12. Mar. 11. 27. 28. Luke 10. 1. 2.

|| Or, of God.

m The hypocrites feare man more then God, and malice neuer iustifieth the truth.

Chap. 14. 5. Mar. 6. 10.

n So farre it is impossible for them to repent and be saved, that stand in their owne conceit that the greatest sinners that are, shall more soone cometo repentance, o God taught by Iohn the way of righteousness, whose life was vpright and perfect.

1/a. 5. 1 ier. 2. 21. Mar. 12. 1. Luke 10. 9.

p The vineyard is the people, whom he had elected.

q Vved al means to preferre it, and to make it fruitful.

|| Or, digged.

r Which were the Priests and rulers.

s The Prophets, t Iesus Christ,

Chap. 16. 3. 4. and 27. 1. John. 11. 53.

and doubt not, yee shall not onely know what which I haue done to the figge tree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 And what former ye shall alke in prayer, if ye beleue, ye shall receiue it.

23 And when hee was come into the Temple, the chiefe Priests and the Elders of the people came vnto him as hee was teaching, and sayd, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered, and said vnto them, I also will aske of you a certaine thing, which if yee tell mee, I likewise will tell you by what authoritie I doe these things.

25 The Baptisme of Iohn, whence was it? || from heauen, or of men? When they reasoned among themselves, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, we feare the people: for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, We cannot tel. And he said vnto them, Neither tell I you by what authoritie I doe these things.

28 But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe, and worke to day in my vineyard.

29 But he answered, and said, I wil not: yet afterward hee repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and said, I will sir: yet he went not.

31 Whether of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the Publicanes and the harlots shall go before you into the kingdome of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleueed him not, but the Publicanes and the harlots beleueed him, and ye, though yee saw it, were not moued with repentance afterward, that yee might beleue him.

33 Heare another parable. There was a certaine houlholder, which planted a vineyard, and hedged it round about, and made a winepresse therein, & built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit dytwe neere, hee sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Again hee sent other seruants, more then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they said among themselves, This is

the helpe come let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what wil he do to those husbandmen?

41 They said vnto him, He wil cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, The stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is marvellous in our eyes.

43 Therefore say I vnto you, the kingdome of God shall be taken from you, and shall be giuen to a nation which shall bring forth the fruits thereof.

44 And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chiefe priests and Pharisees had heard his parables, they perceined that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

a The parable of the Marriage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Seribes question. 44 Christis dimittis.

Then Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine king which married his sonne,

3 And sent forth his seruants to call them that were bidden to the wedding, but they would not come.

4 Again he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and mine fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and mistreated them sharply, and slew them.

7 But when the king heard it, hee was wroth, and sent forth his warriours, and destroyed those murderers, and burnt by their cite.

8 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden were not worthy.

9 Soe yee therefore out into the high wayes: and as many as ye finde, bid them to the marriage.

10 Soe those seruants went out into the high wayes, and gathering together all that euer they found, both good and bad: so the wedding was furnished with guests.

11 Then the king came in, to see the guests, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how

Psalms 118. 22. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7.

u As not meet or fit for their building.

x To fasten and ioyne the building together, and to vphold the whole.

1/a. 8. 14.

Luke 14. 16. Mat. 19. 9.

a Christ reprocheth the Iewes of their ingratitude and obstinate malice, in that they refused the grace of God which was so plentifully offered vnto them.

b God punisheth extremely such ingratitude.

c The ingratitude of them which are bid, cannot cause Gods liberality

& his holy meates to perish, which he hath prepared for his.

d In the Church the hypocrites are mixed with the godly.

e He had not a pure affection and vpright conscience, which proceeded of faith.

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to try them, and fanne them out.

Chap. 8. 12. & 13. 42 and 25. 30.

g By the outward and generall calling.

Mark 12. 13. Luke 20. 20.

h These were certaine flatterers of the court,

which evermain- tained that reli- gion which king

Herod best ap- proved: and

though they were enemies to the

Pharises, yet in this thing they

consented, thin- king to entangle

Christ, and so ei- ther to accuse

him of treason, or to bring him

into the haire of all his people.

i As touching the outward qua- lities, as whether

a man be rich or poore.

|| Or, the coyne of the tribute.

k Which was of value about foure pence halfe peny.

Rom. 13. 7. mar. 12. 17. Luke 20. 25.

Mar. 12. 18. Luke 20. 27. Mat. 23. 8.

|| Or, foures.

l By the title of alliance: and here by brother hee

meaneth the next kinsman, that lawfully might

marry her.

m Where Gods word is not

preached and ynderstood, there

must needs reigne blindness and

errors.

n Forasmuch as they shalbe ex- cepted from the

inherencies of this present life.

Exod. 3. 6. Mark. 13. 28. Rom. 8. 3. Luke. 13. 37.

camest thou in hither, & hast not on a wed- ding garment: and he was speechlesse.

13 Then said the King to the servants, Bind him hand and foot: take him away, and cast him into utter darkenes: there shall be weeping and gnashing of teeth.

14 For many are called, but few chosen.

15 Then went the Pharises and tooke counsel how they might tangle him in talke.

16 And they sent unto him their disciples with the Herodians, saying, Master, we know that thou art true, & teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.

17 Tell us therefore, How thinkest thou? Is it lawfull to give tribute unto Cesar, or not?

18 But Jesus perceived their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought him a penny.

20 And he said unto them, Whose is this image and superscription?

21 They said unto him, Cessars. Then said he unto them, Give therefore to Cesar, the things which are Cessars, and give unto God, those things which are Gods.

22 And when they heard it, they marvelled, and left him, and went their way.

23 The same day the Saduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, Moses said, If a man die, having no children, let his brother marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first married a wife, and de- ceased: and having no issue, left his wife un- to his brother.

26 Likewise also the second, and the third unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for all had her.

29 Then Jesus answered, and said unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the Resurrection they neither marry wives, nor wines are bestowed in ma- riage, but are as the Angels of God in hea- ven.

31 And concerning the resurrection of the dead, have ye not read what is spoken unto you of God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.

33 And when the people heard it, they were astonished at his doctrine.

34 But when the Pharises had heard that hee had put the Saduces to silence, they assembled together.

35 And one of them which was an ex- pounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great comman- dement in the Law?

37 Jesus said unto him, Thou shalt love

the Lord thy God with all thine heart, with all thy soule, and with all thy mind.

38 This is the first and the great Com- mandment.

39 And the second is like unto this, Thou shalt love thy neighbour as thy selfe.

40 On these two Commandments han- deth the whole Law and the Prophets.

41 While the Pharises were gathered together, Jesus asked them,

42 Saying, What thinke ye of Christ? Whose Sonne is he? They said unto him, Dauid.

43 He said unto them, How then doth Da- uid in spirit call him Lord, saying,

44 The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool?

45 If then Dauid call him Lord, How is he his sonne?

46 And none could answer him a word, neither durst any from that day forth aske him any more questions.

¶ Not that his kingdom shall then end: but the office of his hu- manitie shall cease, and he with the Father and the holy Ghost shall

reigne for ever as one God all in all. f Christ is Dauids Sonne touching his manhood, and his Lord concerning his Godhead.

CHAP. XXIII.

3 Christ condemneth the ambition, covetousnesse, and hypocrisie of the Scribes and Pharises. 31 Their persecutions against the servants of God. 37 He prophesieth the destruction of Ierusalem.

¶ Then spake Jesus to a multitude, and to his disciples,

2 Saying, The Scribes and the Pha- rises sit in Moses seat.

3 All therefore whatsoever they bid you observe, that observe and do: but after their

works doe not: for they say, and doe not.

4 For they binde heauie burdens, and grievous to be borne, and lay them on mens

shoulders, but they themselves will not move them with one of their fingers.

5 All their works they doe for to be seene of men: for they make thei^r phylacteries broad, and make long the fringes of their

garments.

6 And loue the chiefe place at feasts, and to haue the chiefe seats in the assemblies,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But he not ye called Rabbi: for one is your Doctor, so wit, Christ, and all ye are brethren.

9 And call no man your father upon the earth: for there is but one, your Father which is in heauen.

10 Bee not called Doctors: for one is your Doctor, euen Christ.

11 But he that is greatest among you, let him be your seruant.

¶ dunt. 22. 12. Mar. 12. 38. Luke 11. 43 and 20. 46. || Or, master. I am,

3. 1. d Christ forbiddeth not to giue iust honour to Magistrates and masters, but condemneth ambition and superiority ouer our

brothers faith, which office appertaineth to Christ alone. || Or, tea- cher. Mat. 1. 6. e The Pharises were called masters or fathers, and the Scribes doctors. f The highest dignity in the Church is not

lordship or dominion, but ministry and seruice.

12 f f

Leuit. 19. 18.

Mar. 12. 31. rom.

13. 9. gal. 5. 14.

James 2. 8.

Mark 12. 35.

Luke 20. 41.

Of what stock

or family.

p By the spirit

of prophesie,

speaking of the

kingdome of

Christ.

Psal. 110. 1.

q By the right

hand is signified

the authority and

power, which

God giueth his

Sonne Christ in

making him his

lieutenant and

gouernor ouer

his Church.

Nehem. 8. 4.

a And teach that

which Moses

saith.

b According to

Moses whom

they reade but

not that which

and they teach of

themselues.

Luke 11. 46.

act. 15. 10.

c They were

scrolles of parch-

ment wherein the

commandments

were written: and

to this day the

Jewes vse the same,

and close them in

a piece of leather,

to binde them

to their brow

and left arme, to

the intent they

might haue con-

tinuall remem-

brance of the

Law.

Num. 15. 38.

dunt. 22. 12. Mar. 12. 38. Luke 11. 43 and 20. 46. || Or, master. I am,

3. 1. d Christ forbiddeth not to giue iust honour to Magistrates

and masters, but condemneth ambition and superiority ouer our

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lordship or dominion, but ministry and seruice.

12 f f

Luke 14. 12.
and 18. 14.

g Yee keepe
backe the pure
religion and
knowledge of
God, when men
are ready to em-
brace it.
h Which haue
now their foot
within the doore.
Marks 12. 40.
i They fought
all meanes that
they could in-
uent to make of
a Gentile a Jew.
j Or, a debtor.
k And maketh
it to be taken as
an holy thing,
because of the
vse: and hereby
Christ sheweth
that mans do-
ctrine doth not
only obserue the
word of God,
but is contrary
to it.

1. King. 8. 13,
2. Chron. 6. 3,
Chap. 5. 34.

Luke 11. 43.

l Yee stave at that
which is no-
thing, and let
passe that which
is of greater im-
portance.
m Yee seeke how
to get estimation
with men, and
passe not whe-
ther ye haue a
good conscience
or no.
n Or, intemperance.
Luke 11. 39.
o Or, painted.

n For a remem-
brance of them,
and in the mean
season they pas-
sed not for their
doctrine.

12 * For whosoever will exalt himselfe,
shall be brought low: and whosoever will
humble himselfe, shall be exalted.

13 * Alas therefore be unto you Scribes
and Pharisees, hypocrites, because ye shut
up the kingdom of heauen before men: for
ye neither enter, nor will ye let others
enter, that would enter, to come in.

14 * Alas be unto you Scribes and Pha-
risees, hypocrites: for ye devour widows
houses, euen under a colour of long pray-
ers: wherefore ye shall receiue the greater dam-
nation.

15 * Alas be unto you Scribes and Pha-
risees, hypocrites: for ye compasse sea & land
to make one of your profession: and when he
is made, ye make him two fold more the
childe of hell then you your selues.

16 * Alas be unto you blind guides, which
say, Whosoever sweareth by the Temple, it
is nothing: but whosoever sweareth by the
gold of the Temple, he is offender.

17 * Ye fooles and blind, whether is gra-
ter, the gold, or the Temple that sanctifieth
the gold?

18 And whosoever sweareth by the altar,
it is nothing: but whosoever sweareth by the
offering that is vpon it, offendeth.

19 * Ye fooles and blind, whether is gra-
ter, the offering, or the altar which sanctifieth
the offering?

20 * Whosoever therefore sweareth by the
altar, sweareth by it, and by all things there-
on.

21 * And whosoever sweareth by the
Temple, sweareth by it, and by him that
dwelleth thereon.

22 * And hee that sweareth by heauen,
sweareth by the throne of God, and by him
that sitteth thereon.

23 * Alas be to you Scribes and Pha-
risees, hypocrites: for ye tithe mint, and anise,
and cummin, and leaue the weightier mat-
ters of the Law, as judgement, and mercie,
and fidelitie. These ought ye to haue done,
and not haue left the other.

24 * Ye blind guides, which strain out a
gnat, and swallow a camel.

25 * Alas be to you, Scribes & Pharisees,
hypocrites: for ye make cleane the utter
side of the cup and of the platter, but within
they are full of filthie and excess.

26 * Thou blind Pharisee, cleanse first the
inside of the cup and platter, that the out-
side of them may be cleane also.

27 * Alas be to you Scribes and Pha-
risees, hypocrites: for ye are like vnto whit-
ened tombes, which appeare beautifull outward,
but are within full of dead mens bones and
of all filthinesse.

28 So are ye also: for outward ye appeare
righteous vnto men, but within ye are full of
hypocritie and iniquitie.

29 * Alas be unto you Scribes & Pha-
risees, hypocrites: for ye build the tombes of the
Prophets, and garnish the sepulchres of
the righteous,

30 And say, If we had bene in the dayes
of our fathers, we would not haue bin part-
ners with them in the blood of the Prophets.

31 * Then ye bee witnesses vnto your

selues, that ye are the children of them that
murdered the Prophets.

32 * Fulfill you also the measure of your fa-
thers.

33 * O serpents, the generation of vipers,
how should ye escape the damnation of hell?

34 * Therefore behold, I send vnto you
Prophets, and wisemen, and Scribes, and
of them ye shall kill and crucifie: and of them
shall ye scourge in your Synagogues, and
persecute from citie to citie.

35 * That vpon you may come all the
righteous blood that was shed vpon the earth,
from the blood of Abel the righteous, vnto
the blood of Zacharias the sonne of Bara-
chias, whom ye slew betwene the Temple
and the altar.

36 * Verily I say vnto you, all these things
shall come vpon this generation.

37 * Jerusalem, Jerusalem, which killest
the Prophets, and stonest them which are
sent to thee, how often would I haue gather-
ed thy children together, as the henne ga-
thereth her chickens vnder her wings, and
ye would not!

38 Behold, your habitation shall bee left
vnto you desolate.

39 * For I say vnto you, ye shall not see me
henceforth, till that ye say, Blessed is hee
that commeth in the name of the Lord.

Hee will returne no more to them as a teacher, but as a Judge,
when as they shall bee compelled to confesse (although too late)
that he is the very Sonne of God.

CHAP. XXIIII.

1 Christ sheweth his disciples the destruction of the
Temple, 5. 24. The false Christs, 13 To perseuere.
14 The preaching of the Gospel. 6. 29 The signes of
the end of the world. 42 Hee warneth them to wake.
44 The sudden coming of Christ.

And Iesus went out, and departed from
the Temple, and his disciples came to
him, to shew him the building of the Tem-
ple.

2 And Iesus said vnto them, See ye not
all these things? Verily I say vnto you,
there shall not be here left a stone vpon a
stone, that shall not be cast downe.

3 And as hee sat vpon the mount of Oli-
ues, his disciples came vnto him apart, say-
ing, Tell vs when these things shall be,
and what signe shall bee of thy coming, and of
the end of the world?

4 And Iesus answered, & said vnto them,
Take heed that no man deceiue you.

5 For many shall come in my name, say-
ing, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and ru-
mours of wars: see that ye be not troubled:
for all these things must come to passe, but
the end is not yet.

7 For nation shall rise against nation,
and realme against realme, and there shall
be pestilence, and famine, and earthquakes
in diuers places.

8 All these are but the beginning of sor-
rows.

necessary for them to know. d Great and cruel warres haue ensued
since among the heathen, for the contempt of the Gospel, and in-
crease more and more.

o It is not now
only that your
nation hath be-
gun to be cruell
against the ser-
uants of God, &
therefore it is no
marvell though
the children of
such murderers
handle roughly
the Prophets.
p To conuince
you of greater
ingratitude.
q Christ mea-
neth that at their
race shall be puni-
shed, so that the
iniquities of the
fathers shall be
poured into the
bosome of the
children, which
resemble their
fathers.

Gen. 4. 8. 17. 4
Read 2. Chron
2. 23.
Luke 13. 34.
1. Esdr. 1. 30.

Mar. 13. 1.
Luke 21. 5.
A Whose excel-
lencie appeareth
in that that He-
rod for the space
of 8. yeres kepe
ten thousand
men in worke:
the stones were
15. cubites long,
in height 12. in
breadth 8. as Iose-
phus writeth.
Luke 19. 44
b They thought
the world should
be at an end,
when Ierusalem
were destroyed.
Ephes. 5. 6.
c He answereth
them not accord-
ing to their
minds, but ad-
monisheth them
of that which is

chap. 10. 17. Luke

21. 12. John 15.

30. and 16. 1.

8 As if yee were

the cause of these

troubles.

Many will

keep backe

their charitie,

because they are

vntthankfull and

euil, vpon whom

they should be-

flow it.

2. Thes. 3. 13.

2. Tim. 3. 5.

g When the

Temple shall bee

polluted, it shall

be a signe of ex-

treme desolati-

on: the sacrifices

shall end and ne-

uer be restored.

Marke 13. 14.

Luke 21. 20.

h The horrible

destruction of

the Temple, and

the corruption

of Gods pure

religion,

Dan. 9. 37.

Act. 1. 12.

|| Or, man.

i God prouideth

for his children

in the mids of

woubles.

Marke 13. 21.

Luke 17. 33.

k Whither the

false Christs, and

deceivers leade

the people, hi-

ding themselves

in holes, as if they

were ashamed of

their profession,

|| Or, clauis.

Luke 17. 37.

l In despite of

Satan the faith-

full shall be ga-

thered and ioy-

ned with Christ,

as the Eagles as-

semble to a dead

carkeis.

Markes 13. 24.

Luke 21. 25.

isa. 13. 10. Ezek.

32. 7. ierl. 2. 31.

and 3. 15.

m When God

hath made an

end of the trou-

bles of his

Church.

n He meaneth an horrible trembling of the world, and as it were an alteration of the order of nature. Dan. 7. 13. ierl. 1. 7.

9 * Then they shall deliuer you up to be afflicted, and shall kill you, and yee shall bee hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because iniquitie shall be increased, the loue of many shall be cold.

13 * But he that endureth to the end, hee shall be saved.

14 And this Gospel of the kingdome shall bee preached throughe the whole world for a witnesse vnto all nations, and then shall the end come.

15 * When yee therefore shall see the abomination of desolation spoken of by Daniel the Prophet, standing in the holy place, (let him that readeth consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And hee that is in the field, let not him returne backe to fetch his clothes.

19 And woe shalbe to them that are with child, and to them that giue sucke in those dayes:

20 But pray that your flight be not in the winter, neither on the Sabbath day.

21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should be shortened, there should no flesh bee saved: but for the elects sake, those dayes shall be shortened.

23 * Then if any shall say vnto you, Lo, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, hee is in the desert, goe not forth: Behold, hee is in the secret places, beleeue it not.

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the coming of the Sonne of man bee:

28 * For where soeuer a dead carkeis is, thither will the Eagles resort.

29 * And immediately after the tribulations of those dayes, shall the Sonne be darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 * And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kindred of the earth mouerne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 * And hee shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, and from the one end of the heauen vnto the other.

32 Note learne the parable of the figge tree: when her boughs is yet tender, and it bringeth forth leaues, ye know that summer is neere.

33 So likewise yee, when yee see all these things, know that the kingdome of God is neere, even at the doores.

34 Verily I say vnto you, this generation shall not passe, till all these things bee done.

35 * Heauen and earth shall passe away, but my words shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the coming of the Sonne of man bee.

38 * For as in the dayes before the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke.

39 And knew nothing till the flood came, and tooke them all away: so shall also the coming of the Sonne of man bee.

40 * Then two men shalbe in the field, the one shall bee receiued and the other shall be refused.

41 Two women shall be grinding at the mill: the one shall be receiued, and the other shall be refused.

42 * Make therefore: for yee know not what houre your Master will come.

43 * Of this he saith, that if the goodman of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be digged thorow.

44 Therefore be yee also ready: for in the houre that yee thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruant and wise whom his Master hath made ruler ouer his householde, to giue them meate in season.

46 Blessed is that seruant, whom his master when he commeth, shall finde so doing.

47 Verily I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth deferre his coming,

49 And beginneth to smite his fellowes, and to eat, and to drinke with the drunken.

50 That seruants Master will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will cut him off, and giue him his portion with hypocrites: there shall bee weeping and gnashing of teeth.

CHAP. XXV.

1 By the similitude of the virgins Iesus teacheth every man to watch, 14 And by the talents to be diligent. 31 The last iudgement, 32 The sheepe and the goates, 35 The workes of the sanctified.

Then

1. Cor. 15. 52.

1. thes. 4. 16.

For within

fourie yeares af-

ter Ierusalem

was destroyed,

the godly were

persecuted, false

teachers seduced

the people, reli-

gion was pollu-

ted, so that the

world seemed to

be at an end,

Marke 13. 31.

Gen. 7. 5, 11.

Luke 17. 16.

1. pet. 3. 20.

Because of

their incredulitie,

Luke 17. 34, 35.

1. thes. 4. 17.

q This teacheth

euery man to

walke warily,

not respecting

his companion,

although he be

neuer so deare

vnto him,

Marke 13. 35.

Luke 12. 39.

1. thes. 5. 2.

reuel. 16. 15.

Luke 12. 42.

|| Or, separate him.

Chap. 13. 42. and

25. 30.

a This similitude teacheth vs that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.

b To doe him honour as the manner was.

c Many seeke that which they haue contemned, but it is too late, *|| Or, quenched.*
d This was spoken in reproch, because they made not provision in time.

e I will not open to you because you haue failed in the midway.

Chap. 24. 42, 44. Marke 13. 33, 35. Luke 19. 12.

f This similitude teacheth how we ought to continue in the knowledge of God, and doe good with those graces that God hath giuen vs.
g Euery talent commonly made threescore pound, reade *Chap. 18. 24. || Or, made.*

h The master receiveth him into his house to giue him part of his goods and commodities.

Then the kingdome of heauen shall be likened vnto ten virgins, which tooke their lampes, and went to meete the bridegrome.

2 And fise of them were wise, and fise foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome carryed long, all slumbered and slept.

6 And at midnight there was a cry made, Beholde, the bridegrome commeth: goe out to meet him.

7 Then all those virgins arofe, and trimmed their lampes.

8 And the foolish said to the wise: Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, Wee feare lest there will not be enough for vs and you: but go ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verily I say vnto you, I know you not.

13 Watch therefore: for ye know neither the day nor the houre, when the Sonne of man will come.

14 For the kingdome of heauen is as a man that going into a strange country, called his seruants, and deliuered to them his goods.

15 And vnto one hee gaue fise talents, and to another two, and to another one, to euery man after his owne abilitie, & straightway went from home.

16 Then he that had receiued the fise talents, went and occupied with them, and gained other fise talents.

17 Likewise also, hee that receiued two, he also gained other two.

18 But hee that receiued that one, went and digged in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came and reckoned with them.

20 Then came hee that had receiued fise talents, and brought other fise talents, saying, Master, thou deliueredst vnto mee fise talents: behold, I haue gained with them, other fise talents.

21 Then his master said vnto him, It is well done good seruant and faithfull, thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters joy.

22 Also he that had receiued two talents, came and said, Master, thou deliueredst vnto mee two talents: behold, I haue gained two other talents with them.

23 His master said vnto him, It is well done good seruant, and faithfull, thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters joy.

24 Then hee which had receiued the one talent, came and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and sayd vnto him, Thou call seruant and slothfull, thou knewest that I reape, where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my coming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, & giue it vnto him which hath ten talents.

29 For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, ruen that he hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into utter darkenesse: there shall be weeping and gnashing of teeth.

31 And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.

32 And before him shall bee gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates.

33 And hee shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the King say to them on his right hand, Come ye blessed of my Father: inherit ye the kingdome prepared for you from the foundations of the world.

35 For I was an hungry, & ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answer him, saying, Lord, when saw wee thee an hungry, and fed thee? or athirst, and gaue thee drinke?

38 And when saw wee thee a stranger and lodged thee? or naked, and clothed thee?

39 Or when saw wee thee sick, or in prison, and came vnto thee?

40 And the King shall answer and say vnto them, Verily I say vnto you, In as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say vnto them on the left hand, Depart from me ye cursed into euellasting fire, which is prepared for the deuill and his angels.

42 For I was an hungry, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye lodged mee not: I was naked, and ye clothed mee not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw wee thee an hungry, or a stranger, or naked, or sick, or in prison, and did not minister vnto thee?

45 Then

Chap. 13. 12. Luke 11. 28. and 19. 26. Marke 4. 25.

i The graces of God shall bee taken away from him that doeth not bestow them to Gods glory, and his neighbours profit.

Chap. 8. 12. and 23. 13.

k For our salvation commeth of the blessing and fauour of God: whereby God declareth the certaintie of our predestination, whereby we are saved, because we were chosen in Christ before the foundations of the world.

1. p. 1. 4.

1. a. 58. 7.

12. 1. 8. 7.

m Christ meaneth not that our saluation

dependeth on our workes or

merits, but teacheth what it is

to liue iustly according to

godlinesse and

charitie, and that God re-

compenseth his of his free mer-

cies, likewise as he doeth elect

them.

Ezech. 9. 35. || Or, infirme. 7. sal. 6. 8. chap. 7. 23. Luke 13. 27.

Mat. 12, 3. John
5. 29.

n We must there-
fore only do that
which God re-
quireth of vs, and
not follow mens
foolish fantasies.

Marke 14. 1.
Iake 22. 1.

Iohn 11. 47.

Mar. 14. 3. Iohn
12. 3. & 12. 3.
a He sheweth
what occasion
Iudas tooke to
commit his trea-
son.

b This was
through Iudas
motion to whom
they gave credit.

Dom. 13. 11.

c This fact was
extraordinary,
neither was it
left as an exam-
ple to be follow-
ed: also Christ
not present with
vs bodily or to
be honoured
with any out-
ward pompe.

d To honour
my buriall
withall.

Marke 14. 10.
Iake 22. 4.

e Every one in
value was about
fourpence half-
pence of olde
sterling.

Marke 14. 13.
Iake 22. 7.

f Hee maketh
haste to a more
worthy sacrifice,
to wit, to that
which the Pass-
over signified.

Mar. 14. 18. Iake
22. 14. Iohn 13. 31.

45 Then shall he answer them, and say,
Verily I say vnto you, in as much as ye did
it not to one of the least of these, ye did it not
to me.

46 And these shall goe into euercasting
paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conspiracie of the Priests against Christ. 10 He
exceib Adagaleon. 26 The institution of the
Lords Supper. 31 The disciples weakenesse. 48
The treason of Iudas. 62 The sword. 64 Because
Christ calleth himselfe the Sonne of God, he is iudged
worthy to die. 69 Peter denieth, and repenteth.

And it came to passe when Iesus had
finished all these sayings, hee layd vnto
his disciples,

2 Ye know that within two dayes is the
Passouer, and the Sonne of man shall bee
deliuered to be crucified.

3 Then assembled together the chiefe
Priests, and the Scribes, and the Elders of
the people into the hall of the hie Priest, cal-
led Calaphas,

4 And consulted how they might take
Iesus by subtely, and kill him.

5 But they said, Not on the feast day, lest
any bryde be among the people.

6 And when Iesus was in Bethania,
in the house of Simon the leper,

7 There came vnto him a woman, which
had a boze of very costly oyntment, & pow-
red it on his head, as he sat at the table.

8 And when his disciples saw it, they
had indignation, saying, What needed this
waste?

9 For this oyntment might haue bene
solde for much, and bene giuen to the poore.

10 And Iesus knowing it, sayde vnto
them, Why trouble ye the woman? for she
hath wrought a good worke vpon me.

11 For ye haue the poore alwayes with
you, but me shall ye not haue alwayes.

12 For in that he powred this oyntment
on my body, hee did it to me.

13 Verily I say vnto you, Wheresoeuer
this Gospel shall be preached throughout all
the world, there shall also this that she hath
done, be spoken of for a memorie of her.

14 Then one of the twelue called Ju-
das Iscariot, went vnto the chiefe Priests,

15 And said, What wilt ye giue mee, and
I will deliuer him vnto you? And they ap-
pointed vnto him thirtie pieces of siluer.

16 And from that time hee sought oppor-
tunitie to betray him.

17 Now on the first day of the feast of
vneleuened bread, the disciples came to Je-
sus, saying vnto him, Where wilt thou that
we prepare for thee to eate the Passouer?

18 And he said, Goe into the citie to such
a man, and say to him: The master sayeth,
My time is at hand: I will keepe the Pass-
ouer at thine house with my disciples.

19 And the disciples did as Iesus had
giuen them charge, & made ready the Pass-
ouer.

20 So when the euen was come, hee late
downe with the twelue.

21 And as they did eat, he said, Verily I
say vnto you, that one of you shall betray me.

22 And they were exceeding sorrowfull,
and beganne every one of them to say vnto
him, Is it I, Master?

23 And he answered, and said, He that
hath dipped his hand with me in the dish, hee
shall betray me.

24 Surely the Sonne of man goeth his
way, as it is written of him: but woe be to
that man, by whom the Sonne of man is be-
trayed: it had bene good for that man, if he
had neuer bene borne.

25 Then Iudas which betrayed him, an-
swered, & said, Is it I, Master? He said vn-
to him, Thou hast sayd it.

26 And as they did eate, Iesus tooke
the bread: and when hee had giuen thanks,
he brake it, and gaue it to the Disciples, and
said, Take, eate: this is my body.

27 Also he tooke the cup, and when hee had
giuen thanks, hee gaue it them, saying,
Drinke ye all of it.

28 For this is my blood of the new Te-
stament, that is shed for many, for the remis-
sion of sinnes.

29 I say vnto you, that I will not drinke
henceforth of this fruit of the vine, until that
day, when I shall drinke it new with you in
my Fathers kingdome.

30 And when they had sung a Psalm,
they went out into the mount of Olues.

31 Then said Iesus vnto them, All ye
shall be offended by me this night: for it is
written, I will smite the Shepheard, and
the Sheepe of the flocke shall be scattered.

32 But after I am risen againe, I will
goe before you into Galilee.

33 But Peter answered, and said vnto
him, Though that all men should be dissen-
ded by thee, yet will I neuer be offended.

34 Iesus said vnto him, Verily I say
vnto thee, that this night, before the Cocke
crow, thou shalt denie me thrise.

35 Peter said vnto him, Though I should
die with thee, yet will I not denie thee. Like-
wise also said all the Disciples.

36 Then went Iesus with them into
a place which is called Gethsemane, and said
vnto his Disciples, Sit ye here, while I goe
and pray.

37 And he tooke Peter, & the two sonnes
of Zebedeus, and began to waite sorrowfull,
& grievously troubled.

38 Then said Iesus vnto them, my soule
is very heauie euen vnto the death: tary ye
here, and watch with me.

39 So he went a litle further & fel on his
face, and prayed, saying, O my Father, if it
be possible, let this cup passe from me: ne-
uertheless, not as I will, but as thou wilt.

40 After, he came vnto the disciples, and
found them asleepe, & said to Peter, What?
could ye not watch with me one houre?

41 Watch, and pray, that ye enter not in-
to temptation: the spirit is ready, but
the flesh is weak.

42 Again he went away the second time
and prayed, saying, O my Father, if this

and therefore was ready to obey: but he prayeth as the faithfull doe
in their troubles, without respect of the eternall counsell of God.

1 And therefore must continually fight against the flesh,

Psal. 41. 9.
g He that is ac-
customed to eate
with me dayly at
the table, Psal.
41. 9.

h To the intent
his disciples
might know that
all this was ap-
pointed by pro-
vidence of God,

1. Cor. 11. 24.
i That is a true
signe and testi-
monie, that my
body is made

yours, and by me
your soules are
nourished.

k The wine sig-
nifieth that our
soules are refra-
shed & satisfied

with the blood
of Christ spiritu-
ally received, so
that without

him we haue no
nourishment

You shall no
more enioy my
bodily presence

til we meete to-
gether in heauen.

Mar. 14. 27. Iohn
16. 32. and 18. 8.
m Shall turne
backe and bee
discouraged.

Zech. 13. 7.
Marke 14. 28.
and 16. 7.

n This declareth
what danger it is
to trust too much
to our owne
strength.

Iohn 13. 31.
Marke 14. 32.
Iake 22. 39.

o He feared not
death of it selfe,
but trembled for
fear of Gods an-
ger toward sin,

the burden
whereof he bare
for our sakes,

p For hee saw
Gods anger kin-
dled toward vs,

q That is, the an-
ger of God for
our sinnes.

r He knew well
what his Father
had determined,

as the faithfull doe
in their troubles, without respect of the eternall counsell of God.

1 And therefore must continually fight against the flesh,

cap

He speaketh this in a contrary sense, meaning, they should anon be wel awakened. u Christ died willingly, and therefore presented himselfe to his enemies.

Mar. 14. 43. Luke 22. 47. John 18. 3.

|| Or, haile Rabbi. x He rebuketh his unkindnesse vnder the cloake of pretended friendship.

|| Or, I haile thee. Gen. 9. 6. reuel. 13. 10.

y The exercising of the sword is forbid to private persons. Allo he would haue hindered by his vnderstandinge zeale that worke of God.

z Every legion contained commonly 6000. footmen, and 733. horsemen, whereby here he meaneth an infinite number.

Isa. 53. 10. Lamen. 4. 30. Vers. 31.

Mar. 14. 53. Luke 22. 54. John 18. 13. 24.

Mar. 14. 55. a He declareth how Iesus was wrongfully accused, to the end y we may know his innocency, & not that he suffered for himselfe, but for vs.

b Which could iustly witness against him

John 2. 19. c Christ did neglect their false reports, and moreover, he was not there to defend his cause, but to suffer condemnation.

d Or, adiure thee by thine allegiance towards God,

cup cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe: for their eyes were heavy.

44 So he left them, & went away againe, and prayed the third time, saying the same words.

45 Then came he to his Disciples, and said vnto them, Sleepe henceforth, and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 Rise, let vs goe, behold, he is at hand that betrayeth me.

47 And while he yet spake, lo Judas one of the twelve, came, & with him a great multitude with swords and staves from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whomsoever I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, God laue thee, Gallee, and kissed him.

50 Then said Iesus vnto him, Friend, wherfore art thou come? Then came they, and laid hands on Iesus, and tooke him.

51 And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare.

52 Then said Iesus vnto him, Put vp thy sword into his place: for all that take the sword, shall perish with the sword.

53 Either thinkest thou that I cannot now pray to my Father, and he will giue me more then twelue legions of Angels?

54 Now then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, See hee come out as it were against a chiefe with swords and staves to take me: I sate dayly teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that y Scriptures of the Prophets might bee fulfilled.

57 Then all the disciples forsooke him, & fled.

58 And they tooke Iesus, & led him to Calaphas the hie Priest, where the Scribes and the Elders were assembled.

59 And Peter followed him a far off vnto the hie Priests hall, and went in, and sate with the seruants to see the end.

60 Now the chiefe Priests and the Elders, and al the whole Council sought false witness against Iesus to put him to death.

61 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.

62 And sayd, This man sayd, I can destroy the temple of God, and build it in three dayes.

63 Then the chiefe Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

64 But Iesus held his peace. Then the chiefe Priest answered, and said to him, I charge thee by the liuing God, that thou tell vs if thou bee the Christ the Sonne of God.

64 Iesus sayd to him, Thou hast said it: neuertheless I say vnto you, hereafter shall yee see the Sonne of man sitting at the right hand of the power of God, and come in the clouds of the heauen.

65 Then the hie Priest rent his clothes saying, He hath blasphemed: what haue we any more need of witnesses? behold, now ye haue heard his blasphemy.

66 What thinke yee? They answered, and sayd, He is worthy to die.

67 Then spat they in his face, and buffeted him: and other smote him with their rods,

68 Saying, Prophecie to vs, O Christ, who is he that smote thee?

69 Peter sate without in the hall: and a maid came to him, saying, Thou also wast with Iesus of Galilee.

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when he went out into the porch, another mayd saw him, and said vnto them that were there, This man also was with Iesus of Nazaret.

72 And againe he denied with an oath, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and said vnto Peter, Surely thou art also one of them: for euen thy speech betrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had said vnto him, Before the cocke crow, thou shalt deny me thrise. So he went out, and wept bitterly.

repentance by the motion of Gods Spirit, who neuer suffereth his to perish utterly though for a time they fall, to the intent they may seele their owne weakenesse, and acknowledge his great treachery.

CHAP. XXVII.

1 Christ is delivered vnto Pilate. 5 Judas hangeth himselfe. 24 Christ is pronounced innocent by the Iudge, and yet is condemned and crucified among them. 46 He prayeth vpon the crosse. 51 The waile is rent. 52 The dead bodys arise. 57 Ioseph burieth Christ. 64 Watchmen keepe the grave.

When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death.

2 And led him away bound, and delivered him vnto Pontius Pilate the gouernour.

3 Then when Judas which betrayed him, saw that he was condemned, he repented himselfe, & brought againe the thirtie peces of silver to the chiefe Priests & Elders.

4 Saying, I haue sinned betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when he had cast downe the thirtie peces in the Temple, he departed, and went and hanged himselfe.

6 And the chiefe Priests tooke the silver peces, and said, It is not lawfull for vs to seele the innocent blood, they make nothing arise.

These hypocrites lay the whole fault vpon Judas. The hypocrites are full of conscience in a matter of nothing, but to seele innocent blood, they make nothing arise.

10

Chap. 18. 29. Mar. 14. 30. 1. Ioh. 4. 14.

e Christ confessed that he is the Son of God.

f This was one of their own traditions, if they had heard any like-like blasphemy.

g The enemies of God call a true confession blasphemy.

h The officers smite Christ with their rods or little staves.

i They mocked him after this sort, he might not seeme to be a Prophet, and to would turne the peoples mindes from him.

Mar. 14. 66. Luke 22. 5. Ioh. 18. 23.

k An example of our infirmities, that wee may learne to depend vpon God, and not put our trust in our selues.

l He was liuely touched with

repentance by the motion of Gods Spirit, who neuer suffereth his to perish utterly though for a time they fall, to the intent they may seele their owne weakenesse, and acknowledge his great treachery.

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10

x Voluntarily after hee had obeyed his Father in all things.
 2 Chron. 3:14.
 y Which signified an end of all the ceremonies of the Law.
 ||Or, Ierusalem.
 z This judgement of an heathen man was sufficient to condemn the gross malice of the Jewes.
 Mar. 15:42, 43.
 Luke, 23:50, 51.
 John 19:38.
 a Who was so much the more in danger by declaring himselfe to be Iesus disciple.
 b Christs burying doth so much more verifie his death and resurrection.
 c Which was the day before the Sabbath.
 d More will follow his doctrine then did afore he was put to death.
 e That is, men appointed for the keeping of the Temple.
 f The more that men goe about to subdue Christs power, the more shew they their owne malice, and procure to themselves the greater condemnation, forasmuch as Gods glory the more appeareth thereby.

voyce, and yielded by the ghost.

51 And behold, they baile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the stones were clouen,

52 And the graues did open themselves, and many bodie of the Saints which slaype, arose,

53 And came out of the graues after his resurrection, and went into the holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 And many women were there, beholding him a farre off, which had followed Iesus from Galile, ministering vnto him.

56 Among whom was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of Zebedeus sonnes.

57 And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe been Iesus disciple.

58 Hee went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which hee had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary sitting ouer against the sepulchre.

62 Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharisees assembled to Pilate,

63 And said, Sir, we remember that that deceiver said, while he was yet aliu, With in three dayes I will rise.

64 Command therefore that the Sepulchre be made sure until the third day, lest his Disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last error bee worse then the first.

65 The Pilate said vnto them, Pee haue a watch: goe, and make it sure as ye know.

66 And they went & made the sepulchre sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The sixe priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach and to baptize. 20 Promising to them continuall assistance.

Now in the end of the Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sat vpon it.

3 And his countenance was like lightning, and his raiment white as snow.

4 And for feare of him the keepers were astonied, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare yee not: for I know that ye seeke Iesus which was crucified:

6 He is not here, for he is risen, as he said: Come, see the place where the Lord was layd,

7 And goe quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galile: there ye shall see him: loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then Iesus said vnto them, Bee not afraid: Goe, and tell my brethren, that they goe into Galile, and there shall they see me.

11 Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if the gouernour heare of this, we will perswade him, and saue you harmelesse.

15 So they tooke the money, and did as they were taught: and this saying is now sed among the Jewes vnto this day.

16 Then the eleuen Disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him, but some doubted.

18 And Iesus came and spake vnto them, saying, All power is giuen vnto me in heauen, and in earth.

19 Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoever I haue commanded you: and loe, I am with you alway, vntill the end of the world. Amen.

Mar. 16:1, 2, 3.
 John 20:1.
 ||Or, entering.
 a Here the Evangelist reckoneth the naturall day from the Sunne rising to his rising againe, and not as the Jewes did, which began to count at the first houre after the Sunne set.
 b There were two: but it is a manner of speech to vie the singular number for the plurall, and contrary.
 c Hee assureth them that it is so.
 d Their ioy was mixed with feare both because of the Angels presence, & also for that they were not assured.
 e An extreame vengeance of God, whereby the Jewes were the more hardened, so that they cannot see the profit of his death and resurrection.
 Heb. 2:8 chap. 11.
 27, John 17:2.
 Mar. 16:15.
 f Men may not teach their owne doctrine, but whatsoever Christ hath taught them: for he reuereth this authoritie to himselfe, to bee the only teacher and author of the doctrine.
 John 14:16.
 g By power, grace, and vertue of the holy Ghost.

The

The holy Gospel of Iesus Christ, according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist.
9 Christ is baptized, 13 and tempted, 14 He preacheth, 17 calleth the fishers, 23 Christ healeth the man with the the vncleane spirit. 27 New doctrine, 29 Hee healeth Peters mother in law. 34 The devils know him. 41 Hee cleanseth the leper, and healeth diuers others.



In the beginning of the Gospel of Iesus Christ, the Sonne of God:

2 As it is written in the Prophets, * Behold, I send my messenger before thy face which shall prepare thy way before thee.

3 The voice of him that cryeth in the wilderness, is, Prepare the way of the Lord, make his paths straight.

4 * Iohn did baptize in the wilderness, and preach the baptisme of amendment of life for remission of sinnes.

5 And all the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.

6 * Now Iohn was clothed with camels haire, and with a girdle of a skin about his loynes: and he did eate * Locusts and wild honey.

7 * And preached, saying, A stronger then I cometh after mee, whose shoes latchet I am not worthy to stoupe downe, and vncloose.

8 Trueth it is, I haue baptizd you with water: but hee will baptize you with the holy Ghost.

9 * And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galilee, and was baptized of Iohn in Iordan.

10 And as soone as hee was come out of the water, Iohn saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a doue.

11 Then there was a voice from heauen, saying, Thou art my beloued Sonne in whom I am well pleased.

12 * And immediatly the Spirit departed him into the wilderness.

13 And hee was there in the wilderness fortie dayes, and was tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

14 * Now after that Iohn was committed to prison, Iesus came into Galilee, preaching the Gospel of the kingdome of God.

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gospel.

16 * And as hee walked by the the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, & I will make you to be fishers of men. To draw them

18 And straightway they forsooke their nets, and followed him.

19 And when hee had gone a little further thence, hee saw James the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

21 * So they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonished at his doctrine: for hee taught them as one that had authoritie, and not as the Scribes.

23 * And there was in their Synagogue a man which had an vncleane spirit, and hee cryed,

24 Saying, Ah, what haue wee to doe with thee, O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, even that holy One of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cryed with a loud voice, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? What new doctrine is this: for hee commaundeth the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galilee.

29 * And as soone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and Iohn.

30 And Simons wifes mother lay sicke of a feuer, and anon they told him of her.

31 And he came and tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, and the Sunne was downe, they brought to him all that were diseased, and them that were possessed with devils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases: and hee cast out many devils, and suffered not the devils to say that they knew him.

35 And in the morning very early, hee rose day, Iesus aroose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

Matth. 4. 18. Luke 5. 2. Or, lake, were fishers.)

To draw them from perdition,

Matth. 4. 13. Luke 4. 31.

Matth. 7. 28, 29. Luke 4. 32.

1 Whose doctrine was dead, and nothing lawred of the spirit.

Christ would not suffer the father of lies to beare witness to the trueth.

n They referre the miracle to the kinde of doctrine, and so marueile at it, as a new & strange thing, and doe not consider the power of Christ, who is the author of the one and of the other.

Matth. 8. 14. Luke 4. 38.

Christ would not haue such witnesses to preach him and his Gospel.

So Paul was offended that the Pythonesse should testifie of him, Acts. 16. 18.

Or, being yet night,

a He sheweth that Iohn Baptist was the first preacher of the Gospel.

Malac. 3. 1.

b In Greeke, Angel, or ambassadour.

Isa. 40. 3. Luke 3. 4. John 1. 15.

c Take away all lets which might hinder Christ to come to you.

Mat. 3. 1. 6.

d He did both baptize and preach, but preached first, & after baptized, as appeareth by Mat.

3. 1. so that the order is here inverted, which thing is common in the scriptures.

Mat. 3. 4.

Or, Grasshoppers.

Leu. 11. 22.

Matth. 3. 11. Luke 3. 16. John 1. 27.

Acts 1. 5. and 2. 4

Or 11. 16. & 19. 4

e Hee declareth that he is but the minister of the outward signe,

and that it is Iesus Christ that giueth the force and vertue.

Matth. 3. 13. Luke 3. 21.

John 1. 33.

Or, Iesus.

f This was done for the confirmation of Iohn and them that stood by.

g The Father beareth witness that Christ is the very Sonne of God.

Mat. 4. 1. Luke 4. 1. Or, the holy Ghost.

h Christ would be tempted, to perswade vs that he will helpe them that be tempted, Heb. 2. 18.

Mat. 4. 12. Luke 4. 14. John 4. 43.

i By the which Gospel he will rule and reigne ouer all,

37 And when they had found him, they said vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues throughout all Galilee, and cast the devils out.

40 ¶ And there came a leaper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will be thou cleane.

42 And as soone as hee had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a strait commandement, he sent him away forthwith,

44 And said vnto him, See thou say nothing to any man, but get thee hence, and shew thy self to the Priest, and offer for thy cleansing those things which Moyses commanded, for a testimoniall vnto them.

45 But when he was departed, he began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3 He healeth the man of the palsey. 5 Hee forgiveth sinnes. 14 Hee calleth Lewis the custome. 16 Hee eateth with sinners 18 Hee excuseth his disciples, as touching fasting, and keeping the Sabbath day.

After a few dayes hee entred into Capernaum againe, & it was noised that he was in the house.

2 And anon many gathered together, in so much that the places about the doore could not receiue any more: and he preached the word vnto them.

3 And there came vnto him that brought one sicke of the palsey, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the rooffe of the house where hee was: and when they had broken it open, they let downe the bed wherein the sicke of the palsey lay.

5 Now when Iesus saw their faith, hee said to the sicke of the palsey, Sonne, thy sinnes are forgiven thee.

6 And there were certaine of the Scribes, sitting there, and reasoning in their heares,

7 Why doeth this man speake such blasphemies? Who can forgive sinnes, but God onely?

8 And immediately when Iesus perceived in his Spirit, that thus they thought within themselves, hee said vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsey, Thy sinnes are forgiven thee: or to say, Arise, and take vp thy bed, and walke?

10 And that yee may know, that the Sonne of man hath authoritie in earth, to

forgiue sinnes, (he sayd vnto the sicke of the palsey)

11 I say vnto thee, Arise and take vp thy bed, & get thee hence into thine owne house.

12 And by and by he arose, & tooke vp his bed, and went forth before them all, inasmuch that they were all amazed, & glorified God, saying, We neuer saw such a thing.

13 ¶ Then hee went againe toward the sea, and all the people resorted vnto him, and he taught them.

14 ¶ And as Iesus passed by, he saw Lewis the sonne of Alphæus sit at the receipt of custome, and said vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharisees saw him eate with the Publicanes and sinners, they sayd vnto his disciples, How is it, that hee eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, he said vnto them, The whole haue no need of the physician, but the sicke: I came not to call the righteous, but the sinners to repentance.

18 ¶ And the disciples of Iohn & the Pharisees did fast, and came and said vnto him, Why doe the disciples of Iohn and of the Pharisees fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the marriage chamber fast, whyles the bridegrome is with them? as long as they haue the bridegrome with them they cannot fast.

20 But the dayes will come, when the bridegrome shall bee taken from them, and then shall they fast in those dayes.

21 Also no man seweth a piece of new cloth in an old garment: for els the new piece taken away the filling vp from the old, and the breach is worse.

22 Likewise, no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ And it came to passe as hee went thorow the corne on the Sabbath day, that his disciples as they went on their way, began to plucke the eares of corne.

24 And the Pharisees said vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?

25 And he sayd to them, Haue ye neuer read what Dauid did when he had neede, and was an hungred, both he, and they that were with him?

26 Now hee went into the house of God, in the dayes of Abiathar the hie Priest, and did eate the shewbread, which were not lawfull to eate, but for the Priests, and gaue also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Therefore the sonne of man is Lord also of the Sabbath.

CHAP.

Matth. 8. 2.
Luk. 5. 12.

p Forbidding him to tell any man, because as yet his time was not come to be knowne,

q It belonged to the Priest to know if a man were healed of the leprosie.

Leuit. 14. 4. r Totake all manner of excuse from them, and to condemne them of ingratitude.

Luke 5. 15. s The people was so great, that he should haue bin thronged.

Matth. 9. 1.
Luk. 5. 18.

a Where: hee was wont to remaine.

b By these words Christ shewed that he was sent of his father with authority to take away our sinnes.

Job 14. 4.
Isa. 43. 25.

c Christ speaketh according to their capacity, who were so blind that they would beleeue nothing but that which they saw with their eyes, and therefore sheweth his authority over the soule by power which he hath ouer the body,

d Their owne consciences cause them to confesse the truth.

Matth. 9. 9.
Luk. 5. 27.

1. Tim. 1. 15. e He speaketh of such as perswade themselves to be iust, although they be nothing lesse.

Matth. 9. 14.
Luk. 5. 31.

f Christ sheweth that he will spare his, and not burden them before it be necessary.

g The word properly signifieth new cloth, which as yet hath not passed the hands of the fuller.

Matth. 12. 1.
Luk. 6. 1.

1. Sam. 21. 6. h He was also called Achimelech as his father was, so that both the father and the sonne were called by both these names.

1. Chron. 24. 6.

2. Sam. 8. 17. and

1. King. 1. 16.

Exod. 29. 33.

Leuit. 24. 9.

i Seeing the Sabbath was made for mans vse, it was not meete it should be vsed to his hinderance and incommo-

ditie,

CHAP. III.

1 Hee healeth the man with the dried hand. 14 Hee chuseth his Apostles. 21 Christ is thought of the worldlings to be beside himselfe. 22 Hee casteth out the vnckeane spirit, which the Pharisees ascribe vnto the deuill. 29 Blasphemie against the holy Ghost. 35 The brother, sister, and mother of Christ.

Matth. 12. 9, 10.
Luke 6. 6.

AND * hee entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then he said vnto the man which had the withered hand, Arise: stand forth in the mids.

4 And hee said to them, Is it lawfull to doe a good deed on the Sabbath day, or to doe euill: to save the life, or to kill? But they held their peace.

5 Then he looked round about on them angrily, mourning also for the hardnesse of their hearts, and said to the man, Stretch forth thine hand: And hee stretched it out: and his hand was restored as whole as the other.

6 And the Pharisees departed, and straightway gathered a Councill with the Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the Sea: and a great multitude followed him from Galilee, and from Iudea,

8 And from Ierusalem, and from Idumea, and beyond Iordan, and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And he commanded his disciples, that a shippe should waite for him, because of the multitude, lest they should throng him.

10 For hee had healed many, insomuch that they pressed vpon him to touch him, as many as had // plagues.

11 And when the vnckeane spirits sawe him, they fell downe before him, and cryed, saying, Thou art the Sonne of God.

12 And he sharply rebuked them, to the end they should not vtter him.

13 * Then hee went vp into a mountaine, and called vnto him whom he would, and they came vnto him.

14 And hee appointed twelue that they should be with him, and that hee might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first was Simon, and hee named Simon, Peter.

17 Then James the sonne of Zebedeus, and Iohn. James brother, (and named them Boanerges, which is the sonnes of thunder)

18 And Andrew, and Philip, and Bartolomew, and Matthew, and Thomas, and James the sonne of Alphens, and // Thaddeus, and Simon the // Canaanite,

19 And Iudas Iscariot who also betrayed him, and they came home.

20 And the multitude assembled againe, so that they could not so much as eat bread.

a They helde their tongues of malice: for they would neither confesse nor denie.

b Christ is in such sort angry with man, that he pitieth him and seeketh to winne him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to resist Christ, Reade Matth. 22. 16.

// Or, scourges, containing diseases.

Chap. 6. 7. matth. 10. 1. Luke 9. 1.

// Or, Lebbeus, or, Iudas

// Or, Zelous.

d The disciples were now conuersant with Christ both at home & abroad,

21 And when // his kinsfolkes heard of it, they went out to lay hold on him: for they thought he had bene beside himselfe.

22 * And the Scribes which came from Ierusalem, said, He hath Beelzebub, and through the prince of deuils hee casteth out deuils.

23 But he called them vnto him, and said vnto them in parables, How can Satan drive out Satan?

24 For if a kingdome be diuided against it selfe, that kingdome cannot stand.

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if Satan make insurrection against himselfe, and be diuided, hee cannot indure, but is at an end.

27 No man can enter into a strong mans house, and take away his goods, except hee first binde that strong man, and then spoile his house.

28 * Verily I say vnto you, all finnes shall be forgiven vnto the children of men, & blasphemies, wherewith they blaspheme:

29 But hee that // blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation.

30 Because they said, He had an vnckeane spirit.

31 * Then came his // brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people late about him, & they said vnto him, Behold, thy mother and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 And he looked round about on them, which late in compasse about him, and said, Behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, and my sister, and mother.

CHAP. IIIII.

2 By the parables of the seeds, and the mustarde come, Christ sheweth the state of the kingdome of God.

11 A speciall gift of God to know the mysteries of // his kingdome. 37 Hee stilleth the tempest of the sea, which obeyed him.

AND * hee began againe to teach by the sea side, and there gathered vnto him a great multitude, so that he entred into a ship and late in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and said vnto them // in // his doctrine,

3 Hearken: Beholde, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the wayes side, and the foules of the heauen came and deuoured it vp.

5 And some fell on stonie ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But alsoone as the Sonne was vp, it caught heat, and because it had no roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fel in good ground, & did yield

// Or, they that were about him,

c His kinsfolkes would haue shut him within dores lest any harme should haue come vnto them, if any tumulte had been made: for some would haue made him a king and the Pharisees with other

sought his life: so that hereby they might haue procured the hatred of Herod, & of the Pharisees, & of the Romanes.

Matth. 9. 34. and 12. 24. Luke 11. 15.

Matth. 12. 31. Luke 12. 10.

1. Iohn 5. 16.

Which is when a man fighteth against his owne conscience, and striueth against the truethe which is reuealed vnto him: for such one is in a reprobate sence, and cannot come to repentance.

Matth. 12. 46. Luke 8. 19.

// Or, confins,

Matth. 13. 1. Luke 8. 4.

// Or, as he taught, a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had that vertue and maiestie, that men could not denie but it came from heauen.

b For God doth not open all mens hearts to vnderstand his myseries.

c Which are led by the Spirit of God.

d And are not of the number of the faithfull, neither attaine to the pith and substance, but onely stay in the outward rinde and barke.

Iſa. 6. 9. mat. 13.

14. luke 8. 10.

john 12. 40. aldes

28. 26. rom. 11. 8

1. Tim. 6. 17.

Matth. 5. 15.

luke 8. 11.

and 11. 33.

e Christ setteth before their eyes the true patterne of a Christian life.

Or brought.

Matth. 10. 26.

luke 8. 17.

and 12. 2.

f We may not take occasion to do euil vnder colour to hide our doings: for all shalbe disclosed at the length.

Matth. 7. 2.

luke 6. 38.

g If you do your endeavour faithfully, ye shalbe recompensed iustly.

Mat. 13. 12. and

25. 29. luke 8. 18.

and 19. 26.

h That which he thinketh himselfe to haue.

i The two similitudes following proue, that although the kingdome of God seemeth to haue very little appearance or beginning, yet God doth increase it aboue mans reason.

k If the ministers doe their duty, God will giue them increase.

perle fruit that spring vp, and grow, and it brought forth some thirty fold, some sixty fold, and some an hundred fold.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to know the mystrie of the kingdome of God: but vnto them that are without, all things be done in parables,

12 That they seeing, may see, and not discern: and they hearing may heare, and not vnderstand, lest at any time they should turne, and their sinnes should bee forgiven them.

13 Againe he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seed by the wayes side, in whom the worde is sown: but when they haue heard it, Satan cometh immediately, and taketh away the worde that was sown in their hearts.

16 And likewise they that receiue the seed in stony ground, are they, which when they haue heard the word, straightwayes receiue it with gladnes.

17 Yet haue they no roote in themselves, and indure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the seed among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seed in good ground, are they that heare the word, and receiue it, and bring forth fruit, one come thirty, another sixty, and some an hundred.

21 Also hee sayd vnto them, Is the candle lighted to be put vnder a bushell, or vnder the cable, and not to bee put on a candlestick?

22 For there is nothing hid that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he sayd vnto them, Take heed what yee heare. With what measure yee mete, it shall bee measured vnto you: and vnto you that heare, shall more bee giuen.

25 For vnto him that hath, shall it bee giuen, and from him that hath not, shall be taken away, euen that he hath.

26 Also he sayd, So is the kingdome of God, as if a man should cast seed in the ground,

27 And should sleep, and rise vp night and day, and the seed should spring and grow vp, he not knowing how.

28 For the earth bringeth forth fruit of her selfe, first the blade, then the eares, after

that, full come in the eares.

29 And assoone as the fruit sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 He said moreover, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seede, which when it is sown in the earth, is the least of all seedes that be in the earth:

32 But after that it is sown, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the fowles of heauen may build vnder the shadow of it.

33 And with many such parables hee preached the word vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them, but hee expounded all things to his disciples apart.

35 Now the same day when euen was come, he said vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the ship: and there were also with him other ships.

37 And there arose a great storme of wind and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne asleepe on a pillow: and they awoke him, and sayd to him, Waker, carest thou not that wee perishe?

39 And hee arose vp, and rebuked the wind, and said vnto the sea, Peace, and bee still. So the wind ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so feareful? how is it that ye haue no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the wind and sea obey him?

CHAP. V.

8 Iesus casteth the devils out of the man, and suffereth them to enter into the swine. 25 He healeth a woman from the bloody issue. 41 And raiseth the captaines daughter.

And they came ouer to the other side of the sea into the countrey of the Gadarenes.

2 And when hee was come out of the shippe, there met him incontinently out of the graues a man, which had an vnclane spirit:

3 Who had his abiding among the graues, and no man could binde him, no nor with chaines,

4 Because that when he was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cried in the mountaines, and in the graues, and strooke himselfe with stones.

6 And when he saw Iesus a farre off, he ran, and worshipped him,

7 And cried with a loud voice, and said, What haue I to doe with thee, Iesus, the Sonne of the most high God? I charge thee

Mat. 13. 37.

luke 13. 19.

Matth. 13. 34.

Matth. 8. 23.

luke 8. 22.

1 And set forward.

m Christ leaneth vs oftentimes to our selues, both as well that we may learn to know our owne weakenesse, as his mighty power.
Or, haue you not yet faith?

Matth. 8. 28.

luke 8. 26.

a The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.
Or, adiuueth thee to sure us by God.

Am m

thee

b He abuseth the Name of God to maintaine his tyranny.
c A Legion contained about 6000 in number, Reade Mat. 26.53.

ther by God, that thou torment me not.

8 (For he laid vnto him, Come out of the man, thou vnclane spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he prayed him instantly, that he would not lend them away out of the countrey.

11 Now there was there in the mountaines a great heard of swine feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that wee may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vnclane spirits went out, and entred into the swine, and the herd ran headlong from the hie banke into the Sea, (and there were about two thousand swine) and they were drowned in the sea.

14 And the swineherds fledde, and told it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the Legion, sit both clothed and in his right mind: and they were afraid.

16 And they that saw it, told them what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when he was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit Iesus would not suffer him, but layd vnto him, Goe thy way home to thy friends, and shew them what great things the Lord hath done vnto thee, and how hee hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 And when Iesus was come ouer againe by shippe vnto the other side, a great multitude gathered to him, and hee was nere vnto the sea.

22 And behold there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feet,

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine handes on her, that she may bee healed and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in the presse behind, and touched his garment.

28 For she sayd, If I may but touch his clothes, I shal be whole.

29 And straightway the course of her blood was dried vp, and she felt in her body, that she was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, hee turned him round about in the presse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, and layest thou, Who did touch me?

32 And hee looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knew what was done in her, and shee came and fell down before him, and told him the whole truerh.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and bee whole of thy plague.)

35 While he yet spake, there came from the same Ruler of the Synagogues house, certaine which said, Thy daughter is dead: why distealest thou the Master any further?

36 Assoone as Iesus heard that worde spoken, he laid vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept, and wailed greatly.

39 And he went in, and sayd vnto them, Why make ye this trouble, and weepe? the child is not dead, but sleepeth.

40 And they laughed him to scorn: but he put them all out, and tooke the father, and the mother of the childe, and them that were with him, and entred in where the child lay,

41 And tooke the child by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, Arise.

42 And straightway the mayden arose and walked: for she was of the age of twelue yeeres: and they were astonished out of measure.

43 And he charged them straitly that no man should know of it, and commanded to giue her meat.

CHAP. VI.

4 How Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sundry opinions of Christ. 25 Iohn is put to death and buried.

31 Christ giueth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water 55 He healeth many.

Afterward he departed thence, & came into his owne countrey, and his disciples followed him.

2 And when the Sabbath was come, he beganne to teach in the Synagogue, and many that heard him were astonished, and sayde, From whence hath hee these things? and what wisdom is this that

Or, *sawtaine*,
Or, *knew*,
Or, *scourge*.

Or, *scourge*.

h He meant she was not dead to remaine so, because she would incontinently be restored againe to life.

i For they had no hope to see her aliuie againe.
k That is, his three disciples.

Or, *came with violence headlong*.
Or, *in the lake*.

d Marke how loue of riches and worldly respects hinder men to receiue Christ.

e The worldlings more esteeme their swine, then they do Iesus Christ.

f We must declare vnto others the benefites which God sheweth toward vs, that thereby they may giue him praise and glory.
Or, *in the countrey of the ten cities*.
Matth. 19.18.
Luke 8.41.

g Her faith brought her to Christ, and moued her to approach neere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

Matth. 13.54.
Luke 4.16.

a Christ is neglected of his own friends and kinsfolks.
is

||Or, miracles,

||Or, cousin.

b That which ought to moue them to come to Christ, causeth them to goe backe from him, which commeth of their owne wickednes.

Matth. 13. 57.

luke 4. 24.

iohn. 4. 44.

c That is, he would not.

d Lacke of faith

maketh vs vn-

able to receiue

Gods benefites.

Matth. 4. 23.

luke. 1. 3. 22.

Matth. 10. 1.

chap. 3. 14.

luke 9. 1.

e Christonly

forbiddeth them

to carry any

thing, which

might bee burde-

nous, or hinder

their message.

||Or, purfes.

Matth. 12. 8.

f Which were

a kind of light

shoes tied to the

feet with strings.

g He forbid-

deth curiosiry in

changing their

lodgings in this

their speedy mes-

sage.

Matth. 10. 14.

luke. 9. 5.

h In token of

execration and

of the horrible

vengeance of

God which shall

light vpon them.

Matth. 13. 51.

and 18. 6.

Iames 5. 14.

i The oyle was

a signe of this

miraculous wor-

king, and not a

medicine to

heale diseases:

so that the gift

of miracles cea-

sing, the ceremo-

nie is to no vse

Matth. 14. 1.

luke 9. 7.

k Meaning, of the old Prophets.

luke 3.

19. I They had then this common error, that they thought the

soules being departed out of one body, went straight into another.

Leuit. 18. 16. and 20. 21.

m The liberty that Iohn vsed to reprove

vice without acception of person, declareth how the true ministers

ought to behaue themselves.

is giuen vnto him, that euen such great workes are doe by his hands!

3 Is not this the Carpenter, Baries sonne, the brother of Iames and Ioses, and of Iuda and Simon: and are not his sisters here with vs? and they were offended in him.

4 Then Iesus sayd vnto them, A Prophet is not without honour, but in his owne country, and among his owne kintred, and in his owne house.

5 And hee could there doe no great workes, saue that hee layd his hands vpon a few sicke folke, and healed them.

6 And hee marvelled at their vbeliefe, and went about by the townes on euery side, teaching.

7 And he called the twelue, and began to send them two and two, and gaue them power ouer vncleane spirits,

8 And commaunded them, that they should take nothing for their iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdles,

9 But that they should bee shodde with sandals, and that they should not put on two coats.

10 And he said vnto them, Where soeuer yee shall enter into an house, there abide till ye depart thence.

11 And whosoever shall not receiue you, nor heare you, when yee depart thence, shake off the dust that is vnder your feet, for a witness vnto them. Verely I say vnto you, It shall bee easier for Sodom, or Gomorrah at the day of iudgement, then for that citie.

12 And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they annoynted many that were sicke, with oyle, and healed them.

14 Then King Herode heard of him, (for his name was spread abroad) and sayd, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other sayd, It is Elias: and some sayd, It is a Prophet, or as one of the Prophets.

16 So when Herod heard it, he said, It is Iohn whom I beheaded, he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn sayd vnto Herod, It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarrell against him, and would haue killed him, but he could not.

20 For Herod feared Iohn, knowing

that he was a iust man and an holy, and reuerenced him, and when hee heard him, hee did many things, and heard him gladly.

21 But the time being conuenient, when Herod on his birthday made a banquet to his princes and capitaines, and chiefe estates of Galilee:

22 And the daughter of the same Herodias came in and daunced, and pleased Herod and them that sat at table together, the king sayd vnto the mayd, Aske of me what thou wilt, and I will giue it thee.

23 And hee swore vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.

24 So she went forth and sayd to her mother, What shall I aske? And her sayd, Iohn Baptists head.

25 Then she came in straightway with haste vnto the king, & asked, saying, I would that thou shouldest giue mee euen now in a charger the head of Iohn Baptist.

26 Then the king was very sorry: yet for his oaths sake, and for their sakes which sat at table with him, he would not refuse her.

27 And immediately the king sent the hangman, and gaue charge that his head should be brought. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the mayd, and the mayd gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 And the Apostles gathered themselves together to Iesus, and told him all things, both what they had done, and what they had taught.

31 And he said vnto them, Come ye apart into the wilderness, and rest a while: for they were many commers and goers, that they had no leasure to eat.

32 So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and came afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like sheepe, which had no shepheard: and hee began to teach them many things.

35 And when the day was now farre spent, his Disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may goe into the villages and townes about, and buy them bread: for they haue nothing to eat.

37 But hee answered and sayd vnto them, Giue yee them to eat. And they said vnto him, Shall wee goe and buy two hundred pennyworth of bread and giue them to eat?

38 Then hee said vnto them, How many loaves haue yee? goe and looke. And when they knew it, they said, Five, and two fishes.

39 So he commaunded them to make them

n Such is the nature of Gods

word, that it

compelleth the

very tyrants to

reuerence it: as

no doubt the

king had some

good motions,

but the feede tell

in stony places,

and so tooke no

roote.

o What incon-

uenience com-

meth by wanton

dancing.

Matth. 14. 8.

p Iosephus cal-

leth her name

Salomen, the

daughter of Phi-

lip & Herodias.

||Or, carkeu.

luke 9. 10.

q The Apostles

render account

of their message

which is to de-

clare their fidel-

itie & obedience.

r Christ beareth

with the infirmi-

ty of his seruants,

and bringeth

them to quiet-

nesse, that he may

instruēt them, &

make them strog

against troubles.

Matth. 14. 13.

luke. 9. 10.

Matth. 9. 36.

and 14. 14.

s This declareth

that there is an

horrible disorder

among that peo-

ple, where the

true preaching

of Gods word

wanteth.

luke 9. 11.

Matth. 14. 15.

t Which is a-

bout five pound

sterling.

Matth. 14. 17.

luke. 9. 13.

John. 6. 9.

|| Or, by table ful: for in every ranke were as many as a table could hold. u The Greeke word signifieth such beds as are made in a garden, so that the company which were there set, might seeme as rows, or borders of beds in a garden.

Matth. 14. 23.
John. 6. 15.

x Which was about two or three houres before day.

y Christ assureth his and maketh them bold, both by his word and mightie power.

z They had forgot the miracle which was wrought with the five loaves. Matth. 14. 34.

|| Or, markets. a Not for any such vertue that was in his garment, but for the confidence which they had in him.

Math. 15. 2.
|| Or, filthy.

The Pharisees would not eat with vnwashten hands because they thought that the common handling of things defiled them, so that they made holines and religion to depend in hands washings.

all sit downe by || companies vpon the greene grasse.

40 Then they satte downe by || rowes, by hundreds, and by fifties.

41 And he tooke the five loaves, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaves, and gaue them to his Disciples to set before them, and the two fishes hee diuided among them all.

42 So they did all eat, and were satisfied.

43 And they tooke by twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then alsoone as he had sent them away, he departed into a mountaine to pray.

47 And when euen was come, the ship was in the mids of the sea, and hee alone on the land.

48 And he saw them troubled in rowing (for the winde was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

50 For they all saw him, and were soze afraid: but anon hee talked with them, and said vnto them, y Bee of good comfort: it is I, be not afraid.

51 Then he went vnto them into the ship, and the winde ceased, and they were soze amazed in themselves beyond measure, and maruelled.

52 For they had vnto considered the matter of the loaves, because their hearts were hardened.

53 And they came ouer and went into the land of Genesaret, and arrived.

54 So when they were come out of the ship, straightway they knew him.

55 And ranne about through all that region round about, and began to cary hither and thither in beds all that were sicke, where they heard that he was.

56 And whithersoever hee entred into townes, or cities, or villages, they layd their sicke in the || streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

C H A P. VII.

2 The disciples ate with vnwashten hands. 8 The commandment of God is transgressed by mans traditions. 20 What defileth man. 24 Of the woman of Syrophonissa. 31 The healing of the dumbe. 37 The people praise Christ.

Then gathered vnto him the Pharisees, and certaine of the Scribes which came from Ierusalem.

2 And when they sawe some of his disciples ate meate with || common hands,

they thought that the common handling of things defiled them, so that they made holines and religion to depend in hands washings.

(that is to say, vnwashten) they complained.

3 For the Pharisees and all the Jewes except they wash their hands oft, eate not, holding the tradition of the Elders.

4 And when they come from the market, except they wash, they eate not: and many other things (th. re. bee, which they haue taken vpon them to obserue, as the washing of cups, and pots, and of brasse vessels, and of tables.)

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat || meate with vnwashten hands?

6 Then he answered and said vnto them Surely * Clay hath prophesied well of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is farre away from me.

7 But they worship mee in vaine, teaching for doctrines the commandements of men.

8 For ye lay the commandment of God apart, and obserue the tradition of men, as the washing of pots and cups, and many other such like things ye doe.

9 And he sayd vnto them, Well, ye reiect the commandment of God, that ye may obserue your owne tradition.

10 For Moses said, Honour thy father and thy mother: and, Whosoever shall curse father and mother, let him die the death.

11 But yee say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profit, he shall be free.

12 So yee suffer him no more to doe any thing for his father, or his mother.

13 Making the word of God of none authority, by your tradition which yee haue ordained: and ye doe many such like things.

14 Then he called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entrech into him: but the thinges which procede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into a house away from the people, his disciples asked him concerning the parable.

18 And he sayd vnto them, What are yee without vnderstanding also? Doe yee not know that whatsoeuer thing from without entrech into a man cannot defile him.

19 Because it entrech not into his heart, but into the belley, and goeth out into the draught, which is the purging of all meates?

20 Then he said, That which commeth out of man, that defileth man.

21 For from within, even out of the heart of man procede euill thoughts, adulteries, fornications, murders,

22 Thefts, couetousnesse, wickednes, deceit, vnclaunnesse, || a wicked eye, backbiting, pride, foolishnes.

23 All these euill thinges come from within, and defile a man.

24 And from thence he rose, and went into

b Or, contentiously, struing to wash best.

c Little pots somewhat more in quantitie then a wine pint.

|| Or, bread.

Isa. 29. 13. d With an outward shew.

e Whosoever teacheth any doctrine but Gods word, is a false worshipper and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.

Exod. 20. 12. dnt. 5. 16. ephes. 6. 3. Exod. 21. 17. leuit. 10. 9. prou. 20. 20. f That is, without any hope of pardon.

Matth. 15. 10. g There is no outward or corporal thing, which entrech into man, that can defile him: meaning chiefly of meates, which if they be taken excessively, it commeth of the inordinate lust of the heart, and so the lust is euil.

Gen. 6. 5. and 8. 22.

|| Or, wantonnesse. || Or, euill.

Matth. 15. 23.

into the borders of Tyrus and Sidon, and entered into an house, and would that no man should haue knowen: but hee could not be hid.

25 For a certaine woman, whose little daughter had an vnleane spirit, heard of him, and came and fell at his feet.

26 (And the woman was a Greeke, a Syrophoenician by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus saide vnto her, Let the children first bee fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, & said vnto him, Truth, Lord: yet indeede the whelpes eate vnder the table, of the childrens crumbles.

29 Then he said vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 (And hee departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galilee, through the middes of the coasts of Decapolis.)

32 And they brought vnto him one that was deafe, and stammered in his speech, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed and said vnto him, Ephraïm, that is, Bee opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And hee commanded them, that they should tell no man: but how much soeuer he forbade them, the more a great deale they published it.

37 And were beyond measure astonished, saying, * We hath done all things well: he maketh both the deafe to heare, & the dumbe to speake.

CHAP. VIII.

2 The miracle of the seuen loanes. 11 The Pharisees aske a signe. 15 The leauen of the Pharisees. 22 The blind receiveth his sight. 29 Hee was known of his disciples. 33 Hee reprehendeth Peter, 34 and sheweth how necessary persecution is.

1 * Those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and saide vnto them,

2 I haue a compassion on the multitude, because they haue now continued with mee three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his Disciples answered him, How can a man satisfie these with bread here in the wilderness?

5 And he asked them, How many loanes haue ye? And they said, Seuen.

6 Then hee commanded the multitude

to sit downe on the ground: and he tooke the seuen loanes, and gaue thanks, brake them, and gaue to his disciples to let before them, and they did let them before the people.

7 They had also a few small fishes, and when he had giuen thanks, hee commanded them also to be let before them.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 (And anon hee entered into a ship, with his disciples, and came into the parts of Dalmanurha.)

11 And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee sighed deeply in his spirit, and said, Why doerh this generation seeke a signe? verely I say vnto you, A signe shall not be giuen vnto this generation.

13 So he left them, and went into the ship againe, and departed to the other side.

14 (And they had forgotten to take bread, neither had they in the ship with them but one loafe.)

15 And hee charged them, saying, Take heed, and beware of the leauen of the Pharisees, and of the leauen of Herod.

16 And they thought among themselves, saying, It is because we haue no bread.

17 And when Iesus knew it, hee sayd vnto them, Why reason you thus because ye haue no bread? perceiue ye not yet, neither vnderstand: haue ye your hearts yet hardened?

18 Haue ye eyes and see not? and haue ye eares and heare not? and doe ye not remember?

19 When I brake the five loanes among five thousand, how many baskets full of broken meate tooke ye vp? they said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meate tooke ye vp? and they sayd, Seuen.

21 Then hee sayd vnto them, How is it that ye vnderstand not?

22 (And he came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.)

23 Then hee tooke the blind by the hand, and led him out of the towne, and spit in his eyes, and put his hands vpon him, and asked him if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that he put his hands againe vpon his eyes, and made him looke againe. And hee was restored to his sight, and saw euery man as farre off clarely.

26 And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 (And Iesus went out, and his disciples, into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?)

Math. 15. 39.

c Which was neere to Bethsaida betweene the lake of Gennezaret and mount Thabor.

Math. 16. 1. d Oh the incomprehensible love of our Christ!

how long shall we abuse his great mercies?

e Christ goeth about by sharpnes of speech to saue them from wilfull destruction.

Or, if a signe be giuen.

f As if he would say, If I shew them any signe, let me be a liar and deceiver.

Math. 16. 3. g He willett them to beware of contagious doctrine, and such subtil practices as the aduersaries vsed to suppress his Gospel.

John 6. 11. h Christ repro- ueth them, because their mindes are as yet vpon the materiall lea- uen, notwithstanding they had proved by diuers miracles that hee gaue them their daily bread.

Math. 16. 13. Luke 9. 18.

h Meaning, the Iewes, to whom the promises were first made. i The Iewes tooke strangers no better then the dogs, and therefore Christ speaketh according to their opinion. k Shee asketh but the poore crumbles, & not the childrens bread, wherein she declareth her faith and humilitie.

l Declaring by this signe the compassion that he hath vpon mans miseries. Gen. 1. 31. eccles. 39. 16. m As if they would say, Besides all the miracles that hee hath done, euen this now declareth that whatsoever he doth is very well.

Math. 15. 32.

a Christ provideth for his, when they seeme to be destitute and forsaken. || Or, whence. b If bread were so hard to come by, it seemed vnpossible to obtaine other meate.

28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophets.

29 And he said vnto them, But whom say ye that I am? Then Peter answered and said vnto him, Thou art the Christ.

30 And he sharply^k charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be reprobued of the Elders, and of the high Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And hee spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind mee, Satan: for thou understandest not the things that are of God, but the things that are of men.

34 And he called the people vnto him, with his Disciples, and saide vnto them, Whosoever will follow mee, let him forsake himselfe, and take vpon his crosse, and follow me.

35 For whosoever will^{*} saue his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, he shall^m saue it.

36 For what shall it profit a man though he should winne the whole world, if he lose his owne soule?

37 What shall a man giue for recompence of his soule?

38 For whosoever shall be ashamed of me, and of my wordes among this adulterous and fittfull generation, of him shall the Son of man be ashamed also, when hee commeth in the glory of his Father with the holy Angels.

CHAP. IX.

1 The transfiguration. 7 Christ is to bee heard. 26 The dumbe spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

And hee said vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the^a kingdome of God come with power.

2 And sixe dayes after, Iesus tooke Peter, and James, and John, and brought them vp into an high mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did^b shine, and was very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he knew not what hee said: for they were afraid.

7 And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man saue Iesus onely with them.

9 And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselves, & demanded one of another, what the rising from the dead againe should meane.

11 And they asked him, saying, Why say the Scribes, that Elias must first come?

12 And hee answered and said vnto them, Elias verely shall first come, and restore all things: and as it is written of the Sonne of man, he must suffer many things, and bee set at naught.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoever they would) as it is written of him.

14 And when hee came to his disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you among your selues?

17 And one of the company answered, and sayd, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wheresoeuer hee taketh him, hee^c teareth him, and hee someth, and gnasheth his teeth, and pincheth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and sayd, O faithlesse generation, how long now shall I bee with you! How long now shall I suffer you! bring him vnto me.

20 So they brought him vnto him: and as soone as the spirit saw him, hee tare him, and he fell downe on the ground, wallowing and foaming.

21 Then he asked his father, How long time is it since hee hath bene thus? And hee said, of a child.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If thou canst beleene it, all things are possible to him that beleueth.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleene: helpe my vnbeleefe.

25 When Iesus saw that the people came running together, hee rebuked the vncleane spirit, saying vnto him, Thou dumbe & deafe spirit, I charge thee, come out of him, and enter no more into him.

that is contrary to his will; or that is not revealed in his worde.

m That is, the feeblenesse and imperfection of my faith.

26 Then

Matth. 3. 17. and Luke 3. 22. Chap. 1. 11.

f Christ onely must be the chief teacher and instructor of all them which profess themselves to be his members, seeing that God the Father giueth him this authoritie, and commandeth vs this obedience. Matth. 17. 9.

Malac. 4. 5. c Their false opinion was, that either Elias should rise againe from the dead, or that his soule should enter into some other body.

Isa. 53. 4. f That is, Iohn Baptist.

Matth. 17. 14. Luke 9. 37, 38. g To the nine which hee left the day before.

h Or, against them.

i When the spirit commeth vpon him, hee teareth him with inward sorow & pangs, as in a colike a man feeleth such griefe, as if his bowels were rent asunder.

i It seemeth that this man deferred not so sharpe an answer: but Christ speaketh in his person to the Pharises,

which were stubborn and desperate.

k The Lord isauer ready to helpe vs, so that we put him not backe through our incredulity.

l All things that are agreeable to the will of God, shall be granted to him that beleueth: for faith seeketh nothing

He that is the anointed of God & fulfilled with all grace for mans saluation, k Deferring it to a more commodious time, lest sudden haste should rather hinder then further the mystery of his comming. l This word signifieth aduersary or enemy: and he calleth him so, because he did as much as in him lay, to pull him from obeying God.

Matth. 10. 38. and 16. 24. Luke 9. 23. and 14. 27. Matth. 10. 39. and 16. 25. Luke 9. 24. and 17. 33. Iohn 12. 25. m For mortality and corruption, he shall receiue immortality and perfection. Matth. 10. 33. Luke 9. 26. and 12. 9.

Matth. 16. 28. Luke 9. 27.

a The preaching of the Gospel receiued and increased: he spake this to comfort them, and that they should not thinke they trauailed in vaine.

Matth. 17. 1. Luke 9. 28.

b Christ sheweth his Maiestie so farre as their infirmity was able to comprehend it.

c Peter measured this vision according to his owne capacity, not considering the end thereof.

n Meaning, the
childe,

26 Then the spirit cried, and rent his soule
and came out, and hee was as one dead, in
so much that many said, he is dead.

27 But Iesus tooke his hand, and lift him
up, and he rose.

28 And when he was come into the house
his disciples asked him secretly, Why could
not we call him out?

29 And he sayd vnto them, This kinde
can by no other meanes come forth, but by
prayer and fasting.

30 And they departed thence, and
went through Galilee, and he would not that
any should haue knowne it.

31 For hee taught his disciples, and sayd
vnto them, The Sonne of man shall bee de-
liuered into the hands of men, and they shall
kill him, but after that he is killed, hee shall
rise againe the third day.

32 But they understood not that saying,
and were afraid to aske him.

33 After he came to Capernaum: and
when hee was in the house, hee asked them
What was it that you disputed among you
by the way?

34 And they held their peace: for by the
way they reasoned among themselves, who
should be the chiefest.

35 And hee sat downe, and called the
twelue, and sayd to them, If any man desire
to be first, the same shall be last of all, and ser-
uant vnto all.

36 And he tooke a little childe, and set him
in the middes of them, and tooke him in his
armes, and said vnto them,

37 Whosoener shall receiue one of such
little children in my name, receiue me:
and whosoener receiue me, receiue me
not, but him that sent me.

38 Then Iohn answered him saying,
Master, wee saw one casting out devils by
thy name, which followed not vs, and
wee forbade him, because hee followeth vs
not.

39 But Iesus said, Forbid him not:
for there is no man that can doe a miracle
by my name, that can lightly speake euil of
mee.

40 For whosoener is not against vs, is
on our part.

41 And whosoener shall giue you a cup
of water to drinke for my names sake, be-
cause ye belong to Christ, verily I say vnto
you, he shall not loose his reward.

42 And whosoener shall offend one of
these little ones, that beleue in me, it were
better for him rather, that a millstone were
hanged about his necke, and that hee were
cast into the sea.

43 Wherefore, if thine hand cause thee
to offend, cut it off: it is better for thee to en-
ter into life maimed, then hauing two
hands to goe into hell, into the fire that ne-
uer shall be quenched.

44 Where their woyme dieth not, and
the fire neuer goeth out.

45 Likewise if thy foote cause thee to of-
fend, cut it off: it is better for thee to go halt
into life, then hauing two feete, to be cast in-
to hell, into the fire that neuer shall be quen-
ched.

46 Where their woyme dieth not, and
the fire neuer goeth out.

47 And if thine eye cause thee to offend,
plucke it out: it is better for thee to goe into
the kingdome of God with one eye, then ha-
ving two eyes, to be cast into hell fire.

48 Where their woyme dieth not, and
the fire neuer goeth out.

49 For euery man shall bee salted with
fire: and euery sacrifice shall be salted with
salt.

50 Salt is good: but if the salt bee vn-
sauory, wherewith shall it be seasoned? Haue
salt in your selues, and haue peace one with
another.

are as salt, which hath lost his sauour, and are worse then infidels.

CHAP. X.

2 Of diuorcement. 17 Ther ch man questioneth
with Chr. st. 30 Their reward that are persecuted.
35 Of the sonnes of Zebedeus. 46 Bartimew hath his
eyes opened.

And hee arose from thence, and went in-
to the coasts of Iudea by the farre side
of Iordan, and the people resorted vnto him
againe, and as he was wont he caught them
againe.

2 Then the Pharisees came and asked
him, if it were lawfull for a man to put a-
way his wife, and rempted him.

3 And he answered, and sayd vnto them,
What did Moses command you?

4 And they sayd, Moses suffered to write
a bill of diuorcement, and to put her away.

5 Then Iesus answered, and sayd vnto
them, For the hardness of your heart hee
wrote this precept vnto you.

6 But at the beginning of the creation
God made them male and female.

7 For this cause shall man leaue his fa-
ther and mother and cleaue vnto his wife.

8 And they twaine shall bee one flesh:
so that they are no more twaine, but one
flesh.

9 Therefore what God hath coupled
together, let no man separate.

10 And in the house his Disciples asked
him againe of that matter.

11 And hee said vnto them, Whosoener
shall put away his wife, and marry another,
he committeth adulterie against her.

12 And if a woman put away her hus-
band, and be married to another, shee com-
mitteth adulterie.

13 And they brought little children
to him, that hee should touch them: and his
disciples rebuked those that brought them.

14 But when Iesus saw it, hee was dis-
pleased, and sayde to them, Suffer the little
children to come to me, and forbid them not:
for of such is the kingdome of God.

15 Verily I say vnto you, Whosoener
shall not receiue the kingdome of God as a
little childe, he shall not enter therein.

16 And hee tooke them by in his armes,
and put his hands vpon them, and blessed
them.

17 And when he was gone out on the
way,

u Heretacheth
that it is better
to be sacrificed
to God by salt-
and fire, that is,
to be purged and
sanctified, then
to be sent into
hell fire.

Leuit. 2. 13.

Matth. 5. 13.

luke. 14. 34.

x They which
destroy the grace
that they haue
receiued of God

Matth 19. 1.

Deut. 24. 1.

a The true way
to amend abuses
is to returne to
the institution of
things, and to try
them by Gods
word.

Gen 1. 27.

matth. 19. 4.

Gen. 2. 24. 1. cor.

6. 16. ephes. 5. 31.

|| Or, person.

1. cor. 7. 10.

Mat. 5. 32. & 19.

9. luke. 16. 18.

1. cor. 7. 10.

b For the second

is not his wife,

but his harlot.

Matth. 19. 13.

luke. 18. 15.

c We must be

regenerate and

void of all pride

& concupiscence

d It was vsual

with the Iewes

that the greater

should blesse the

infer. or, Heb 7. 7

therefore Christ

being head of his

Church, did by a

solemne kinde of

prayer offer vp

& consecrate the

babes to God.

o Meaning, that
prayer which is
lurely grounded
vpon faith and
hath fasting ioy-
ned vnto it as a
profitable ayde.

p Because they
imagined that
Christ should
reigne temporal-
ly, this matter of
his death was so
strange, that they
could perceiue
nothing.

Matth. 18. 1.

luke 9. 46. v.

q To wit, onely
as man but as
him in whom is
all perfection &
fines of all gra-
ces and benefits.

luke 9. 49.

1. cor. 12. 3.

|| Or, any great

worke.

r Although he

shew not him-
selfe to be mine,

yet in that hee

beareth reue-
renceto my

Name, it is e-
nough for vs.

Matth. 10. 42.

Matth. 18. 6.

luke 17. 1. 2.

Matth. 5. 30.

and 18. 8.

s It is a manner of

speech which

signifieth, that

we should cut off

all things which

hinder vs to

seue Christ.

Isa. 66. 24.

t These simili-
tudes declare the

paines and eter-
nall torments of

the damned.

Math. 9. 16.
luke 18. 1.

e Christ would shew that his goodnesse was farre otherwise then the goodnesse which is attributed to men, which is full of vanitie and hypocrisie.
Exod. 20. 13.
f That is, he approved certaine goodseed that was in him, which gaue him a little motion.
g He toucheth his maladie and sore, which before he felt not.

|| Or, Cable rope.
h Which putteth his trust in riches.
i For he can giue grace to the rich to cause him to enioy his riches as if he had them not.
Math. 19. 27.
luke 18. 28.
k We must not measure these promises by our owne covetous desires, but referre the accomplishment to Gods will who even in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue enough & to want, that being tried, we may enioy our mercies in heaven.
Math. 19. 30.
luke 13. 30.
l He saith this because they that are first called, should goe still forward and not disdaigne others.
Math. 20. 17.
luke 18. 31.

way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may possesse eternall life?

18 Iesus said to him, Why callest thou mee good? there is none good but one, even God.

19 Thou knowest the commandments, Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things haue I obserued from my youth.

21 And Iesus behelde him, and loued him, and said vnto him, One thing is lacking vnto thee. Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp thy crosse.

22 But hee was sad at that saying, and went away sorrowfull: for hee had great possessions.

23 And Iesus looked round about, and said vnto his disciples, how hardly doe they that haue riches enter into the kingdome of God!

24 And his disciples were astonied at his words. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to go thorow the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselves, Who then can bee saved?

27 But Iesus looked vpon them, and said, With men it is impossible, but not with God: for with God all things are possible.

28 Then Peter began to say vnto him Lord, we haue forsaken all and haue followed thee.

29 Iesus answered, and said, Verely, I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels,

30 But he shall receiue an hundred fold, now at this present: houses, and brethren and sisters, and mothers, and children, and lands with persecutions, and in the world to come eternall life.

31 But many that are first shall be last, and the last first.

32 And they were in the way going vp to Ierusalem, and Iesus went before them, and they were amazed, and as they followed, they were afraid, and Iesus tooke them twelue againe, and began to tell them what things should come vnto him.

33 Saying, Behold, we goe vp to Ierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, & scourge

him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 Then James and John the sons of Zebedeus came vnto him, saying, Master, we would that thou shouldest doe for vs that that we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they said vnto him, Grant vnto vs, that we may sit one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Ye know not what ye aske. Can ye drink of the cup that I shall drinke of, and bee baptized with the baptisme that I shall bee baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke indeed of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand, and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaigne at James and John.

42 But Iesus called them vnto him, and said to them, Pee know that they which delight to beare rule among the Gentiles, haue domination ouer them, and they that be great among them exercise authoritie ouer them.

43 But it shall not bee so among you: but whosoever will be great among you, shall be your seruant.

44 And whosoever will bee chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ranlome of many.

46 Then they came to Iericho: and as he went out of Iericho with his disciples and a great multitude, Bartimeus the son of Timeus, a blind man, sat by the way side begging,

47 And when he heard that it was Iesus of Nazaret, he began to cry and to say, Iesus the sonne of Dauid haue mercy on mee.

48 And many rebuked him, because hee should hold his peace: but he cryed much more, O Sonne of Dauid, haue mercy on mee.

49 Then Iesus stood still, and commanded him to bee called: and they called the blind, saying vnto him, Bee of good comfort arise, he calleth thee.

50 So he threw away his cloke, and rose and came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou that I doe vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Goe thy way: thy faith hath healed thee. And by and by he receiued his sight, and followed Iesus in the way.

CHAP. XI.

11 Christ rideth to Hierusalem. 13 The figtree dryeth vp. 15 The buyers and sellers are cast out of

Math. 20. 20.

m Can you bee partakers of my crosse and afflictions?

n I haue not this commission for this time.

luke 22. 25.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours doe.

Math. 20. 29.
luke 18. 35.

p The other Evangelists mention two, but Marke nameth him that was most known

q The more that Satan resisteth vs, the more our faith ought to increase.

of the Temple. 24 Hee declarerth the vertue of faith, and how wee should pray. 27 The Pharises question with Christ.

Math. 21. 1.
luke 19. 29.

a Christ sheweth by this poore entry the estate of his kingdom, and it is not like to the great magnificence of this world.

And when they came neere to Ierusalem, to Bethphage and Bethania vnto the mount of Oliues, hee sent forth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and as soone as yee shall enter into it, yee shall finde a colt bound, wheron neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway hee will send him hither.

4 And they went their way, and found a colt tyed by the doore without, in a place where two wayes mette, and they loosed him.

5 Then certaine of them that stood there, sayd vnto them, What doe yee loosing the colt?

6 And they said vnto them as Iesus had commanded them. So they let them goe.

7 And they brought the colt to Iesus, and cast their garments on him, and hee sate vpon him.

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna, Blessed be he that cometh in the Name of the Lord.

10 Blessed bee the kingdome that cometh in the Name of the Lord of our father: Dauid: Hosanna, O thou which art in the highest heauens.

11 So Iesus entred into Ierusalem, and into the Temple: and when hee had looked about on all things, and now it was evening, he went forth vnto Bethania with the twelue.

12 And on the morrow when they were come out from Bethania, hee was hungry.

13 And seeing a figge tree as yette off, that had leaues, hee went to see if hee might finde any thing thereon: but when hee came vnto it, he found nothing but leaues: for the time of figs was not yet.

14 Then Iesus answered, and sayd to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

15 And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doves.

16 Neither would he suffer that any man should carry a besell throu the Temple.

17 And hee taught, saying vnto them, Is it not written, Mine house shall bee called the house of prayer vnto all nations? But you haue made it a denne of thieues.

18 And the Scribes & the Elders heard it, and sought how to destroy him: for they

feared him, because the whole multitude was astonished at his doctrine.

19 But when euen was come, Iesus went out of the citie.

20 And in the morning as they passed by, they saw the figge tree dreyd vp from the rootes.

21 Then Peter remembered, and said vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and sayd vnto them, Haue faith in God.

23 For verely I say vnto you, that whosoener shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beleue that those things which he saith shall come to passe, whatsoener hee saith, shall bee done to him.

24 Therefore I say vnto you, Whatsoeuer yee desire when yee pray, beleue that yee shall haue it, and it shall be done vnto you.

25 But when yee shall stand and pray, forgive, if you haue any thing against any man, that your Father also which is in heauen, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heauen will not pardon you your trespasses.

27 Then they came againe to Ierusalem: and as hee walked in the Temple, there came to him the Elders, and the Scribes, and the Elders,

28 And said vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, and said vnto them, I will also aske of you a certaine thing, and answer yee me, and I will tell you by what authoritie I doe these things.

30 The baptisme of Iohn, was it from heauen, or of men? answer me.

31 And they thought wth themselves, saying, If we shall say, From heauen, he will say, Why then did ye not beleue him?

32 But if wee say, Of men, wee feare the people: for all men counted Iohn, that hee had bene a very Prophet.

33 Then they answered and said vnto Iesus, Wee cannot tell. And Iesus answered, and said vnto them, Neither will I tel you by what authoritie I doe these things.

CHAP. XII.

1 The vineyard is let out. 2 Obedience and tribute due to princes. 25 The resurrection of the dead. 28 The summe of the Law. 35 Christ the sonne of Dauid. 38 Hypocrites must bee eschewed. 41 The offering of the poore widow.

And he began to speake vnto them in parables. A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the winnecress, and built a towne in it, and let it out to husbandmen, and went into a strange countrey.

2 And at a time, hee sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyard.

3 But quor.

Ioha 12. 14.

b Every one shewed some signe of honour and reuerence. || Or, I pray thee.

c Many came in their own name, but Christ came in the Name of the Lord. d Because the promise was made to him. Math. 21. 10. luke 19. 45. e Christ was subiect to our infirmities.

f This was to declare how much they displeased God, which haue but an outward shew and appearance without fruit.

Isa. 56. 7. Ierem. 7. 11. g For neither could they suffer reprehension, nor that their profit should be hindered.

h Christ taketh occasion to instruct them of the vertue of faith.

Math. 7. 7. luke 11. 9. i He teacheth vs not hereby to aske whatsoever seemeth good in our fantasies: for our prayer must be grounded on faith, and our faith vpon the word of God. Math. 6. 14. Math. 21. 23. luke 20. 1. 3.

k He comprehendeth his whole office and ministrie.

l They came of malice, and not to learne: therefore Christ thought them vnworthy to be taught.

3 But they tooke him, and beat him, and sent him away empty.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe hee sent another, and him they flew, and many other, beating some, and killing some.

6 Per had hee one sonne, his deare beloved: him also hee sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen said among themselves, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this scripture? The stone which the builders did refuse, is made the head of the corner?

11 This was done of the Lord, and it is maruillous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

13 And they sent vnto him certaine of the Pharisees, and of the Herodians, that they might take him in his talke.

14 And when they came, they sayd vnto him, Master, wee know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly. Is it lawfull to giue tribute to Cesar, or not?

15 Should wee giue it, or should wee not giue it? But hee knew their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penny, that I may see it.

16 So they brought it, and hee said vnto them, Whose is this image and superscription? And they said vnto him, Cessars.

17 Then Iesus answered, and said vnto them, Giue to Cesar the things that are Cessars, and to God, those that are Gods: and they maruilled at him.

18 Then came the Sadduces vnto him (which say there is no resurrection) and they asked him, saying,

19 Master, Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seed vnto his brother.

20 There were seuen brethren, & the first tooke a wife, and when he died, left no issue:

21 Then the second tooke her, and hee died, neither did hee yet leaue issue, and the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall shee bee of them? for seuen had her to wife.

24 Then Iesus answered, and said vnto them, Are ye not therefore deceiued, because ye know not the Scriptures, neither

the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wines are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living. Ye are therefore greatly deceiued.

28 Then came one of the Scribes, that had heard them disputing together, and perceiuing that he had answered them well, he asked him, Which is the first commandment of all?

29 Iesus answered him, The first of all the commandments is, * heare Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God, with all thine heart, and with all thy soule, & with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, that is, * Thou shalt loue thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then the Scribe said vnto him, Well Master, thou hast said the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt offerings and sacrifices.

34 Then when Iesus saw that hee answered discretely, he sayd vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 And Iesus answered, and said, teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by the holy Ghost, * The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy footstool.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 Wherefore he said vnto them in his doctrine, Beware of the Scribes, which loue to goe in long robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roomes at feasts,

40 Which deuoure widowes houses, & euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 And as Iesus sat ouer against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and shee threw in two mites, which make a quadrin.

43 Then hee called vnto him his Disciples, and sayd vnto them, Verily I say vnto

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortalitie, so that there they shall neede no more marriage.

Exod. 3. 6.

matth. 22. 32.

i Then it followeth that they liue, although they be deceased out of this life.

Matth. 22. 35.

Exod. 20. 2.

Leuit. 19. 18.

Or, thought.

k That is, dependeth on the first, & proceedeth of the loue of God.

Leuit. 19. 18.

matth. 22. 39.

rom. 13. 9.

gal. 5. 14.

iam. 2. 8

l He meaneth all

the ceremonies

of the Law,

wherein the hy-

porites put

great holinesse,

m Because hee

shewed himselfe

willing to bee

taught, and well

perceiued the dif-

ference betwixt

our outward

profession, and

that which God

doth principally

require of vs,

Matth. 22. 44.

luke 23. 41.

n Inspired by

the holy Ghost,

and by the spirit

of prophesie,

Psal. 110. 1.

Matth. 23. 6.

luke 11. 43.

& 20. 46.

Or, as he taught.

o He condem-

neeth not their

apparel, but their

vaine ostentati-

on, and outward

shew of holines,

whereby they

deceiued the sim-

ple people.

Matth. 23. 14.

luke 20. 47.

Or, and vnder

pretence pray long,

Luke 21. 1.

p Which is a-

bout halfe a far-

thing.

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ.

Psal. 118. 22.

isa. 28. 16.

matth. 21. 43.

act. 4. 11.

rom. 9. 33.

1 pet. 2. 7.

c It is the ordi-

nance of God

that it should be

so, which most

commonly is

contrary to mans

reason: and thus

that which was

spoken figura-

tively of Dauid,

is fulfilled in

Christ, reade

Matth. 21. 16.

Matth. 22. 15.

luke 20. 20.

d As the quali-

ties of the minde

or body, or of

outward things,

e As godly ma-

nners agreeable

to Gods law.

f He gaue them

to vnderstand

that hee knew

their malicious

intent.

Rom. 13. 7.

Matth. 22. 23.

luke 20. 27.

Deut. 25. 1.

g This was a po-

ssible law giuen

for a time for the

preferuation of

families, reade

Matth. 12. 24.

q Our Saviour esteemeth our gifts by our affections and ready willes.

vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasury.

44 For they all did cast in of their superfluitie: but she of her pouerty did cast in all that she had, euen all her liuing.

CHAP. XIII.

¶ 1 The destruction of Ierusalem. 10 The Gospel shall be preached to all. 9 21 The persecution and false prophets which shall be before the coming of Christ, whose house is uncertaine. 33 Hee exhorteth euery one to watch.

Matth. 24. 1.
Lūke 21. 5.

Lūke 19. 43. 44.

And as he went out of the Temple, one of his disciples said vnto him, Master, see what stones and what buildings are here.

2 Then Iesus answered and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be thrown downe.

3 And as he sat on the mount of Olives, ouer against the Temple, Peter, and James and Iohn, and Andrew asked him secretly,

4 Tell vs when shall these things be, and what shall be the signe when all these things shall be fulfilled.

5 And Iesus answered them, and began to say, Take heed lest any man deceiue you.

6 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

7 Furthermore, when ye shall heare of warres, and rumours of warres, be ye not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in diuers quarters: & there shall be famine and troubles: these are the beginnings of sorowes.

9 But take heed to your selues: for they shall deliuer you vp to the Councils, & to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a testimoniall vnto them.

10 And the Gospel must first be published among all nations.

11 But when they leade you and deliuer you vp, take ye no thought afore, neither premeditate what ye shall say: but what-souer is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men for my Names sake: but whosoever shall indure vnto the end he shall be saved.

14 Whosoever when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) standing where it ought not (let him that readeth consider it) then let them that be in Judea, flee into the mountains.

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the things which he left behynd him, to take his clothes.

17 Then two shall be to them that are with

childe, and to them that giue sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For there shall be in those dayes such tribulation, as was not from the beginning of the creation which God created, vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which he hath chosen he hath shortened those dayes.

21 Then if any man say to you, Lo, here is Christ, or Lo, he is there, beleeue it not.

22 For false Christs shall rise, and false prophets, and shall shew signes and wonders to deceiue, if it were possible, the very elect.

23 But take ye heede: beholde, I haue shewed you all things before.

24 Whosoever in those dayes, after that tribulation the Sonne shall wraoke dark, and the Moone shall not giue her light.

25 And the stars of heauen shall fall: and the powers which are in heauen shall shake.

26 And then shall they see the Sonne of man coming in the cloudes, with great power and glory.

27 And hee shall then send his Angels, and shall gather together his elect from the foure windes, and from the vtmost part of the earth, to the vtmost part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaues, ye know that Summer is neere.

29 So in like maner, when ye see these things come to passe, know that the kingdom of God is neere, euen at the doores.

30 Verily I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that day & houre knoweth no man, no, nor the Angels which are in heauen, neither the Sonne himselte, saue the Father.

33 Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, & leaueh his house, and giueth authority to his seruantes, and to euery man his worke, and commandeth the porter to watch.

35 Watch therefore, (for ye know not when the Master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning.)

36 Lest if hee come suddenly, hee should finde you sleeping.

37 And these things that I say vnto you, I say vnto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 3 Marie Magdalene anoynteth Christ. 12 The Passouer is eaten. 18 Hee telleth afore of the treason of Iudas.

22 The Lords Supper instituted. 46 Christ is taken. 67 Peter denieth him.

And two dayes after followed the feast of the Passouer, and of unleaured bread: & the hie Priests & Scribes sought how they might

h For they shall not be able to flee.

i That you haue no let to hinder you when you should escape.

Or, Man.

Matth. 24. 23.

Lūke 21. 8.

k The elect may wauer and be

troubled, but they cannot vtterly be deceiued & ouercome.

l Wherefore hee that lust reth

himselfe now to be seduced, hath

none excuse.

Isa 1. 3. 10. Ezek. 32. 7. 10. 2. 10.

and 3. 15.

m This reacheth that there shall be

a change of the whole order of nature.

Matth. 24. 31.

n The word signifieth the space

of an hundredth yeeres: albeit

this came to passe before fiftie

yeeres.

o When the destruction of Ieru-

salem, the persecutions, and illu-

sions shall come: but chiefly these

are vnderstood of the second com-

ing of Christ.

p In that he is man and Media-

tor.

Matth. 24. 43.

q For of the coming we are

most assured: but of the time, the

yeere, the day or houre, we are ig-

norant, & therefore must watch

continually.

Matth. 24. 2.

Lūke 22. 1.

Ephes. 5. 6.

2. thef. 2. 3.

a He doth an-

swere them of things that were

more necessary for them to

know, then the things that they

demande.

b Vsurping the authority of

Christ.

c That they may be inexcusable.

Matth. 10. 19.

Lūke 12. 11.

and 21. 14.

d He onely forbiddeth that

care which cometh of distrust.

e This is not to make them neg-

ligent, but to assure them that he

will assist them & instruct them

sufficiently with answers, so that

they may hereby perceiue their

defence standeth not in their own

wisdom or eloquence.

Matth. 24. 15.

Dan. 9. 27.

f This is meant of that time that

the Romanes should prophane the Temple.

Or, being.

Lūke 21. 30. 21.

g Because the destruction shall be most extreme and cruel.

Matth. 26. 6.
Iohn 12. 1.

|| Or, of pure nard
and faustfully
made.

a As Iudas who
caused this mur-
muring.
b Which are in
value about fixe
pound sterling.
c To wit, Iudas:
who was offen-
ded therewith,
and therefore
made a busines.

Matth. 26. 14.
Iuke 22. 4.

d He tooke oc-
casion by this
oymntment as
of a thing euill
done.

Matth 26. 17.
Iuke 22. 7, 8.

Matth 26. 20.
Iuke 22. 14.

Iohn 13. 21.

e To dip the
hand, is as much
to say as he that
is accustomed to
eate with mee,
Psal. 4. 9.

Iohn 13. 18.

Matth. 26. 14.

alles 1. 16.

f This declareth
that nothing can
be done without
Gods prouidence
Matth. 26. 26.
I. cor. 11. 24.

g Read March.
chap. 26. 26.

might take him by craft, & put him to death.

2 But they said, Not in the feast day, lest
there be any tumult among the people.

3 And when he was in Bethania, in the
house of Simon the leper, as he sat at table,
ther came a woman hauing a bore of oymn-
ment of || spikenard very costly, and she brake
the bore, and powred it on his head.

4 Therefore some disdained among
themselves, and said, To what end is this
waste of oymntment?

5 For it might haue bene sold for more
then three hundred pence, & been giue vn-
to the poore, and they grudged against her.

6 But Iesus said, Let her alone: why
trouble ye her? shee hath wrought a good
worke on me.

7 For ye haue the poore with you alwayes,
and when ye will ye may doe them good, but
me ye shall not haue alwayes.

8 Shee hath done that she could: she came
aforsheand to anoint my body to the burying.

9 Merely I say vnto you, Wherefoeuer
this Gospele shall be preached throughout the
whole world, this also that shee hath done,
shall be spoken of in remembrance of her.

10 Then Iudas Iscariot one of the
twelue, went away vnto the hie Priests to
betray him vnto them.

11 And when they heard it, they were
glad, and promised that they would giue him
money: therefore he sought how hee might
conueniently betray him.

12 Now the first day of vncleanened
bread, when they sacrificed the Pascheouer,
his disciples said vnto him, Where wilt thou
that we go, add prepare, that thou mayest eat
the Pascheouer?

13 Then he sent forth two of his disciples
and sayd vnto them, Goe ye into the city, and
there shall a man meet you, bearing a pitcher
of water: follow him.

14 And whitherfoeuer he goeth in, say ye
to the goodman of the house, The Pascheouer
sayth, Where is the lodging where I shall
eate the Pascheouer with my disciples?

15 And he will shew you an vpper cham-
ber which is large, trimmed and prepared:
there make it ready for vs.

16 So his disciples went forth, and came
to the city, & found as he had sayd vnto them
and made ready the Pascheouer.

17 And at euen he came with the twelue.

18 And as they sat at table and did eat,
Iesus sayd, Merely I say vnto you, that one
of you shall betray mee, which eateth with
mee.

19 Then they began to be sorrowfull, and
to say to him one by one, Is it I? and ano-
ther, Is it I?

20 And he answered, and said vnto them,
It is one of the twelue that eate with
me in the platter.

21 Cruelly the Sonne of man goeth his
way, as it is written of him: but woe be to
that man, by whom the Sonne of man is be-
trayed: it had been good for that man, if he
had neuer bene borne.

22 And as they did eat, Iesus tooke the
bread, and when he had giuen thankes, hee
broke it and gaue it to them, and said, Take

eate, this is my body.

23 Also he tooke the cup, and when he had
giuen thankes, gaue it to them: and they al
dranke of it.

24 And hee sayd vnto them, This is my
blood of the New Testament, which is shed
for many.

25 Merely I say vnto you, I will drinke
no more of the fruit of the Vine, vntill that
day that I drinke it new in the kingdome of
God.

26 And when they had sung a Psalme,
they went out to the mount of Olives.

27 Then Iesus said vnto them, All ye
shall be offended by me this night: for it is
written, I will smite the Shepheard, and
the sheepe shall be scattered.

28 But after that I am risen I will goe
into Galilee before you.

29 And Peter sayd vnto him, Although
all men should be offended, yet would
not I.

30 Then Iesus sayd vnto him, Merely I
say vnto thee, this day, euen in this night, be-
fore the cocke crow twice, thou shalt denie
me thrise.

31 But he said more earnestly, If I should
die with thee, I will not denie thee: likewise
also said they all.

32 After, they came into a place na-
med Gethsemane: then hee said to his disci-
ples, Sit ye here till I haue prayed.

33 And hee tooke with him Peter, and
James, and Iohn, & he began to bee afraid,
and in great heavinesse,

34 And said vnto them, My soule is very
heauie, euen vnto the death: carie heere and
watch.

35 So hee went forward a little, and fell
downe on the ground, and prayed, that if it
were possible, that houre might passe from
him.

36 And he said, Abba, Father, all things
are possible vnto thee: take away this cup
from me: neuertheless, not that I will, but
that thou wilt, be done.

37 Then he came & found them sleeping,
and sayd to Peter, Simon, sleepest thou?
couldst not thou watch one houre?

38 Watch ye, and pray, that ye enter
not into tentation: the spirit in deede is rea-
die, but the flesh is weake.

39 And againe hee went away, and pray-
ed, and spake the same words.

40 And hee returned, and found them a-
 sleepe againe: for their eyes were heauy: nei-
ther knew they what they should answer
him.

41 And hee came the third time, and said
vnto them, Sleepe henceforth. and take
your rest: it is enough: the houre is come:
behold, the Sonne of man is deliuered into
the hands of sinners.

42 Rise vp: let vs goe: loe, he that betray-
eth me, is at hand.

43 And immediatly while he yet spake,
came Iudas that was one of the twelue, and
with him a great multitude with swordes
and staves from the hie Priests & Scribes,
and Elders,

44 And hee that betrayed him, had giuen
them

The Greeke
word is to blesse,
which is here ta-
ken only to giue
thankes, as Saint
Luke and S. Paul
interpret it, and
S. Marke also
speaking of the
cup.

Iohn 16. 32.
i That is, turned
from me, because
of the persecuti-
on.

Zech. 13. 7.
Chap. 16. 7.

Matth 26. 36.
Iuke 22. 39.

k His diuinitie
was as it were
hid, and his hu-
manitie shewed
it selfe fully.

Ab in Ebrew,
and Abba in the
Syrian tongue,
signifieth father.
m He standeth
not so to his
owne will, but
that willingly he
offereth himselfe
to obey God.

He meaneth
that the houre
will come when
they shall be kept
from sleeping.

Matth 26. 47.
Iuke 22. 47.
Iohn 18. 3.

o It was the fashion then to greete with kissing at their meetings, and also at their departure.
p He repeateth it twice, as if he had bene moued with a certaine pittie in taking his last leaue.
q To wit, Peter.
r Called Malchus.
s Which declarereth that no man can do any thing contrary to Gods ordinance.
t Meaning, all the disciples.
u That is, they which had chiefest authoritie among the Priests.
x Which signified that his hotte zeale began now to be abated.
y These two witnesses differed, in that the one reported that Christ said, he could destroy the Temple, (as Matthew writeth) and the other said that he heard him say, that he would doe it, as is here noted.
z That is, of God who is worthy all prayse: the which word in their language the Jewes when they speake of God, use commonly in their writings euen to this day.
a Whom they now contemned in this base estate, they should see appeare at the last day with maiestie and glory.
b This declarereth the wickednesse and insolencie of the gouernours and rulers, seeing their officers contrary to all iustice, thus ragged and tormented him that was innocent.

them a token, saying, Whomsoeuer I shall kisse, he it is: take him, and leade him away safely.
45 And as soone as he was come, he went straightway to him, and says, *Walter*, and kissed him.
46 Then they layd their hands on him, and tooke him.
47 And one of them that stood by drew out a sword, and smote a seruant of the hie Priests, and cut off his eare.
48 And Iesus answered and sayd vnto them, *Peter* be come out as vnto a thiefe with swords and with stauers to take me.
49 I was dayly with you teaching in the Temple, and ye tooke mee not: but this is done that the Scriptures should be fulfilled.
50 Then they all forsooke him and fled.
51 And there followed him a certaine young man, clothed in linnen vpon his bare body, and the yong men caught him.
52 But hee left his linnen cloth, and fled from them naked.
53 So they led Iesus away to the high Priest, and to him came all the hie Priests, and the Elders, and the Scribes.
54 And *Peter* followed him a farr off, euen into the hall of the high Priest, and sat with the seruants, and warmed himselfe at the fire.
55 And the high Priests and all the Counsell sought for witness against Iesus, to put him to death, but found none.
56 For many bare false witness against him, but their witness agreed not together.
57 Then there arose certaine, and bare false witness against him, saying,
58 We heard him say, I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.
59 But their witness yet agreed not together.
60 Then the hie Priest stood by amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witness against thee?
61 But hee held his peace, and answered nothing. Again the hie Priest asked him, and sayd vnto him, Art thou Christ the Sonne of the Blessed?
62 And Iesus sayd, I am hee, and yee shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.
63 Then the hie Priest rent his clothes, and said, What haue we any more neede of witnesses?
64 For he haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.
65 And some began to spit at him, and to couer his face, and to beate him with fistis, and to say vnto him, Prophesie. And the sergants smote him with their rods.

66 And as *Peter* was beneath in the hall, there came one of the maides of the high Priest.
67 And when shee saw *Peter* warming himselfe, shee looked on him, and said, Thou wast also with Iesus of Nazaret.
68 But hee denied it, saying, I knowe him not, neither wote I what thou sayest. Then he went out into the porch, and the cocke crew.
69 Then a maide saw him againe, and began to say to them that stood by, This is one of them.
70 But hee denied it againe: and anon after they that stood by, sayd againe to *Peter*, Surely thou art one of them: for thou art of Galilee, and thy speech is like.
71 And hee began to curse and sweare, saying, I knowe not this man of whom yee speake.
72 Then the second time the Cocke crew, and *Peter* remembered the word that Iesus had said vnto him, Before the cocke crow twice, thou shalt denie mee thrise, and weighing that with himselfe, he wept.
CHAP. XV.
Iesus is led to Pilate. 15 Hee is condemned, reuelled, and put to death, 46 and is buried by Joseph.
And anon in the dawning, the high Priests held a Councell with the Elders, and the Scribes, and the whole counsell, and bound Iesus, and led him away, and deliuered him to Pilate.
2 Then Pilate asked him, Art thou the king of the Jewes? And hee answered, and said vnto him, Thou sayest it.
3 And the high Priests accused him of many things.
4 Therefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witness against thee.
5 But Iesus answered no more at all, so that Pilate marvelled.
6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.
7 Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.
8 And the people cryed aloud, and began to desire that hee would doe as hee had euer done vnto them.
9 Then Pilate answered them, and sayd, Will yee that I let loose vnto you the King of the Jewes?
10 For he knew that the hie Priests had deliuered him of enuy.
11 But the high Priests had mooued the people to desire that he would rather deliuer Barabbas vnto them.
12 And Pilate answered, and sayd againe vnto them, What will ye then that I doe with him, whom yee call the King of the Jewes?
13 And they cryed againe, Crucifie him.
14 Then Pilate sayd vnto them, But what euill hath he done? And they cryed the more feruently, Crucifie him.
15 So Pilate willing to content the people,

Matth. 26. 69.
luke 22. 53.
john 18. 25.
c We ought to consider our owne infirmity, that wee may learne onely to trust in God, and not in our owne strength.
Or, gentrie.
d *Peter* preparereth himselfe to flee, if he were further laid vnto.
Matth. 26. 71.
luke 22. 58.
john 18. 25.
Matth. 26. 75.
john 13. 38.
e Or, rushed out of the doores, and wept.
Matth. 27. 1, 2.
luke 23. 66.
john 18. 28.
a For the Romanes gaue them no authoritie to put any man to death.
Matth. 27. 12.
luke 23. 3.
john 18. 35.
b He would not defend his cause, but presented himselfe willingly to be condemned.
c The people alwayes maintaine their customes, although they be worth nothing.
d When a iudge hath respect to men, hee quire forgetteth iustice.

people, loosed them Barabbas, and delivered Iesus when hee had scourged him, that hee might be crucified.

¶ Or, Prætorie.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and plated a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Hail, King of the Jewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 * And they compelled one that passed by called Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euer man should haue.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written above, THE KING OF THE IEWES.

27 They crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, * Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priests mocking, said among themselves with the Scribes, * Hee saued other men, himselfe hee cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that wee may see, and beleue. * They also that were crucified with him, rentled him.

33 ¶ Now when the first houre was come, darkenesse arose ouer all the land vntill the ninth houre.

34 And at the ninth houre Iesus cryed with a loud voyce, saying, * Eli, Eli, lamabachthani? which is by interpretation, My God, my God, why hast thou forsaken mee?

35 And some of them that stood by, when they heard it, said, * Behold, he calleth Elias.

36 And one ran, and filled a sponge full of vinegar, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 ¶ And the baile of the Temple was

rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, he said, Truly this man was the Sonne of God.

40 ¶ There were also women, which beheld a farre off, among whom was Marie Magdalene, & Marie (the mother of James the lesse, and of Ioses) and Salome,

41 Which also when hee was in Galile, followed him, and ministered vnto him, and many other women which came by with him vnto Ierusalem.

42 ¶ And now when night was come, (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an honourable Counsellour, which also looked for the kingdom of God, came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate maruelled if hee were already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when hee knew the truth of the Centurion, he gaue the body to Ioseph,

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layed him in a tombe that was between out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses, mother beheld where he should be laid.

CHAP. XVI.

1 The women come to the grave. 9 Christ being risen againe appeareth to Magdalene, 14 also to the eleven, and reproveth their unbeliue. 16 He committeth the preaching of the Gospel and the ministrations of baptisme vnto them.

¶ And when the Sabbath day was past, Marie Magdalene, and Marie the mother of James, and Salome, bought sweete oymments, that they might come, and embalme him.)

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was yet rising.

3 And they sayd one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and saw a young man sitting at the right side clothed in a long white robe: and they were afraid.

6 But he said vnto them, Be not afraid: yee seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and Peter, that he will goe before you into Galile, there shall ye see him, as he said vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man: for they were afraid.

9 ¶ And when Iesus was risen againe,

m Who had charge ouer an hundred men,

Luke 8. 3, 3.

Matth. 27. 57. Luke 23. 50, 51. Iohn 19. 38.

n A graue man and of great authoritie.

o This man shewed his faith boldly, when the danger seemed to be most perillous.

Luke 24. 1. Iohn 20. 1.

¶ Or, not risen.

Matth. 28. 1. Iohn 20. 12.

a The Angel of God in the likeness of a yong man.

b He specially maketh mention of Peter, to comfort him, because he had fallen into greater danger then the rest.

Matth. 26. 31. chap. 14. 28.

¶ Or, stalke.

Matth. 27. 32. Luke 23. 26.

e It was the custome to make him that was condemned, to carie his crosse, but Iesus was not able for weaknesse.

Matth. 27. 33. Luke 23. 33. Iohn 19. 17.

f Which was to hasten his death: but he would not drinke it, because he would waite for the houre that his Father had appointed, that he might render vnto him perfect obedience.

g The Iewes diuided their day into foure parts, so that by the third houre is here meant the third part of the day, which was from sixe a clock to nine, at what time Matthew saith he was crucified.

Isa. 53. 12. Iohn 2. 19.

h Meaning, the one of them that were crucified.

i Because this darkenesse was onely ouer the land of Canaan, when the rest of the world was light, the miracle is the greater.

k Which was the third part of the day: and about three of the clocke after noone.

Psal. 22. 1. Matth. 27. 46.

l This was spoken mockingly. Psal. 69. 21.

John 20.16.
Luke 8.2.

e They had soon forgotten that, that Christ had foretold them of his resurrection.
Luke 24.13,15.
Luke 24.36.
John 20.19.
d Mourning and praying.

Math. 28.19.
e As well Gentile as Jew.

In the morrow (which was the first day of the weeke) he appeared first to Mary Magdalene,* out of whom he had cast seven devils.

10 And she went and told them that had bene with him, which mourned and wept.

11 And when they heard that he was alive, & had appeared to her, they beleueed it not.

12 ¶ After that he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and told it to the remnant, but they beleueed them not.

14 ¶ Finally he appeared vnto the eleven as they sate together, and reproveth the of their unbeliefe and hardnesse of heart, because they beleueed not them which had seen him, being risen vp againe.

15 And he said vnto them,* Go ye into all the world, and preach the Gospel to* euerie creature.

16 He that shall beleue and be baptised, shall be saued;* but he that will not beleue, shall be damned.

17 And these tokens shall follow the that beleue,* In my Name they shall cast out devils, and shall speake with new tongues.

18 ¶ And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them;* they shall lay their hands on the sicke, and they shall recover.

19 ¶ So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went forth, & preached euery where. And the Lord wrought with them, and confirmed the word with signes that followed, Amen.

Almes 8.8. Luke 24.51. Hebr. 2.4. h The miracles and signes follow the doctrine, as certaine seales, so that if the doctrine be false, the miracles can be no better, Deut. 13.3.

John 12.48. This gift was not for a time, to cause men the more willingly to receiue the Gospel, which as yet was not euidently known.
Almes 16.18.
Almes 2.4. and 10.46.
g With other and diuers, as Luke saith.
Almes 28.5.

The Holy Gospel of Iesus Christ according to Luke.

CHAP. I.

5 Of Zacharias & Elisabet. 11 The Angel sheweth him of the natiuitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel and Maria. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giveth thanks to God, and prophesieth.

Inasmuch as many haue taken in hand to set forth the story of those things, whereof we are fully perswaded,

2 As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of the word,

3 It seemed good also to me (most noble Theophilus) as soone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point.

4 That thou mightest acknowledge the certaintie of those things whereof thou hast bene instructed.

5 In the time of Herod king of Iudea, there was a certaine Priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabet.

6 Both were iust before God, and walked in all the commandments and ordinances of the Lord, without reprove.

7 And they had no child, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the priests office before God, as his course came in order,

9 According to the custom of the Priests

a Meaning, the Apostles with whom he was conuerfant, b Or of the thing: and it may be referred either to Christ, or to the Gospel: and hereby is meant that they were the ministers of Christ, who is called the word: or ministers of the word, that is to say, of the Gospel: & this commendeth the authority of his doctrine, seeing he receiued it of the Apostles.
c The sonne of Annabater.
d Read 1. Chro. 24.10.
e By her father: office, his lot was to burne incense, when for by her mothers line shee was of the house of David. f This perfection or iustice is iudged by the fruits & outward appearance and not by the cause: which onely cometh of Gods free mercy through Christ.
g The Greeke word signifyeth iustifications, whereby is meant the outward obseruation of ceremonies commanded by God. h That is, the evening and morning sacrifice, according to the Law.

he went into the Temple of the Lord.

10 And the whole multitude of the people were without in prayer,* while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt haue joy and gladnes, and many shall reioyce at his birth.

15 For hee shall be great in the sight of the Lord, & shall neither drinke wine nor strong drinke: and hee shall be filled with the holy Ghost, euen from his mothers wombe.

16 ¶ And many of the children of Israel shall he turne to their Lord God.

17 For hee shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the just men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shall I know this? for I am an old man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am Gabriel, that stand in the presence of God, & am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not be able to speake, vntill the day that these things be done, because thou hast not believed my words, which shall be fulfilled in their season.

gainst the sonne, &c. hee meaneth the success which cometh of the Gospel, through the malice of men: but here he speaketh of the true end and prosperitie of the Gospel. o Which signifyeth the strength or souerainty of God. p We must not measure Gods promise by our weak senses,

i The Temple was diuided into three parts: the first was the body of the Temple called Atrium, where the people was: the second called Sanctum, where the Priests and Levites were: and the third Sanctum Sanctorum, into the which the high Priest entred once a yeere to sacrifice.
Exod. 30.7.
Leuit. 16.17.
k Which signifyeth the grace of the Lord.
l The word signifyeth all manner of drinke which maketh men drunken.
Malach. 4.5,6.
Math. 11.14.
m As a king in his royalty hath one to goe before him, who signifyeth the king to be at hand.
n When Christ saith he came to set the father a-

q While their course endured to sacrifice they might not lie with their wives nor drinke any liquor & might make one drunk. r For the barren women enjoyed not the promise which God made to them that were married to haue issue: but principally they were depriv'd of that promise which God made to Abraham, that he would encrease his seed. || Or, gladnesse be to thee.

|| Or, received into favour. f Nor for her merits, but only through Gods free mercy, who loveth vs when we were sinners, that whosoever reioyceth should reioyce in the Lord.

Isa. 7. 14. matth. 1. 23. chap. 2. 2. 1. e Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time. Dan 7. 14. micah. 4. 7.

u She would be resolu'd of all doubts, to the end that shee might more surely embrace the promise of God.

x It shall be a secret operation of the holy Ghost.

y He must be pure & without sin, which must take away the sinnes of the world. z Notwithstanding that Elizabeth was married to one of the tribe of Levi, yet she was Maries cousin, which was of the stocke of David. For the law which forbade marriage out of their owne tribe, was onely that the tribes should not be mixt & confounded, which could not bee in marrying with the Levites: for they had no portion assigned vnto them.

21 Now the people waited for Zacharias, and marvelled that hee carried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceiued that hee had seene a vision in the Temple: for he made signes vnto them, and remained dumbe.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes his wife Elizabeth conceived, & hid her selfe nine moneths,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on me, to take from me my rebuke among men.

26 And in the first moneth, the Angel Gabriel was sent from God vnto a city of Galilee, named Nazareth,

27 To a virgin affianced to a man whose name was Ioseph, of the house of David, and the virgins name was Mary.

28 And the Angel went in vnto her, and said, || Hail thou that art || freely beloued: the Lord is with thee, blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said vnto her, Feare not Mary: for thou hast found fauour with God.

31 For loe, thou shalt conceive in thy wombe, and beare a Son, and shalt call his name Iesus.

32 He shall be great, and shall be called the Son of the most High, and the Lord God shall giue vnto him the Throne of his father David.

33 And he shall reigne ouer the house of Jacob for ever, and of his kingdomes shall be none end.

34 Then sayde Mary vnto the Angel, How shall this bee, seeing I know not man?

35 And the Angel answered and said vnto her, The holy Ghost shall come vpon thee and the power of the most High shall ouer-shadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elizabeth, she hath also conceived a sonne in her old age: and this is her sixt moneth, which was called barren.

37 For with God shall nothing be impossible.

38 Then Mary said, Behold the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 And Mary arose in those dayes, and went into the hill country with haste to

40 And hee must be pure & without sin, which must take away the sinnes of the world. z Notwithstanding that Elizabeth was married to one of the tribe of Levi, yet she was Maries cousin, which was of the stocke of David. For the law which forbade marriage out of their owne tribe, was onely that the tribes should not be mixt & confounded, which could not bee in marrying with the Levites: for they had no portion assigned vnto them.

a title of Iuda,

40 And entered into the house of Zacharias: and saluted Elizabeth.

41 And it came to passe, as Elizabeth heard the salutation of Mary, the babe sprang in her belly, and Elizabeth was filled with the holy Ghost.

42 And she cryed with a loud voyce, and sayd, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to me, that the Mother of my Lord should come to me?

44 For loe, as soone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for Ioy.

45 And blessed is shee that beleued: for those things shall be performed, which were told her from the Lord.

46 Then Mary sayd, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Saviour.

48 For he hath looked on the || poore degree of his seruant: for behold, from henceforth shall all ages call me blessed.

49 Because he that is mighty hath done for me great things, and holy is his name.

50 And his mercy is from generation to generation on them that feare him.

51 And hee hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

52 Hee hath put downe the mighty from their seates, and exalted them of low degree.

53 He hath filled the hungry with good things, and sent away the rich empty.

54 He hath vpholden Israel his seruant, being mindefull of his mercy.

55 As he hath spoken to our fathers, to say, to Abraham, and his || seede) for ever.

56 And Mary abode with her about thre moneths: after, shee returned to her owne house.

57 Now Elizabeths time was fulfilled that she should be deliuered, and she brought forth a sonne.

58 And her neighbors and cousins heard tell how the Lord had shewed his great mercie vpon her and they reioyced with her.

59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered and sayd, Not so, but hee shall be called Iohn.

61 And they said vnto her, There is none of thy kindred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn: and they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and hee spake and prayd God.

65 Then feare came on all them that dwelt neere vnto them, and all these words were noyed abroad throughout all the hill country of Iuda.

66 And all they that heard them, layd them

a Which was also called Kirith-arba, or Hebron, Ios. 14. 13. and 24. 11.

b This mouing was extraordinary, and not natural, which wasto commend the miracle. c He sheweth the cause why Mary was blessed

d By the message of the Angel.

e The soule and the spirit signifie the vnderstanding & affection which are the two principall parts of the soule

|| Or, low estate. f This fauour that God hath shewed me, shall be spoken of for ever.

g According to the promise made to Abraham, that hee would be his God, and the God of his seede for ever.

Isa. 51. 9. Psal. 33. 10. isa. 29. 15.

h The wicked lay snares for other, wherein they themselves are taken.

1 Sam. 2. 5, 6, 7. Psal. 34. 10.

Isa. 30. 18 & 41. 9. and 54. 5.

ierem. 31. 3, 20. Gen. 17. 19.

and 22. 17. Psal. 132. 11.

|| Or, possinty.

i Not onely for his benefite in pardoning his fault, but also to shew that hee was iustly punished for his incontinency.

k The mightie power of God and his graces, which declared that he should be an excellent person.

l In declaring himselfe mindful of his people, and therefore is come from heauen to visite and redeeme them.

Matth. 1. 21. chap. 2. 30.

m When the promises of God seemed to haue failed, and the state of Israel to haue perished,

then sent he his Christ, who by his inuincible strength, as with a strong horne overthrew his enemies.

Ier. 23. 6. and 30. 10.

n He declareth the cause and fountaine of our redemption.

Gene. 22. 16. 17. Ier. 31. 33. Ier. 6. 13.

o This is the end of our redemption.

1. Pet. 1. 15. p To whom no hypocrisie can be acceptable.

q He sheweth that our saluation consisteth in the remission of sins, which is the principall part of the Gospel. *Zech. 3. 8. and 6. 12. mal. 4. 2. 1* Or branch of a tree, meaning the Messias, who is the Sunne of righteousness, which shineth from heauen. *f* That is, of all felicitie. *t* Hee meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 Hee was receiued into the Temple. 28 Simeon and Anna prophesie of him. 46 Hee was found among the doctors. 51 His obedience to father and mother.

And it came to passe in those dayes, that there came a commandement from Augustus Cesar, that all the world should be taxed.

2 (This first taxing was made when Cyrenus was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And Joseph also went by from Galile out of a citie called Nazaret, into Iudea, vnto the citie of Dauid, which is called

them up in their hearts, saying, What manner childe shall this be? and the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied saying,

68 Blessed bee the Lord God of Israel, because he hath visited and redeemed his people,

69 And hath raised by the horne of saluation vnto vs, in the house of his seruant Dauid,

70 As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliverance from our enemies, and from the hands of all that hate vs,

72 That he would shew mercy towards our fathers, and remember his holy Covenant,

73 And the oath which hee sware to our father Abraham:

74 Which was, that he would grant vnto vs, that we bring deliuered out of the hands of our enemies, should serue him without feare

75 All the dayes of our life, in holiness and righteousness before him.

76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt goe before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the remission of their finnes,

78 Through the tender mercie of our God, whereby the day spring from an high, hath visited vs,

79 To giue light to them that sit in darkness, and in the shadow of death, & to guide our feet into the way of peace.

80 And the childe grew, & waxed strong in spirit, and was in the wilderness, till the day came, that hee should shew himselfe vnto Israel.

Beth-lehem, (because hee was of the house and lineage of Dauid.)

5 To be taxed with Mary that was giuen him to wife, which was with child.

6 And so it was, that while they were there, the dayes were accomplished that shee should be deliuered.

7 And she brought forth her first begotten Sonne, and wrapped him in swaddling clothes, and layde him in a cratch, because there was no rounge for them in the Inn.

8 And there was in the same countrey shepherds abiding in the field, and keeping watch by night because of their flocke.

9 And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel said vnto them, Be not afraid: for behold, I bring you tidings of great joy, that shall be to all the people:

11 There is, that vnto you is borne this day in the citie of Dauid, a Saviour, which is Christ the Lord.

12 And this shall be a signe to you, Ye shall finde the childe swaddled, and laid in a cratch.

13 And straightway there was with the Angel a multitude of heauenly souldiers, praising God, and saying,

14 Glory bee to God in the high heauens, and peace in earth, and towards men good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepherds layd one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Joseph, and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the shepherds.

19 But Mary kept all those sayings, and pondred them in her heart.

20 And the shepherds returned, glorifying and praying God, for all that they had heard & seene, as it was spoken vnto them.

21 And when the eight dayes were accomplished, that they should circumsise the childe, his name was then called IESVS, which was named of the Angel, before hee was conceived in the wombe.

22 And when the dayes of her purification after the Law of Moles were accomplished, they brought him to Ierusalem, to present him to the Lord,

23 As it is written in the Law of the Lord, Every man childe that first openeth the wombe, shall be called holy to the Lord:

24 And to giue an oblation, as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.

25 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him.

d Read Matth. 1. 25.

e Whereby appeared his power, and their cruelty, which would not pittie such a woman in such a case.

f Which was Beth-lehem,

g Because they should not be offended with Christs poore estate, the Angel preventeth this doubt, and sheweth in what sort they should finde him.

h The free mercy and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gen. 17. 12. Mat. 12. 3.

John 7. 22. Matth. 1. 21.

chap. 1. 31. Luc. 12. 6.

Or, thir. Exod. 13. 2.

Num. 8. 16. Or, that is first borne.

Luc. 12. 6.

i Which offering was appointed to them which were so poore that they were not able to offer a lambe.

k The spirit of prophetic.

a So much as was subiect to the Romanes. || Or, put in writing.

b Whereby the people were more charged and oppressed.

c He sheweth by what occasion Iesus was borne in Beth-lehem. John 7. 4.

|| Or, *Messias*.
|| Greek, *in the spirit*.

I Simeon declar-
eth himselfe to
die willingly,
since he hath
seene that Messias
which was pro-
mised.
m The meane
and substance of
saluation.
|| Or, *for the reue-
lation of*.
n That is, prayed
to God for them,
and for the pro-
sperity of Christs
kingdome.
o To be the fall
of the reprobate
which perish
through their
owne default,
and raising vp
of the elect to
whom God gi-
ueth faith.
Isa. 8. 14. rom. 9.
33. 1. pet. 1. 8.
p That is, sor-
rowes should
perce- her heart
as a sword.
q This chiefly
appeareth when
the crosse is laid
vpon vs, where-
by mens hearts
are tryed.
r She was seven
yeeres married.
s She was conti-
nually in the
Temple.
|| Or, *praised*.
Domi. 16. 1.

26 And a reuelation was giuen him of the
holy Ghost, that he should not see death, be-
fore he had seene the Lords || Christ.
27 And hee came || by the motion of the
Spirit into the Temple, and when the pa-
rents brought in the child Iesus, to doe for
him after the custome of the Law,
28 Then hee tooke him in his armes, and
praised God, and said,
29 Lord, now lettest thou thy seruant
depart in peace, according to thy word:
30 For mine eyes haue seene thy ^m salua-
tion,
31 Which thou hast prepared before the
face of all people:
32 A light || to be reuealed to the Gentiles,
and the glory of thy people Israel.
33 And Ioseph and his mother mari-
led at those things, which were spoken tou-
ching him.
34 And Simeon ⁿ blessed them, and said
vnto Mary his mother, Behold, this child
is appointed for the ^o fal and rising againe
of many in Israel, and for a signe which shall
be spoken against,
35 (Vea and a ^p sword shall pearce tho-
row thy soule) that the ^q thoughts of many
hearts may be opened.
36 And there was a Prophetesse, one An-
na the daughter of Phanuel, of the tribe of
Aser, which was of a great age, and had ^r li-
ued with an husband seven yeeres from her
virginite.
37 And shee was widow about fourescore
and foure yeeres, and went ^s not out of the
Temple, but serued God with fastings and
prayers, night and day.
38 She then conuining at the same instant
vpon them, || confessed likewise the Lord, and
spake of him to all that looked for redempti-
on in Jerusalem.
39 And when they had performed all
things according to the Law of the Lord,
they returned into Galile to their owne citie
Nazaret.
40 And the child grew and waxed strong
in spirit, and was filled with wisdom, and
the grace of God was with him.
41 || Now his parents went to Ierusa-
lem euery yeere, at the feast of the Passou-
er.
42 And when hee was twelue yeere old,
and they were come vp to Jerusalem after
the custome of the feast,
43 And had finished the dayes thereof, as
they returned, the child Iesus remained in
Jerusalem, and Ioseph knew not his
mother,
44 But they supposing that he had bene
in the company, went a dayes iourney and
sought him among their kinsfolke, and ac-
quaintance,
45 And when they found him not, they
turned backe to Jerusalem, and sought him.
46 And it came to passe three dayes after
that they found him in the Temple, sitting
in the midst of the || doctors, both hearing
them, and asking them questions.
47 And all that heard him, were astonied
at his understanding, and answers.
48 So when they saw him, they were

amased, and his mother said vnto him, Son,
why hast thou thus dealt with vs? beholde,
thy father and I haue sought thee with be-
uite hearts.
49 Then said hee vnto them, How is it
that ye sought me? knew ye not that I must
goe about my Fathers business?
50 But they ^u understood not the word
that he spake to them.
51 Then he went downe with them, and
came to Nazaret, and was subject to them:
and his mother kept all these sayings in her
heart.
52 And Iesus increased in wisdom, and
 stature, and in fauour with God and men.

CHAP. III.

The preaching, baptisme, and prisonment of
John. 15 Hee is thought to bee Christ, 21 Christ is
baptized: 23 His age and genealogie.

Now in the sixteenth yeere of the reigne
of Tiberius Celsar, Pontius Pilate be-
ing gouernour of Iudea, and ^a Herode being
Tetrarch of Galile, and his brother Philip
Tetrarch of Iturea, and of the countrey of
Trachonitis, and Lysanias the Tetrarch of
Abilene,
2 ^b When Annas and Caiaphas were
the ^c hye Priests the word of God came vnto
John, the sonne of Zacharias, in the wil-
dernesse.
3 ^d And hee came into all the coastes about
Iordan, preaching the baptisme of repen-
tance for the remission of sinnes,
4 As it is written in the booke of the say-
ings of Esaias the Prophet, which saith,
^e The voice of him that crieth in the wilder-
nesse is, Prepare yee the way of the Lord:
make his pathes straight.
5 Every ^f valley shall be filled, and every
mountaine, and hill shall be brought low, and
crooked things shall be made straight, and
the rough wayes shall be made smooth.
6 And || all flesh shall see the ^g saluation of
God.
7 Then said hee to the people that were
come out to be baptized of ot him, ^h || gene-
rations of vipers, who hath forwarned you
to flee from the wrath to come?
8 Bring forth therefore fruites worthy
amendment of life, and beginne not to say
with your selues, We haue Abraham to
our father: for I say vnto you, that God is
able of these stones to raise vp children vnto
Abraham.
9 Now also is the ⁱ axe layde vnto the
root of the trees: therefore euery tree which
bringeth not forth good fruit, shall be hewen
downe, and cast into the fire.
10 || Then the people asked him, saying,
What shall we doe then?
11 And he answered, and said vnto them,
^j He that hath two coats, let him part with
him that hath none: and he that hath meat,
let him doe likewise.
12 Then came there ^k Publicanes also to
bee baptized, and said vnto him, Master,
what shall we doe?
13 And hee said vnto them, Require no
more then that which is appointed vnto you.
14 The souldiers likewise demaunded of
him,

c Our duetie to
God is to be pre-
ferred before fa-
ther and mother.
u For his voca-
tion was not yet
manifestly
known.

a This was the
sonne of Herode
called the great
Ages 4. 6.
b There could be
by Gods law but
one sacrificer at
onces: but because
of the troubles
that the reigned,
the office was so-
mangled by rea-
son of ambition
and bribes, that
both Caiaphas
and Annas his
father in law had
it diuided be-
tweene them,
Matth. 3. 2.
marks 1. 4.
Esai. 40. 3.
Iohn 1. 23.

c All impedi-
ments shall be ta-
ken away, which
shoul'd hinder
the way of God,
or of saluation, so
that the way shal
bee plaine by
Christ to leade
vs vnto God.
|| Or, *euery man*.
d That is, the
Messias shall be
reuealed to the
world,
Matth. 3. 7.
|| Or, *vipers broods*.
e The vengeance
of God is at hand
Iames 2. 1.
f He willeth that
the rich help the
poore according
to their necessity.
g Whose office
was to receiue the
tribute and tolls,
him,

|| Or, *learned men*.

him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsly, and bee content with your wages.

15 As the people waited, and all men muled in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and sayd to them all, * Indeed I baptize you with water, but one stronger then I cometh, whose shoos latcher I am not worthy to vnloose: hee will baptize you with the holy Ghost, and with fire.

17 * Whose fanne is in his hand, and he will make cleane his flooze, and will gather the wheate into his garner, but the chaffe will be burne vp with fire that neuer shall bee quenchd.

18 Thus then exhorting with many other things, he preached vnto the people.

19 * But when Herod the Tetrarch was rebuked of him for Herodias his brother Philips wife, and for all the evils which Herod had done.

20 He added yet this about all, that hee shut vp Iohn in prison.

21 * Now it came to passe, as all the people were baptized, that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voice from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 And Iesus himselfe began to bee about thirtie yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Levi, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of Ioseph, the sonne of Elizer, the sonne of Iozim, the sonne of Mattathias, the sonne of Levi,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliachim,

31 The sonne of Melcha, the sonne of Mattan, the sonne of Mattatha, the sonne of Nathan, the sonne of David,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Maasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Elrom, the sonne of Phashe, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Chari, the sonne of Nachor,

25 The sonne of Sarach, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arpharad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Methuselah, the sonne of Cainan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP III.

1 Iesus led into the wilderness to bee tempted. 13 Hee overcommeth the deuill. 14 Hee goeth into Galile. 16 Preacheth at Nazareth, and Capernaum. 22 The Iewes despise him. 38 Iesus cometh into Peters house, and healeth his mother in law. 41 The deuill acknowledge Christ. 43 Hee preacheth thorough the cities.

And Iesus full of the holy Ghost returned from Iordan, and was led by the Spirit in the wilderness,

2 * And was there forty dayes tempted of the deuill, and in those dayes hee did eate nothing: but when they were ended, hee afterward was hungry.

3 Then the deuill said vnto him, If thou be the Sonne of God, command this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread onely, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

6 And the deuill sayd vnto him, All this power will I giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whomsoever I will, I giue it:

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and said, Hence from mee, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone shalt thou serue.

9 Then hee brought him to Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he will giue his Angels charge ouer thee to keepe thee.

11 And with their hands they shall lift thee vp, lest at any time thou shouldst dash thy foote against a stone.

12 And Iesus answered, and sayd vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the temptation, hee departed from him for a season.

14 And Iesus returned by the power of the Spirit into Galile: and there went a fame of him throughout all the region roundabout.

tions of Satan: for hee giueth not ouer for twise or thrise putting backe, Psal. 91. 11, 12. Deut. 6. 16. f It is not enough, twice thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent little, it is to the end that he may renew his force, and assault vs more sharply.

m Not that Adam was Sonne of God by generation, but by creation, in the which sense God also calleth himselfe Father, Deut. 32. 6, 8, 9.

Math. 4. 1, 2. a This fast was miraculous to confirme the Gospel, & ought no more of men to be followed then the other miracles that Christ did, Deut. 8. 3. math. 4. 4. b That is, by the ordinance, and providence of God.

f Greeke, in a moment of time.

c Satan promisseth that which he cannot giue, thinking thereby that he might deceive the more craftily: for he is but prince of the world by permission and hath his power limited.

Or, fallen downe before me.

f Greeke, geobehind me.

Deut. 6. 13. and 10. 20.

d Christ sheweth that all creatures ought onely to worship & serue God. This declareth how hard it is to resist the temptations of Satan.

Math. 3. 11.

marke 1. 8.

John 1. 26. altes

1. 5. and 3. 4.

and 12. 16.

and 19. 4.

h The vertue and force of baptisme standeth in Iesus Christ, and Iohn was but the minister thereof.

i That is, with a mightie and vehement spirit: whose proprietie is to consume, & purge our filth as fire doeth the mettals.

Math. 3. 12.

Math. 1. 4. 3.

marke 6. 17.

k Named Antipas.

Math. 3. 13.

marke 1. 9.

John 1. 32.

l Luke ascendeth from the last father to the first, and Matthew descendeth from the first to the last.

Matthew extendeth not his rehearfall further then to Abraham, which is for the assurance of the promise for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam: Matthew connecteth by the legall descent & Luke by the naturall: finally both two speaking of the same persons apply vnto them diuers names.

Or, Ioseph.

Or, Iesu.

Or, Martha.

Or, Menna.

Matth. 13. 54.
marke 6. 1.
john 4. 43.

15 For he taught in their Synagogues, and was honoured of all men.

16 And hee came to Nazaret, where hee had been brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Iſayas: and when hee opened the booke, hee found the place, where it was written,

18 The Spirit of the Lord is vpon me, because he hath anointed me, that I should preach the Gospel to the poore: hee hath sent mee that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at liberty them that are bound,

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sat downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 And all bare him witnesse, and wondered at the gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he said vnto them, Ye will surely say vnto mee this prouerbe, Physician, heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee said, Verely I say vnto you, No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of Elias, when heauen was shut thre yeeres and sixe monethes, when great famine was throughout all the land.

26 But vnto none of them was Elias sent, save into Sarepta, a cite of Sidon, vnto a certaine widow.

27 Also, many lepers were in Israel, in the time of Elisha the Prophet: yet none of them was made cleane, saving Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereton their citie was built, to cast him downe headlong.

30 But hee passed through the mids of them, and went his way.

31 And came downe into Capernaum, a citie of Galile, and there taught them on the Sabbath dayes.

32 And they were astonished at his doctrine: for his word was with authority.

33 And in the Synagogue there was a man which had a spirit of an vncleane deuill, which cryed with a loud voyce,

34 Saying, What haue wee to doe with thee, thou Iesus of Nazaret: art thou come to destroy vs? I know who thou art, even the holy One of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselves, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 And he rose vp, and came out of the Synagogue, and entred into Simons house, and Simons wifes mother was taken with a great feuer, and they required him for her.

39 Then he stood over her, and rebuked the feuer, and it left her: and immediately she arose, and ministered vnto them.

40 Now when the Sunne was downe, all they that had sicke folkes of diuers diseases brought them vnto him, and hee layd his handes on euery one of them, and healed them.

41 And deuils also came out of many, crying, and saying, Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be Christ.

42 And when it was day, hee departed, and went forth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But hee said vnto them, Surely I must also preach the kingdome of God to other citie: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 12 He cleanseth the Leper. 18 Hee healeth the man of the palse. 27 He calleth Matthew the custome, 30 Eateth with sinners, 34 And excuseth his, as touching fasting.

Then it came to passe, as the people pressed vpon him to heare the word of God, that hee stood by the lake of Genesaret,

2 And saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships which was Simons, and required him that hee would thrust off a litle from the land: and hee sat downe, and taught the people out of the ship.

4 Now when hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, Master, we haue trauelled all night, and haue taken nothing: neuertheless at thy word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

Matth. 8. 14.
marke 1. 30.

Marke 1. 34.
The deuils are constrained to confesse Christ to be the Sonne of God, and yet it doth nothing auail them, because it cometh not of faith,

Matth. 4. 18.
marke 1. 16.

a To the intent that hee might not be thronged of the people, and also that he might the better be heard.

b The word significeth him that is made ruler ouer any thing.
c He sheweth his prompt obedience to Christs commandement,

- d They were lo-
laden that they
almost sunke.
- e The feling of
Gods preſence
make h afraid.
- f He appointeth
him to the office
of an Apoſtle.
- g Hereby hee
ſhewed them
that he would
not tranſgreſſe
the Law, and that
they ſhould be
inexcusable, who
ſeeing the mira-
cle wrought,
would not be-
leeue Chriſt.
- h Chriſt tou-
cheth the prin-
cipall cauſe of all
our euils.
- i Forasmuch as
his diuinity was
ſufficiently ſhew-
ed by this mira-
cle he gaue them
hereby to vnder-
ſtand that he had
power to for-
giue ſinnes.
- which were in the other ſhippe, that they
ſhould come and helpe them, who came then
and filled both the ſhippes, that they did
ſinke.
- 8 Now when Simon Peter ſaw it, hee
fell downe at Ieſus knees, ſaying, Lord, goe
from me, for I am a ſinfull man.
- 9 For hee was utterly aſtoniſhed, and all
that were with him, for the draught of fiſhes
which they tooke.
- 10 And ſo was alſo James and John the
ſonnes of Zebedeus, which were compani-
ous with Simon. Then Ieſus layd vnto
Simon, Feare not: from henceforth thou
ſhalt catch men.
- 11 And when they had brought the ſhips
to land, they forſooke all, and followed him.
- 12 ¶ Now it came to paſſe, as he was in
a certaine city, beholde, there was a man
full of leproſie, and when hee ſawe Ieſus,
hee fell on his face, and beſought him, ſay-
ing, Lord, if thou wilt, thou canſt make mee
cleane.
- 13 So hee ſtretched forth his hand, and
touched him, ſaying, I will hee thou cleane.
And immediately the leproſie departed from
him.
- 14 And he commanded him that he ſhould
tell it no man: but goe, ſaith he, and ſhew thy
ſelfe to the Priests, and offer for thy cleaniſing
as Moſes hath commanded, for a witneſſe
vnto them.
- 15 But ſo much more went there a ſame
abroad of him, and great multitudes came
together to heare, and to be healed of him of
their infirmities.
- 16 But he kept himſelfe apart in the wil-
derneſſe, and prayed.
- 17 ¶ And it came to paſſe on a certaine
day as hee was teaching, that the Pharisees
and doctors of the Law ſate by, which were
come out of euery towne of Galilee, and Ju-
dea, and Ieruſalem, and the power of the
Lord was in him to heale them.
- 18 ¶ Then beholde, men brought a man ly-
ing in a bed, which was taken with a paliſie,
and they sought meanes to bring him in, and
to lay him before him.
- 19 And when they could not find by what
way they might bring him in becauſe of the
preſſe, they went vp on the houſe, and let
him downe through the tiling bed and all,
in the mids before Ieſus.
- 20 And when hee ſaw their faith, he ſaid
vnto him, Man, thy ſinnes are forgiven thee.
- 21 Then the Scribes and the Pharisees
began to thinke, ſaying, Who is this that
ſpeaketh blaſphemies? Who can forgive
ſinnes, but God onely?
- 22 But when Ieſus perceiued their
thoughtes, he answered, and ſaid vnto them,
What thinke ye in your hearts?
- 23 Whether is ealieſe to ſay, Thy ſinnes
are forgiven thee, or to ſay, Riſe, and walke?
- 24 But that ye may know that the Son
of man hath authoritie to forgive ſinnes in
earth, (he ſaid vnto the ſicke of the paliſie) I
ſay to thee, Ariſe: take vp thy bed, and goe
to thine houſe.
- 25 And immediately hee roſe vp before
- them, and tooke vp his bed whereon hee lay,
and departed to his owne houſe, praying
God.
- 26 And they were all amazed, and pray-
ſed God, and were filled with feare, ſaying,
Doubteſſe wee haue ſeene ſtrange things
to day.
- 27 ¶ And after that he went forth and
ſaw a Publicane named ¶ Leui, ſitting at
the receit of Cuſtome, and ſaid vnto him,
Follow me.
- 28 And hee left all, roſe vp, and followed
him.
- 29 Then Leui made him a great feaſt in
his owne houſe, where there was a great
company of Publicanes, and of other that
ſate at table with them.
- 30 But they that were Scribes and Pha-
riſes among them, murmured againſt his
diſciples ſaying, Why eate ye, and drinke ye
with Publicanes and ſinners?
- 31 Then Ieſus answered, and ſaid vnto
them, They that are whole, neede not the
Phyſician, but they that are ſicke.
- 32 ¶ I came not to call the righteous,
but ſinners to repentance.
- 33 ¶ Then they ſaid vnto him, Why doe
the diſciples of John faſt often, and pray,
and the diſciples of the Pharisees alſo, but
thine eate and drinke?
- 34 And he ſaid vnto them, Can ye make
the children of the wedding chamber to faſt
as long as the bridegroome is with them?
- 35 But the daies will come when the
bridegroome ſhall be taken away from them:
then ſhall they faſt in thoſe daies.
- 36 Againe hee ſpake alſo vnto them a pa-
rable, No man putteth a piece of a new gar-
ment into an olde veſture: for then the new
renteth it, and the piece taken out of the new
agreeth not with the old.
- 37 ¶ Alſo no man powreth new wine into
old veſſels: for then the new wine will breake
the veſſels, and it will runne out, and the veſ-
ſels will periſh.
- 38 But new wine muſt be powred into
new veſſels: ſo both are preferred.
- 39 Alſo no man that drinketh old wine,
ſtraightway deſireth new, for he ſaith, The
old is better.
- 3 Chriſt ſtandeth in his Diſciples defence and his
owne, as touching the breach of the Sabbath. 12 Af-
ter watching and prayer hee cleareth his Apoſtles. 18
Hee healeth and teacheth the people. 20 Hee ſhoweth
who are bleſſed. 27 To loſe our enemies. 37 Not
to indurably. 41 And to auiſe hypocriſie.
- ¶ And it came to paſſe on the ſecond
Sabbath after the firſt, that hee went
thorow the corne fields, and his Diſciples
plucked the eares of corne, and did eat, and
rub them in their hands.
- 2 And certaine of the Pharisees ſaid vnto
them, Why doe ye that which is not lawfull
to doe on the Sabbath dayes?
- 3 Then Ieſus answered them, and ſaid,
¶ Haue ye not read this, that Dauid did
when hee himſelfe was an hungred, and
- Or, about our an-
tiſtation.
Matth. 9. 9.
marke 2. 14.
¶ Or, Maſſim,
1. Tim. 3. 15.
k Which ſeeme
to be righteous,
and yet are but
hypocrites.
Matth. 9. 14.
marke 2. 18.
† Griek, make
Prayers.
l The friends
and familiars of
Chriſt: and here-
by Ieſus Chriſt
declareth that he
will not burden
his, before that
he hath made
them able to
beare.
m Reade Matth.
9. 17.
n He admoni-
ſheth them not
to truſt too much
to their owne
ſenſe or iudge-
ment: nor be-
cauſe they haue
accuſtomed
themſelues to
one thing, to
condemne ano-
ther which is
better.
- Matth. 12. 1.
marke 2. 23.
a Thoſe feaſts
which contained
many dayes, as
the Paſſeouer, &
the feaſt of taber-
nacles, had two
Sabbaths: the
firſt day of the
fealt & the laſt.
1. Sam. 21. 6.
- ¶ Ann 3 they

they which were with him,

4 How hee went into the house of God, and tooke, and ate the Shewbread, & gaue also to them which were with him, which was not lawfull to eate, but for the * Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that hee entred into the Synagogue and taught, and there was a man whose right hand was dried vp.

7 And the Scribes and Pharisees watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the mids. And he arose and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill: to saue life, or to destroy it?

10 And hee beheld them all in compasse, and said vnto the man, stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse and communed one with another, what they might doe to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 ¶ And when it was day, he called his disciples, and of them he chose twelue which also hee called Apostles.

14 (Simon whom hee named also Peter, and Andrew his brother, James and John, Philip, and Barthelemew:

15 Matthew, and Thomas: James the sonne of Alphaeus, and Simon called zealous:

16 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then hee came downe with them, and stood in a plaine place, with the company of his Disciples, and a great multitude of people out of all Iudea and Ierusalem, and from the Sea coast of Cyprus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpon his disciples, and said, Blessed be ye * poore: for yours is the kingdome of God.

20 * Blessed are ye that hunger now: for ye shal be satisfied. Blessed are ye that weepe now: for ye shal laugh.

22 * Blessed are ye when men hate you, and when they leperate you, and curse you, and put out your name as euill, for the Son of mans sake.

23 Reioyce ye in that day, and be glad: for behold, your reward is great in heauen: for after this maner their fathers did to the Prophets.

24 * But woe be to you that are rich: for ye haue receiued your consolation.

25 Woe be to you that are full: for ye shal hunger. Woe be to you that now laugh: for ye shal waille and weepe.

26 Woe be to you when all men speake well of you, for so did their fathers to the false prophets.

27 ¶ But I say vnto you which heare, Love your enemies: Doe well to them which hate you.

28 Bless them that curse you, and pray for them which hurt you.

29 ¶ And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forbid not to take thy coat also.

30 Giue to euery man that asketh of thee, and of him that taketh away thy goods, aske them not againe.

31 ¶ And as ye would that men should doe to you, so doe ye to them likewise.

32 * For if ye loue them which loue you, what thanke shall ye haue: for euen the sinners loue those that loue them.

33 And if ye doe good for them which doe good for you, what thanke shall ye haue: for euen the sinners doe the same.

34 ¶ And if ye lend to them of whom ye hope to receiue, what thanke shall ye haue: for euen the sinners lend to sinners, to receiue the like.

45 ¶ Therefore loue ye your enemies, & doe good and lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of * the most High: for he is kind vnto the vnkind, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ Judge not, & ye shal not be iudged: condemne not, and ye shal not be condemned: forgive, and ye shall be forgiven.

38 Giue, and it shall be giuen vnto you, a good measure, pressed downe, shaken together, & running ouer shall men giue into your bosom: for with what measure ye mete, with the same shall men mete to you againe.

39 And hee spake a parable vnto them, Can the blinde leade the blinde: shall not they both fall into the ditch?

40 ¶ The Disciple is not above his Master: but whosoever will be a perfect disciple, shall be as his master.

41 ¶ And why seekest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either hee wicant thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 ¶ For euery tree is knowne by his owne fruit: for neither of thornes gather

horrible faults, and yet are too curious to spie out the least fault in their brother. *Math. 7. 17, Math. 12. 33, Math. 7. 16,*

Exod. 29. 33.

Leuit. 24. 9.

b Having power to dispense with and qualifie the keeping of the Sabbath and other ceremonies. *Math. 12. 9, Marke 3. 1.*

Or, a person.

Math. 10. 1.

Marke 3. 13.

and 6. 7. cha 9. 1.

c According to the similitude of the twelue Patriarchs, of whom the Church of God is sprung.

d Ambassadors or messengers whom he had elected before, but now enjoyeth them their charge.

Or, champion.

Math. 5. 3.

e They that are humble, and submit themselves willingly to obey God.

Isa. 65. 13.

Isa. 65. 13.

Math. 5. 11.

f He meaneth excommunication, which also he calleth putting out their names.

S. Iohn calleth it casting out of the Synagogue. S. Paul, del. ering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens company, as the Prophet declarerh, Psal. 118. 1.

g The word signifieth to leape for ioy, or to shew mirth by outward gesture.

Amos 6. 1.

Ecclus. 31. 8.

h That put your trust in your riches, and forget the life to come. *Isa. 65. 13, 14.*

i Signifying them that liue at ease, and after the pleasures of the flesh.

k He reproveth ambition and vaine glory, when as men go about by all means to get honour and worldly pompe.

Math. 5. 44.

Math. 5. 39.

l Rather endure more iniury then reuenge your selues.

1. Cor. 6. 7.

m Be not so careful for the losse of thy goods, that thou shouldest bee discouraged to serue God.

Math. 7. 12.

Job. 4. 15.

Math. 5. 46.

n They are commonly called sinners, which are of a wicked life, and without all feare of God.

Math. 5. 42.

Isa. 15. 8.

o Not onely not hoping for profit, but to lose the stocke and principall, forasmuch as Christ bindeth himselfe to pay the whole with a most liberall interest.

Math. 5. 45.

Math. 7. 1.

Math. 7. 2.

Marke 4. 24.

Math. 15. 14.

Math. 10. 24.

Iohn 13. 16.

and 15. 20.

Math. 7. 3.

p He reproveth the hypocrisy of such as winke at their owne

q The name and title, are nothing worth to proue that a man is sent of God, except in effect hee shew the same.

Matth. 7. 21.

rom. 2. 13.

James 1. 22.

r He speaketh not onely to the false prophets, but to all false pastors, hirelings and hypocrites.

men figs, no: of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye mee Master, Master, and doe not the things that I speake?

47 Whosoever cometh to me, and heareth my words, and doth the same, I will shew you to whom he is like.

48 He is like a man which built an house and digged deepe, and laid the foundation on a rocke: and when the waters arole, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man, that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

2 Hee healeth the captaines seruant, 11 He rayseth vp the widowes sonne from death to life, 19 He answereth the disciples whom Iohn Baptist sent vnto him, 24 Hee commendeth Iohn, 31 And prometh the Iewes for their vnfaithfulness, 36 Hee eateth with the Pharisei, 37 The woman washeth his feete with her teares, and he forgiveth her finnes.

Matth. 5. 8.

a It might bee that this captaine did lie with his garison in Capernaum,

b In building them a Temple for their assemblies, he shewed his zeale towards the true seruice of God.

c The friends speake to Iesus in the captaines name.

d Or, command by a word onely that it so be.

e Hee commendeth this heathen captaine, because hee assurth himselfe vpon Christs word alone,

W hen * he had ended all his sayings in the audience of the people, hee entered into Capernaum.

2 And a certaine Centurions seruant was sicke and readie to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that hee would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying, that hee was worthy that he should doe this for him.

5 For hee loueth, sayd they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my rooffe.

7 Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shall be whole.

8 For I likewise am a man set vnder authority, and haue vnder mee souldiers, and I say vnto one, Goe, and he goeth, and to another, Come, and hee cometh: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marvelled at him, and turned him and said to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the city, behold, there was a dead man carried out, who was the only begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and said vnto her, Weepe not.

14 And he went and touched the coffin, (and they that bare him, stood still) and hee sayd, Vng man, I say vnto thee, Arise.

15 And hee that was dead, sat vp, and began to speake, and hee deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

17 And this rumour of him went forth throughout all Iudra, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou hee that should come, or shall we wait for another?

20 And when the men were come vnto him, they sayd, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that should come, or shall we wait for another?

21 And at that time hee cured many of their sicknesses and plagues, and of euill spirits, and vnto many blind men hee gaue sight.

22 And Iesus answered and said vnto them, Goe your wayes and shew Iohn what things ye haue seene & heard: that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead rise againe, and the poore receiue the Gospel.

23 And blessed is hee, that shall not bee offended in me.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went ye out into the wilderness to see? A reed shaken with the winde?

25 But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and lute delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuerthelesse, he that is the least in the kingdome of God, is greater then hee.

29 Then all the people that heard, and the Publicanes, justified God, being baptized with the Baptisme of Iohn.

Ann 4

30 But

f Which was a towne of Galilee in the tribe of Issachar, not far from Tiberias.

¶ Or, Iesus.

g Christ calleth those things that are not as if they were, and giueth life to them that be dead.

h That is, no stable and restore them.

i To wit, the Messias and redeemer.

k Hee declareth by the vertues & power that were in him, that he was the Christ.

l Such as feele their owne miserie and wretchednesse.

¶ Or, the Gospel is preached to the poore.

m That shall persecute and not shrinke backe for any thing that can come vnto them.

n Read Matth. 11. 7.

o They praised him as iust, faithfull, good and mercifull, so that the fruit of their Baptisme appeared in them.

p This word comprehendeth the whole doctrine that Iohn taught.

Meaning, to their owne condemnation, or as some read, with themselves, because they durst not openly speak against Johns doctrine: for they feared the people, Matth. 21. 46.

Matth. 11. 16. The longs of little children are sufficient to condemn the Pharisees and such like.

Liue according to the fashion of other men.

He sheweth that the wicked although they came from God shall nothing hinder the elect to continue in the faith of the Gospel.

Marke 14. 3

Marke 15. 40.

John 11. 2.

30 But the Pharisees and the expounders of the Law despised the counsell of God against themselves, and were not baptized of him.

31 * And the Lord said, Whereunto shall I liken the men of this generation: and what thing are they like unto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, * We haue piped vnto you, and ye haue not danced: wee haue mourned to you, and ye haue not wept.

33 For John Baptist came, neither eating bread, nor drinking wine: and ye say, We haue the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wile dome is iustified of all her children.

36 * And one of the Pharisees desired him that he would eat with him: and hee went into the Pharisees house, and sat down at table.

37 And beholde, a woman in the citie, which was a sinner: when shee knew that Iesus sat at table in the Pharisees house, she brought a bove of ointment.

38 * And she stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haire of her head, and kissed his feete, and anointed them with the ointment.

39 Now when the Pharisee which had bid him, saw it, he spake with himselfe, saying, If this man were a Prophet, he would surely haue knownen, who, and what manner of woman this is which toucheth him: for shee is a sinner.

40 And Iesus answered, and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender, which had two debtors: the one ought five hundred pence, and the other fiftie.

42 When they had nothing to pay, he forgave them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and sayd, I suppose that hee to whom hee forgave most. And hee sayd vnto him, Thou hast truely iudged.

44 Then hee turned to the woman, and sayd vnto Simon, Seest thou this woman? I entered into thine house, and thou gavest me no water to my feete: but shee hath washed my feet with teares, and wiped them with the haire of her head.

45 Thou gavest me no kisse: but shee since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou diddest not anoint: but shee hath anointed my feete with ointment.

47 Wherefore I say vnto thee, Many sinnes are forgiven her: for shee loued much. To whom a little is forgiven, shee doeth loue a little.

48 And hee said vnto her, Thy sinnes are forgiven thee.

49 And they that sat at table with him, began to say within themselves, Who is this that euen forgiveth sinnes?

50 And he said to the woman, Thy faith hath saved thee, goe in peace.

CHAP. VIII

1 Christ with the Apostles goes from towne to towne, and preacheth. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the seede. 21 Hee telleth who is his mother and his brother. 24 Hee filleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the herde of swine. 41 Hee healeth the sicke woman, and Lairs daughter.

And it came to passe afterward, that hee himselfe went through euery citie and towne, preaching, and publishing the kingdome of God, and the twelve were with him.

2 And certaine women which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven deuils,

3 And Joanna the wife of Chuza, Herodes steward, and Sulanna and many other which ministered vnto him of their substance.

4 * Now when much people were gathered together, and were come to him out of all citie, he spake by a parable:

5 A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it by.

6 And some fell on the stones, and when it was sprung vp it withered away, because it lacked moistnesse.

7 And some fell among thornes, and the thornes sprung vp with it, and choked it.

8 And some fell on good ground, and sprung vp, and bare fruit, an hundred fold. And as he said these things, he cried, He that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And hee says, Vnto you it is given to knowe the secrets of the kingdome of God, but to other in parables, that when they see, they should not see, and when they heare, they should not understand.

11 * The parable is this, The seed is the word of God.

12 And they that are beside the way, are they that heare: afterward cometh the deuill, and taketh away the word out of their hearts, lest they should beleue and be saved.

13 But they that are on the stones are they which when they haue heard, receiue the word with ioy: but they haue no rootes, which for a while beleue, but in the time of cecation goe away.

14 And that which fell among thornes, are they which haue heard, and after their departure are choked with cares, and with riches, and voluptuous lining, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare

The peace of conscience cometh onely of faith.

Marke 19. 6.

a Whereby they acknowledged the benefice which they had receiued of him, and also shewed their perseuerance, which proued their knowledge to be of God.

Or, to them.

Matth. 13. 3.

Marke 4. 1, 2.

b That is, to vnderstand and beleue these things.

c Which word is here taken for an obscure or darke saying.

Isa 9. 9. Matth. 13.

14. Marke 4. 13.

John 12. 40.

act 28. 26.

rom. 11. 8.

Matth 13. 18.

Marke 4. 15.

d That is, acknowledgement, and consent to the word, and also reuerence it.

e When they returne home to their affaires.

This great is a signe that she felt her much bound to Christ, who forgiveth her many sinnes.

Chap. 11. 33. mat.

5. 15. mar. 4. 21.

f Christ warneth

his to doe good

with their light,

which they haue

receiued, and to

set it forth be-

fore all mens

faces.

|| Or, bed,

Chap. 13. 2. mat.

10 26. mar. 4. 22.

Mat. 13. 12. and

25 29. mar. 4. 25

chap. 13. 24. 26.

g Both to him-

selfe, and to o-

thers.

Matth. 12. 46.

marks 3. 31.

|| Or, kinfolke.

h The spiritual

kindred is to bee

preferred to the

carnall and na-

turall, forasmuch

as thereby of

many, wee are

made one, con-

fessing together

one God, one

faith, and one

baptisme, louing

God aboue all

things, and our

neighbour as

our selues.

Matth. 8. 23.

marks 4. 36.

i The word sig-

nifieth a deepe

or sound sleepe,

Matth. 8. 28.

marks 5. 1.

k Satan is tor-

mented where

Christ is present.

|| Or, many a day

agone.

l The word sig-

nifieth to be in-

forced with vi-

olence, as an horse

when he is spur-

red.

m A legion, as

writeth Vege-

tius, contained

6000. footmen,

and 733. horse-

men: but here

it is taken for

heare the word, and keepe it, and bring forth
fruite with patience.

16 ¶ No man when he lighteth a can-
dle, couereth it vnder a vessel, neither put-
teth it vnder the table, but setteth it on a
candlesticke, that they that enter in may see
the light.

17 ¶ For nothing is secret, that shall not
be euident: neither any thing hid, that shall
not bee knowen, and come to light.

18 Take heede therefore how yee heare:
* for whosoener hath, to him shall bee giuen:
and whosoener hath not, from him shall bee
taken, euen that which he seemeth that hee
hath.

19 ¶ Then came to him his mother and
his brethren, and could not come neere to
him for the prease.

20 And it was told him by certaine which
said, Thy mother and thy brethren stand
without, and would see thee.

21 But he answered, and said vnto them,
My mother, and my brethren are these
which heare the word of God, and doe it.

22 ¶ And it came to passe on a certaine
day, that hee went into a ship with his disci-
ples, and hee sayd vnto them, Let vs goe ouer
vnto the other side of the lake. And they lan-
ched forth.

23 And as they sailed, he fell asleepe, and
there came downe a storme of winde on the
lake, and they were filled with water, and
were in leoparde.

24 Then they went to him, and awoke
him, saying, Master, Master, wee perish.
And hee arose, and rebuked the winde, and
the waues of water: and they ceased, and
it was calme.

25 Then hee sayd vnto them, Where is
your faith? And they feared, and wondered
among themselves, saying, Alho is this that
commandeth both the windes and water,
and they obey him?

26 ¶ So they sailed vnto the region of
the Gadarenes, which is ouer against Ga-
lile.

27 And as hee went out to land, there
met him a certaine man out of the citie,
which had a deuill long time, and he ware
no clothes, neither abode in house, but in the
graves.

28 And when he saw Iesus, he cryed out,
and fell downe before him, and with a loude
voice said, What haue I to doe with thee,
Iesus the Sonne of God, the most high? I
beseech thee torment me not.

29 For hee commanded the foule spirit to
come out of the man: (for oft times he had
caught him: therefore hee was bound with
chains, and kept in fetters: but hee brake
the bands, and was caried of the deuill into
wildernes.)

30 Then Iesus asked him, saying, What
is thy name? And hee said, Legion, because
many deuils were entred into him.

31 And they besought him, that he would
not commaund them to goe out into the
deepe.

¶ 16. 23. is called hell, where the deuils
are chained in the obscurity of darkenesse, 2. Pet. 2. 4.

32 And there was there by, an herd of ma-
ny swine, feeding on an hill, and the deuils be-
sought him, that he would suffer them to en-
ter into them. So he suffered them.

33 Then went the deuils out of the man,
and entred into the swine: and the herd was
caried with violence from a sleepe downe
place into the lake, and was choked.

34 When the herdsmen saw what was
done, they fled: and when they were depa-
red, they told it in the citie and in the coun-
trei.

35 Then they came out to see what was
done, and came to Iesus, and found the man,
out of whom the deuils were departed, sit-
ting at the feete of Iesus, clothed, and in his
righte mind, and they were afraid.

36 They also which saw it, told them by
what meanes hee that was possessed with the
deuill was healed.

37 Then the whole multitude of the coun-
trei about the Gadarenes, besought him,
that hee would depart from them: for they
were taken with a great feare: and he went
into the ship and returned.

38 Then the man out of whom the deuils
were departed, besought him, that he might
be with him: but Iesus sent him away, say-
ing,

39 ¶ Returne into thine owne house, and
shew what great things God hath done to
thee. So he went his way, and preached cho-
rouout all the citie, what great things Je-
sus had done vnto him.

40 ¶ And it came to passe when Iesus
was come againe, that the people receiued
him: for they all waited for him.

41 ¶ And behold, there came a man na-
med Iairus, and hee was the ruler of the
synagogue, who fell downe at Iesus feete,
and besought him that hee would come into
his house.

42 For hee had but a daughter onely, a-
bout twelue yeeres of age, and shee lay a dy-
ing. (And as hee went, the people throng-
ed him.)

43 And a woman hauing an issue of blood
twelue yeere long, which had spent all her
substance vpon Physicians, and could not bee
healed of any:

44 When shee came behind him, shee tou-
ched the hemme of his garment, and im-
mediatly her issue of blood stancheth.

45 Then Iesus said, Who is it that hath
touched mee? When euery man denied,
Peter said, and they that were with him,
Master, the multitude thrust thee, and
tread on thee, and sayest thou, Who hath
touched me?

46 And Iesus said, Some one hath tou-
ched me: for I perceiue that vertue is gone
out of me.

47 When the woman saw that shee was
not hid, shee came trembling, and fell downe
before him, and told him before all the peo-
ple, for what cause shee had touched him, and
how shee was healed immediatly.

48 And hee said vnto her, Daughter, bee
of good comfort: thy faith hath made thee
whole: goe in peace.

49 While hee yet spake, there came one
from

o Christ knew
that he should
better serue him
being absent,

then with him,

p This was his
owne citie called
Gadatis, which

was in the coun-
trei of Decapo-
lis, and therefore

Luke dissenteth
not from Marke,

who writeth
that hee preached
in Decapolis.

Matth. 9. 18.

marks 5. 23.

q Of the con-
gregation of the
Iewes.

r Being assured
of the vertue and
power of Iesus
Christ, and not

attributing any
vertue to the
garment.

s Christ doeth
not impute vnto
vs the weaknesse
of our faith, but

doth accept it
as though it were
perfect.

Meaning, to
their owne con-
demnation, or as
some read, with
themselves, be-
cause they durst
not openly speak
against Johns
doctrine: for
they feared the
people, Matth.
21.46.

Matth. 11.16,
The fonges of
little children are
sufficient to con-
demne the Pha-
rises and such
like.

Liuech accord-
ing to the fa-
shion of other
men.
He sheweth
that the wicked
although they
came from God
shall nothing
hinder the elect
to continue in
the faith of the
Gospel.

Marke 14.3
Marke 15.40.
John 11.2.

30 But the Pharisees and the scribes
of the Law despised the counsell of God
against themselves, and were not baptized of
him.

31 * And the Lord said, Whereunto shall
I liken the men of this generation? and what
thing are they like unto?

32 They are like unto children sitting in
the market place, and crying one to another,
and saying, * We haue piped vnto you, and
ye haue not danced: wee haue mourned to
you, and ye haue not wept.

33 For John Baptist came, neither eating
bread, nor drinking wine: and ye say, He hath
the devil.

34 The Sonne of man is come, and eat-
eth and drinketh: and ye say, Behold, a man
which is a glutton, and a drinker of wine, a
friend of Publicanes and sinners.

35 But wisdom is justified of all her
children.

36 * And one of the Pharisees desired
him that he would eate with him: and hee
went into the Pharisees house, and late down
at table.

37 And beholde, a woman in the citie,
which was a sinner: when shee knew that
Jesus late at table in the Pharisees house, she
brought a booke of ointment.

38 * And she stood at his feete behind him
weeping, and began to wash his feete with
teares, and did wipe them with the haire
of her head, and kissed his feete, and anoin-
ted them with the ointment.

39 Now when the Pharisee which had
him, saw it, he spake with himselfe, saying,
If this man were a Prophet, he would surely
haue known, who, and what manner of
woman this is which toucheth him: for shee
is a sinner.

40 And Jesus answered, and sayd vnto
him, Simon, I haue somewhat to say vnto
thee. And he said, Master, say on.

41 There was a certaine lender, which
had two debtors: the one ought five hundred
pence, and the other sicke.

42 When they had nothing to pay, he for-
gaue them both. Which of them therefore,
tell me, will loue him most?

43 Simon answered, and sayd, I sup-
pose that hee to whom hee forgaued most.
And hee sayd vnto him, Thou hast cruely
iudged.

44 Then hee turned to the woman, and
sayd vnto Simon, Seest thou this woman?
I entered into thine house, and thou gauest
me no water to my feete: but she hath washed
my feet with teares, and wiped them with
the haire of her head.

45 Thou gauest me no kisse: but shee since
the time I came in, hath not ceased to kisse
my feete.

46 Mine head with oyle thou diddest not
anoint: but she hath anointed my feete with
ointment.

47 Wherefore I say vnto thee, Many
sinneres are forgiven her: for shee loued much.
To whom a little is forgiven, hee doeth loue
a little.

48 And hee said vnto her, Thy sinnes
are forgiven thee.

49 And they that sate at table with him,
began to say within themselves, What is this
that euen forgiveth sinnes?

50 And he said to the woman, Thy faith
hath saved thee, goe in peace.

CHAP. VIII

1 Christ with the Apostles goes from town to town,
and preacheth. 3 The women minister vnto them of
their goods. 5 He sheweth the parable of the seede.
21 Hee telleth who is his mother and his brother.
24 Hee stilleth the raging of the lake. 27 He deli-
uereth the possessed. 33 The devils enter into the
herde of swine. 41 Hee healeth the sicke woman, and
Lairus daughter.

And it came to passe afterward, that hee
himselfe went through euery citie and
towne, preaching, and publishing the king-
dome of God, and the twelve were with him.

2 And certaine women which were hea-
led of euill spirits, and infirmities, as Mary
which was called Magdalene, out of whom
went seven devils,

3 And Ioanna the wife of Chusa, He-
rodes steward, and Susanna and many o-
ther which ministered vnto him of their
substance.

4 * Now when much people were gathe-
red together, and were come to him out of all
cities, he spake by a parable:

5 A sower went out to sow his seed, and
as he sowed, some fell by the way side, and it
was troden vnder feete, and the foules of hea-
uen deuoured it by.

6 And some fell on the stones, and when
it was sprung vp it withered away, because
it lacked moisture.

7 And some fell among thornes, and the
thornes sprung by with it, and choked it.

8 And some fell on good ground, and
sprung vp, and bare fruit, an hundred fold.
And as he said these things, he cried, He that
hath eares to hear, let him hear.

9 Then his disciples asked him, deman-
ding what parable that was.

10 And hee sayd, Vnto you it is given to
knowe the secrets of the kingdome of God,
but to other in parables, that when they
see, they should not see, and when they heare,
they should not understand.

11 * The parable is this, The seed is the
word of God.

12 And they that are beside the way, are
they that heare: afterward cometh the deu-
ill, and taketh away the word out of their
hearts, lest they should beleue and be sa-
ued.

13 But they that are on the stones are
they which when they haue heard, receiue
the word with ioy: but they haue no rootes,
which for a while beleue, but in the time
of temptation goe away.

14 And that which fell among thornes,
are they which haue heard, and after their
departure are choked with cares, and with
riches, and voluptuous lining, and bring
forth no fruit.

15 But that which fell in good ground, are
they which with an honest and good heart
heare

The peace of
conscience com-
eth onely of
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Marke 19.6.

a Whereby they
acknowledged
the benefite
which they had
receiued of him,
and also shewed
their perseue-
rance, which
prooued their
knowledge to
be of God.
|| Or, to them.
Matth. 13.3.
Marke 4.1,2.

b That is, to vn-
derstand and
beleue these
things.

c Which word
is here taken for
an obscure or
darke saying.
Isa 9.9. Matth. 13.
14. Marke 4.12.
John 12.40.
Act 28.26.
Rom. 11.8.
Matth 13.18.
Marke 4.15.

d That is, ac-
knowledge, and
consent to the
word, and also
reuerence it.
e When they re-
turne home to
their affaires.

This great
signe is a signe
that he felt her
much bound
to Christ, who
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Chap. 11. 33. mat.
5. 15. mar. 4. 21.
f Christ warneth
his to doe good
with their light,
which they haue
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set it forth be-
fore all mens
faces.
|| Or, bed.
Chap. 12. 3. mat.
10. 26. mar. 4. 22.
Mat. 13. 12. and
25. 19. mar. 4. 25
chap. 19. 14. 26.
g Both to him-
selfe, and to o-
thers.
Matth. 12. 46.
marke 3. 31.
|| Or, kinfolkes.
h The spiritual
kindred is to be
preferred to the
carnall and na-
turall, forasmuch
as thereby of
many, wee are
made one, con-
fessing together
one God, one
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God aboue all
things, and our
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our selues.
Matth. 8. 23.
marke 4. 36.
i The word sig-
nifieth a deepe
or sound sleepe.
Matth. 8. 28.
marke 5. 1.
k Satan is tor-
mented where
Christ is present.
|| Or, many a day
agone.
l The word sig-
nifieth to be in-
forced with vio-
lence, as an horse
when he is spur-
red.
m A Legion, as
writeth Vege-
tius, contained
6000. footmen,
and 731. horse-
men: but here
it is taken for an
uncertaine
and infinite
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n That is, so to
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could doe no
harme: and this word, Chap. 16. 23. is called hell, where the deuils
are chained in the obscurity of darkenesse, 2. Pet. 2. 4.

heare the word, and keepe it, and bring forth
fruit with patience.

16 ¶ So man when he lighteth a can-
dle, couereth it vnder a vessel, neither put-
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candlesticke, that they that enter in may see
the light.

17 ¶ For nothing is secret, that shall not
be euident: neither any thing hid, that shall
not be knownen, and come to light.

18 Take heede therefore how yee heare:
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19 ¶ Then came to him his mother and
his brethren, and could not come neere to
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vnto the other side of the lake. And they lan-
ched forth.

23 And as they sailed, he fell asleepe, and
there came downe a storme of winde on the
lake, and they were filled with water, and
were in leoparde.

24 Then they went to him, and awoke
him, saying, Master, Master, wee perishe.
And hee arose, and rebuked the winde, and
the waues of water: and they ceased, and
it was calme.

25 Then hee sayd vnto them, Where is
your faith? And they feared, and wondered
among themselves, saying, Who is this that
commandeth both the windes and water,
and they obey him?

26 ¶ So they sailed vnto the region of
the Gadarenes, which is ouer against Ga-
lilee.

27 And as hee went out to land, there
met him a certaine man out of the citie,
which had a deuill long time, and he ware
no clothes, neither abode in house, but in the
grauens.

28 And when he saw Iesus, he cryed out,
and fell downe before him, and with a loude
voice said, What haue I to doe with thee,
Iesus the Sonne of God, the most high? I
beseech thee, to torment me not.

29 For hee commanded the foule spirit to
come out of the man: (for oftentimes he had
raught him: therefore hee was bound with
chaines, and kept in fetters: but hee brake
the hands, and was caried of the deuill into
wildernes.)

30 Then Iesus asked him, saying, What
is thy name? And he said, Legion, because
many deuils were entred into him.

31 And they besought him, that he would
not commaund them to goe out into the
deepe.

32 And there was there by, an herd of ma-
ny swine, feeding on an hill, and the deuils be-
sought him, that he would suffer them to en-
ter into them. So he suffered them.

33 Then went the deuils out of the man,
and entered into the swine: and the herd was
caried with violence from a steepe downe
place into the lake, and was choked.

34 When the herdemen saw what was
done, they fled: and when they were depa-
red, they told it in the citie and in the coun-
trei.

35 Then they came out to see what was
done, and came to Iesus, and found the man,
out of whom the deuils were departed, sit-
ting at the feete of Iesus, clothed, and in his
right mind, and they were afraid.

36 They also which saw it, told them by
what meanes hee that was possessed with the
deuill was healed.

37 Then the whole multitude of the coun-
trei about the Gadarenes, besought him,
that hee would depart from them: for they
were taken with a great feare: and he went
into the ship and returned.

38 Then the man out of whom the deuils
were departed, besought him, that he might
be with him: but Iesus sent him away, say-
ing,

39 ¶ Returne into thine owne house, and
shew what great things God hath done to
thee. So he went his way, and preached cho-
rouout all the citie, what great things Je-
sus had done vnto him.

40 ¶ And it came to passe when Iesus
was come againe, that the people receiued
him: for they all waited for him.

41 ¶ And behold, there came a man na-
med Jairus, and hee was the ruler of the
synagogue, who fell downe at Iesus feete,
and besought him that hee would come into
his house.

42 For hee had but a daughter onely, a-
bout twelue yeres of age, and shee lay a dy-
ing. (And as hee went, the people thyon-
ged him.)

43 And a woman hauing an issue of blood
twelue yere long, which had spent all her
substance vpon physicians, and could not be
healed of any:

44 When shee came behind him, shee tou-
ched the hemme of his garment, and im-
mediatly her issue of blood stancheth.

45 Then Iesus said, Who is it that hath
touched mee? When euery man denied,
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Master, the multitude thrust thee, and
tread on thee, and sayest thou, Who hath
touched me?

46 And Iesus said, Some one hath tou-
ched me: for I perceiue that vertue is gone
out of me.

47 When the woman saw that shee was
not hid, shee came trembling, and fell downe
before him, and told him before all the pro-
ple, for what cause shee had touched him, and
how shee was healed immediatly.

48 And hee said vnto her, Daughter, bee
of good comfort: thy faith hath made thee
whole: goe in peace.

49 While hee yet spake, there came one
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o Christ knew
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Luke dissenteth
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Matth. 9. 18.
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r Being assured
of the vertue and
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Christ, and not
attributing any
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s Christ doeth
not impute vnto
vs the weakness
of our faith, but
doth accept it
as though it were
perfect.

from the ruler of the Synagogues house, which said to him, Thy daughter is dead: discale not the Walter.

50 When Jesus heard it, hee answered him, saying, Feare not, beleue onely, and she shall be made whole.

51 And when he went into the house, hee suffered no man to goe in with him, save Peter, and James, and John, and the father and mother of the maide.

52 And all wept and sorrowed for her: but he said, Weepe not, for she is not dead, but sleeper.

53 And they laughd him to scoorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cryed, saying, Mayde, arise.

55 And her spirit came againe, and shee rose straightway: and he commanded to giue her meate.

56 Then her parents were astonied: but he commanded them that they should tell no man what was done.

CHAP. IX.

2 Hee sendeth out the twelue Apostles to preach. 7 Herod hearth tell of him. 12 Hee sendeth five thousand men with five loaves & two fishes. 19 Discerns simons of Christ. 28 He transfigurath himselfe upon the mount. 42 He deliuereth the possessed. 47 And teacheth his disciples to bee lowly. 54 They desire vengeance, but hee reproveth them.

Then * called he the twelue disciples together, and gaue them power and authority ouer all deuils, and to heale diseases.

2 And he sent them to preach the kingdom of God, and to cure the sicke.

3 And hee said to them, Take nothing to your iourney, neither staffes, nor scrip, neither bread, nor flouer, neither haue two coats.

4 And whatsoeuer house pee enter into, there abide, and thence depart.

5 And whosoever will not receiue you, when ye goe out of that cite, shake off the very dust from your feete for a testimony against them.

6 And they went out, and went thorow euery towne preaching the Gospel, and healing euery where.

7 Now Herod the Tetrarch heard of all that was done by him: and hee doubted because that it was sayd of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared, and of some, that one of the old Prophets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this, of whom I heare such things? And he desired to see him.

10 And when the Apostles returned, they told him what great things they had done. Then he tooke them, and went aside into a solitary place, neere to the cite called Bethsaida.

11 But when the people knew it, they followed him, and hee receiued them, and spake vnto them of the kingdom of God, and healed them that had need to be healed.

12 And when the day began to waxe away, the twelue came, and sayd vnto him,

Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But hee sayd vnto them, Give pee them to eat. And they sayd, Wee haue no moe but five loaves and two fishes, except wee should goe and buy meate for all this people.

14 For they were about five thousand men. Then hee said to his Disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the five loaves, and the two fishes, and looked vp to heauen, and blessed them, and brake and gaue to the disciples to set before the people.

17 So they did all eat, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 And it came to passe as he was alone praying, his disciples were with him, and hee asked them, saying, Whom say the people that I am?

19 They answered, and sayd, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And hee sayd vnto them, But whom say ye that I am? Peter answered, and sayd, The Christ of God.

21 And hee warned, & commanded them, that they should tell that to no man,

22 Saying, The Sonne of man must suffer many things, and be reproued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 And hee sayd to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse daily, and follow mee.

24 For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 For what shall a man get if he winne the whole world, and destroy himselfe, or lose himselfe?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Sonne of man be ashamed when hee shall come in his glory, and in the glory of his Father, and of the holy Angels.

27 And I tell you of a surtise, there be some standing heere, which shall not taste of death till they haue seene the kingdom of God.

28 And it came to passe about an eight dayes after those words, that he tooke Peter and Iohn, and James, and went by into a mountaine to pray.

29 And as hee prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, and told of his departing, which he should accomplish at Ierusalem.

32 But Peter and they that were with him,

Christ forsa-
keith not them
that follow him,
but sendeth them
sufficient reliefe,

Iohn saith, he
gaue chankes,
Iohn 6. 11.

Matth. 16. 13.
marke 8. 27.

f For hee knew
best his conueni-
ent time which
was appointed
for him to bee
manifested in,
Mat. 17. 35.

marke 8. 33.
Chap. 14. 27. mat.
13. 38. & 16. 34.
marke 8. 34.

g For as one day
followeth ano-
ther, so doth one
crosse follow in
the necke of an
other.

Chap. 17. 33. mat.
10. 39. & 16. 35.
marke 8. 38.

Matth. 10. 33.
chap. 12. 9.
marke 8. 38.

2. tim. 2. 12.
Matth. 16. 28.
marke 9. 1.

h Established
and enlarged by
the preaching of
the Gospel.
Matth. 17. 2.
marke 9. 2.

That is, what
due he should
haue, and how
he should die.

Meaning, the
ruler of the Sy-
nagogue.

Although she
was verely dead:
yet to Christ it
was more easie
to restore her to
life, then it is for
one man to wake
another out of
his sleepe.
Hee meaneth
those which he
found in the
house.

Matth. 10. 1.
marke 3. 13.
and 6. 7.

Matth. 10. 7. 8.
marke 6. 7.

a To the ende
they might doe
their charge with
greater diligence
when they had
nothing to let
them.

On rods.
b He willeth
them not to tary
long, but to
preach from
towne to town.

Acts 13. 51.
chap. 10. 11.

c Which was a
signe of detesta-
tion, and of the
vengeance which
was prepared for
such contemners
of Gods benefits
which are vn-
worthy that one
should receiue a-
ny thing at their
hands.

Matth. 14. 1.
marke 6. 14.

Marke 6. 30.
Matth. 14. 13.
marke 6. 31.

Mat. 14. 15. mar.
6. 35 Iohn 6. 5.

him, were heavy with sleepe, and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe as they departed from him, Peter said vnto Iesus, Master, it is good for vs to bee here: let vs therefore make three Tabernacles, one for thee, and one for Moses, and one for Elias, and wilt not what he said.

34 While hee thus spake, there came a cloud, and ouersadowed them, & they feared when they were entering into the cloud.

35 And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close and tolde no man in those dayes any of those things which they had seene.

37 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 And beholde, a man of the company cried out, saying, Master, I beseech thee, behold my sonne, for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he cryeth, and he teareth him, that hee cometh, & with much paine departeth from him, when he hath biniled him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, O generation faithlesse and crooked, how long now shal I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vnclene spirit, and healed the child, and deliuered him to his father.

43 And they were all amazed at the mighty power of God: and while they all wondered at all things which Iesus did, hee said vnto his disciples,

44 Marke these words diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they understood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 And then there arose a disputation among them, which of them should bee the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little child, and set him by him,

48 And saide vnto them, Whosoever receiveth this little child in my Name, receiveth me: and whosoever shall receive me, receiveth him that sent mee: for hee that is least among you all, he shall be great.

49 And John answered, and sayd, Master, wee saw one casting out deuils in thy Name, and we forbade him, because hee followeth thee not with vs.

50 Then Iesus sayd vnto him, Forbidde him not: for he that is not against vs, is with vs.

51 And it came to passe, when the dayes were accomplished, that hee should be receiued vp, he setteth himselfe fully to goe

to Ierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his behauiour was, as though hee would goe to Ierusalem.

54 And when his disciples, James and John saw it, they sayd, Lord, wilt thou that wee command that fire come downe from heauen, and consume them, euen as Elias did?

55 But Iesus turned about and rebuked them, and sayd, Pee know not of what spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 And it came to passe, that as they went in the way, a certaine man said vnto him, I will follow thee, Lord, whithersoever thou goest.

58 And Iesus said vnto him, The foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not where to lay his head.

59 But he sayd vnto another, Follow me. And the same said, Lord, suffer me first to goe and bury my father.

60 And Iesus sayd vnto him, Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another said, I will follow thee, Lord: but let me first goe bid them farewell, which are at mine house.

62 And Iesus said vnto him, No man that putteth his hand to the plough, & looketh backe, is apt to the kingdome of God.

by dead, hee meaneth those that are vnprofitable to serue God. To bee hindred or intangled with respect of any worldly commodity, or stayed to goe forward for any paine or trouble.

CHAP. X.

1 He sendeth the fewentis before him to preach, and giueth them a charge how to behaue themselves. 13 He threatneth the obdurate. 21 Hee giueth thanks to his heauenly Father. 25 Hee answereth the Scribes that tempted him, 33 Audibly the example of the Samaritanes sheweth who is a mans neighbour. 38. Martha receiveth the Lord into her house. 40 Mary is firmer in hearing his word.

After these things, the Lord appointed another seuentie also, and sent them, two and two before him into euery citie & place, whither he himselfe should come.

2 And hee said vnto them, The haruest is great, but the labourers are few: pray therefore the Lord of the haruest to send forth labourers into his haruest.

3 Goe your wayes: behold, I send you forth as lambs among wolves.

4 Beare no bagge, neither scrip, nor shoes, and salute no man by the way.

5 And into whatsoeuer house pee enter,

Not that they shall hurt you, but that you shall bee preferred by my providence. 2. King. 4. 29. d Hee willeth that they should dispatch this iourney with diligence, not occupying themselves about other duties. *Matth. 10. 13. marke 6. 10.*

q Or, face, or apparel: for they knew hee was a Jew, and as touching the Samaritanes opinion of the Temple, see Ioh. 4. 20. also they hated the Jewes, because they differed from them in religion. 2. King. 1. 10.

He reprooueth their rash and carnal affection, which were not led with Elias spirit. *Matth. 8. 19.*

We must not follow Christ for riches and commodities, but prepare ourselues to pouerty, and to the crosse, by his example. e That is, till hee be dead, and I haue done my dutie to him in burying him.

u We may not follow what seemeth best to vs, but onely Gods calling: and here

k For otherwayes they had not bene able to comprehend his great Maiestie.

Matth. 3. 17. marke 1. 11.

l They concealed it till Christs resurrection, as Marke writeth.

Matth. 17. 1. marke 9. 17.

m Vnder the colour that his disciples could not heale the sicke man, he reprooueth them which would haue diminished his authority.

† Greeke put these words into your ears.

n They were so blinded with this opinion that Christ should haue a temporall kingdome, that they would not vnderstand when he spake of his death.

Matth. 18. 1. marke 9. 33, 34.

Make 9. 38. o Forasmuch as he letteth vs not, and God is glorified by his occasion.

p Of his death whereby he was exalted.

Matth. 10. 2.

Matth. 9. 37. a Meaning, a great number of people, which are ready to be brought vnto God.

b That is, the preachers.

Matth. 10. 16.

It was their
maner of salu-
tion, whereby
they wished
health & felicitie.
Which loueth
the doctrine of
peace and the
Gospel.

Deut. 24. 14. 15.
Math. 10. 10.

1. tim. 5. 18.

He would not
that they should
tary long in one
towne: neither
yet be carefull
to change their
lodging.

h Doubt not to
receiue nourish-
ment of them,
for whom you
trauell.

Math. 10. 14.
chap. 9. 5. ad. 13.
91. and 18. 6.

God did pre-
sent himselfe vn-
to you by his
messengers, and
would haue: eigh-
ned ouer you.

Math. 11. 21.

k Which were
the signes of re-
pentance.

l The moe bene-
fits that God be-
stoweth vpon
any people, the
more doth their
ingratitude de-
line to be pu-
nished.

Math. 10. 40.

John 13. 20.

The power of
Satan is beaten
downe by the
preaching of the
Gospel.

Or, in his minds.

He attributeth
to the free ele-
ction of God,
that the wife and
worldlings know
at the Gospel
and yet the poore
people vn-
stand it.

Christ is our
only meane to
reue Gods
mercies by.

Therefore wee
esteem him as the
Fathers voice hath taught vs, and not ac-
cording to mans iudgement.

q In whom wee see God, as in his
ly image, Math 13. 16.

first say, Peace be to this house.

6 And if the Sonne of peace be there,
your peace shall rest vpon him: if not, it shall
turne to you againe.

7 And in that house tary still, eating and
drinking such things as by them shall be set
before you, for the labourer is worthy of his
wages. So not from house to house.

8 But into whatsoeuer citie ye shall en-
ter, if they receiue you, cate such things as
are set before you.

9 And heale the sicke that are there, and
say vnto them, The kingdome of God is
come neere vnto you.

10 But into whatsoeuer citie ye shall en-
ter, if they will not receiue you, go your waies
out into the streetes of the same, and say,

11 Euen the very dust, which cleaueth
on vs of your citie, we wipe off against you:
notwithstanding know this, that the king-
dome of God was come neere vnto you.

12 For I say to you, that it shall be easier
in that day for them of Sodom, then for
that citie.

13 * Woe bee to thee, Chorazin: woe bee
to thee, Bethsaida: for if the miracles had
bene done in Tyrys and Sidon, which
haue bin done in you, they had a great while
agone repented, sitting in sackcloth and
ashes.

15 Therefore it shall be easier for Tyrys,
and Sidon at the iudgement, then for you.

15 And thou Capernaum, which art ex-
alted to heauen, shalt be thrust down to hell.

16 * * * * *
16 * * * * *
16 * * * * *

17 And the senenty turned againe with
foy, saying, Lord, euen the deuils are subdued
to vs through thy Name.

18 And hee said vnto them, I sawe Sa-
tan like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to
tread on serpents, and scorpions, and ouer
all the power of the enemy, and nothing shall
hurt you.

20 Neuerthelesse, in this reioyce not, that
the spirits are subdued vnto you: but rather
reioyce, because your names are written in
heauen.

21 * * * * *
21 * * * * *

22 Then he turned to his disciples, and
said, All things are giuen me of my Father:
and no man knoweth who the Sonne is,
but the Father: neither who the Father is,
saue the Sonne, & he to whom the Sonne
will reueale him.

23 * * * * *
23 * * * * *

24 But one thing is needfull. Mary hath
chosen the good part, which shall not be ta-
ken away from her.

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chosen the good part, which shall not be ta-
ken away from her.

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chosen the good part, which shall not be ta-
ken away from her.

24 But one thing is needfull. Mary hath
chosen the good part, which shall not be ta-
ken away from her.

24 For I tell you that many Prophets
and Kings haue desired to see those things
which ye see, and haue not seene them, and to
heare those things which ye heare, and haue
not heard them.

25 * * * * *
25 * * * * *

26 And he said vnto him, What is writ-
ten in the Law? how readest thou?

27 And he answered & said, Thou shalt
loue thy Lord God with all thine heart,
and with all thy soule, and with all thy
strength, and with all thy thought, * and
thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast
answered right: this doe, and thou shalt
liue.

29 But hee willing to iustifie himselfe,
said vnto Iesus, Who is then my neigh-
bour?

30 And Iesus answered, and said, A cer-
taine man went downe from Ierusalem
to Iericho, and fell among thornes, and
they robbed him of his raiment, and wound-
ed him, and departed, leauing him halfe
dead.

31 And by chance there came downe a
certaine Priest that same way, and when
he saw him, he passed by on the other side.

32 And likewise also a Leuite, when hee
was come neere to the place, went and loo-
ked on him, and passed by on the other side.

33 Then a certaine Samaritane, as he
fourneyed, came neere vnto him, and when
he saw him, he had compassion on him,

34 And went to him, and bound up his
wounds, and poured in oyle and wine, and
put him on his owne beast, and brought him
to an Inne, and made prouision for him.

35 And on the morrow when hee depar-
ted, he tooke out two pence, and gaue them
to the host, and said vnto him, Take care
of him, and whatsoeuer thou spendest more,
when I come againe, I will recompense
thee.

36 Which now of these three, thinkest
thou, was neighbour vnto him that fell a-
mong the thornes?

37 And he said, He that shewed mercy on
him. Then said Iesus vnto him, Go, & doe
thou likewise.

38 * * * * *
38 * * * * *

39 And shee had a sister called Mary,
which also sat at Iesus feete, and heard his
preaching.

40 But Martha was cumbered about
much seruing, and came to him, and said,
Master, dost thou not care that my sister
hath left me to serue alone? bid her therefore
that she helpe me.

41 And Iesus answered, and said vnto
her, Martha, Martha, thou carest, and art
troubled about many things:

42 But one thing is needfull. Mary hath
chosen the good part, which shall not be ta-
ken away from her.

42 But one thing is needfull. Mary hath
chosen the good part, which shall not be ta-
ken away from her.

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ken away from her.

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chosen the good part, which shall not be ta-
ken away from her.

Math. 22. 37.
marke 12. 28.

Deut. 6. 5.

Leuit. 19. 18.

Or, to approue
himselfe as iust.

r For they coun-
ted no man their
neighbour, but
their friend.

f For so it see-
med to mans
iudgement, al-
though this was
to appointed by
Gods counsell
and prouidence.

t He priuily no-
teth the great
cruelty, which
was among this
people, & chiefly
the gouernours,

u This nation
was odious to
the Iewes.

x Which was
about nine pence
of sterling mo-
ney.

y Helpe him that
hath need of
thee, although
thou know him
not.

z For she forgot
the principall,
which was to
heare Gods
word.

a It was not
meete that she
should haue bin
drawn from
so profitable a
thing, whereun-
to she could not
alwayes haue
opportunity.

CHAP. XI.

1 Hee teacheth his disciples to pray. 14 Hee driveth out a devill. 15 And rebuketh the blasphemous Pharisees. 28 Hee preferreth the spiritual conquest. 29 They require signes and tokens. 37 Hee gathereth with the Pharisee, and reprehendeth the hypocrites of the Pharisee, Scribes and hypocrites.

And so it was, that as hee was praying in a certaine place, when he crept, one of his disciples layd vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

Matth. 6. 9.

2 And he said vnto them, When ye pray, say, Our Father, which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will be done euen in earth, as it is in heauen:

3 Our dayly bread giue vs for the day:

a Or, every day, or as much as is sufficient for this day.

4 And // forgive vs our sinnes: for euen we forgive euery man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

|| Or, pardon.

5 Moreover he said vnto them, Which of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend me three loaves?

b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which we demand.

6 For a friend of mine is come // out of the way to me, and I haue nothing to let before him:

|| Or, in passing by the way.

7 And he within should answer and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

|| Or, impudencie.

8 I say vnto you, Though hee would not arise, and giue him, because he is his friend, yet doubtlesse because of his // importunitie, he would rise, and giue him as many as he needed.

Matth. 7. 7. and 21. 22. marke 11. 24. ioh. 14. 13. & 16. 23. iames 1. 5.

9 And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall find: knocke, and it shall be opened vnto you.

Matth. 7. 9.

10 For euery one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fish, will hee for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost to them, that desire him?

c The chiefest thing that we can desire of God, is his holy Spirit.

14 When he call out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them sayd, Hee casteth out devils through Beelzebub the chiefe of the devils.

16 And others tempted him, seeking of him a signe from heauen.

Matth. 12. 25. mar. 3. 22, 25.

17 But he knew their thoughts, and said vnto them, Every kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because yee say that I cast out devils through Beelzebub?

19 If I through Beelzebub cast out devils, by whome doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out devils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his palace, the things that he possesseth are in peace.

22 But when a stronger then he cometh vpon him, and ouercometh him, hee taketh from him all his armour wherein hee trusted, and diuideth his spoyle.

23 Hee that is not with me, is against mee: and hee that gathereth not with mee, scattereth.

24 When the vnclane spirit is gone out of a man, hee walketh through drie places, seeking rest: and when he findeth none, he sayeth, I will returne vnto my house whence I came out.

25 And when hee cometh, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in and dwell there: so the last state of that man is worse then the first.

27 And it came to passe, as hee sayd these things, a certaine woman of the company lifted vp her voyce, and said vnto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked.

28 But he sayd, Yea, rather blessed are they that heare the word of God, and keepe it.

29 And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of Jonas the Prophet.

30 For as Jonas was a signe to the Ninuites, so shall also the sonne of man be to this generation.

31 The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for she came from the remotest parts of the earth to heare the wisdom of Salomon, and behold, a greater then Salomon is here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

33 No man lighteth a candle, and putteth it in a priue place, neither vnder a bushell: but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore the whole body shall be light, hauing no part darke, then shall all

Ioh. 1. 17. 1. King. 10. 1. 2. chro. 9. 1. Ioh. 3. 5. Chap. 8. 16. Matth. 5. 15. marke 4. 21. Matth. 6. 22. || Or, candle. n Because it should guide and leade the body. o Without spot or vice.

d That is to say, your conuersion.

e The finger of God is taken for the vertue and power of God, and the vertue of the Father and the Sonne is the holy Ghost: for so Matthew doeth interpret this place.

f The word signifies an entry or porch before an house.

|| Or, sapientia.

g They that doe not wholly apply themselves to destroy the kingdome of Satan, cannot be counted to be on Christs side, but are his aduersaries: how much more is hee against him, that maketh open warre with him as Satan doeth?

Matth. 12. 43.

h To the intent that hee might worke according to his malicious nature.

i More apt to receiue him then it was afore.

k If by infidelity wee turne backe from God, Satan hath greater power ouer vs then he had before.

l He meaneth an infinite number.

Hebr. 6. 4. 6.

2. pet. 2. 20.

m Christ gaue her a priuie cause for that shee committed the chiefe sin which was due vnto him: that was, that they are blessed indeed to whom hee communicateth himselfe by his word.

Matth. 12. 28, 29.

|| Or, candle. n Because it should guide and leade the body. o Without spot or vice.

Matth. 12. 28, 29.

|| Or, candle. n Because it should guide and leade the body. o Without spot or vice.

Math. 23. 25.
p Christ here
requireth two
things: first, that
we come truly
by our meate and
drinke: and next
that wee distri-
bute part to the
poore: for chari-
tie is the perfe-
ction of the Law.
|| Or, of that that
you have.

|| Or, that which
is iust and right.
q He would not
breake the very
least commande-
ment before all
things were ac-
complished: but
taught them to
stick to the chief-
est, and not pre-
ferre the interi-
our ceremonies
which must
quickly be a-
bolished.

Chap. 20. 46. mat.
23. 6. mar. 12. 38.
r Whose stinke
and infection ap-
peare not sud-
denly.

Acts 15. 10.
s Whereby you
keepe in remem-
brance the exe-
crable deeds of
your fathers.
t You shew your
selues as great
hypocrites as
were your fa-
thers, making
men belceue ye
honour God,
when ye disho-
nour him.
u They were
more curious to
build their graues
then to follow
their doctrine.
|| Or, cruelly ex-
pell them.

Gen. 4. 8.
2. Chro. 24. 21.
x Because they
were culpable
of the same fault
that their ance-
stors were.

y They hid and tooke away the pure doctrine, and the true vnder-
standing of the Scriptures.

bee light, euen as when a candle both light
thee with the brightnesse.

37 And as hee spake, a certaine Pha-
rise besought him to dine with him: and he
went in, and sat downe at table.

38 And when the Pharise sawe it, hee
maruelled that hee had not first washed be-
fore dinner.

39 And the Lord said to him, Indeede
ye Pharises make cleane the outside of the
cup, and of the platter: but the inward part
is full of rauening and wickednesse.

40 Pee fooles, did not he that made that
which is without, make that which is with-
in also?

41 Therefore p gine almes of those things
which are within, and behold, all things shal
be cleane to you.

42 But woe bee to you Pharises: for yee
tithe the mint, and the rewe, and all maner
herbes, and passe ouer iudgement and the
loue of God: these ought yee to haue done,
and not to haue left the other vndone.

43 Woe be to you Pharises: for ye loue
the uppermost seates in the Synagogues,
and greetings in the markets.

44 Woe be to you Scribes and Pharises
hypocrites: for ye are as graues which ap-
peare not, & the men that walke ouer them,
perceiue not.

45 Then answered one of the expoun-
ders of the Law, and said vnto him, Master,
Thus saying, thou puttest vs to rebuke also.

46 And he said, Woe be to you also, ye in-
terpreters of the Law: for yee lade men
with burdens grieuous to be borne, and yee
your selues touch not the burdens with one
of your fingers.

47 Woe be vnto you: for ye build the se-
pulchres of the Prophets, and your fathers
killed them.

48 Truly ye beare witnesse, and allow
the deedes of your fathers: for they killed
them, and ye build their sepulchres.

49 Therefore said the wise dome of God,
I will send them Prophets and Apostles,
and of them they shall slay and persecute.

50 That the blood of all the Prophets,
shed from the foundation of the world, may
be required of this generation.

51 From the blood of Abel vnto the blood
of Zacharias, which was slaine betwene
the Altar, and the Temple: verily I say vnto
you, it shall be required of this generation.

52 Woe be to you, interpreters of the Law:
for yee haue taken away the key of know-
ledge: yee entred not in your selues, & them
that came in, ye forbade.

53 And as he said these things vnto them,
the Scribes and Pharises began to rage
him sore, and to prouoke him to speake of
many things.

54 Laying waite for him, and seeking to
catch somethiing of his mouth, whereby they
might accule him.

Name, 10 Blasphemie against the Spirit. 14 Not
to passe our vocation, 15 Not to giue our selues to
conetous care of this life, 32 but to righteousness,
almes, watching, patience, wisdom, and concord.

152 * the meane time they gathered toge-
ther an innumerable multitude of people,
so that they trode one another: and he began
to say vnto his disciples first, Take heede to
your selues of the leaues of the Pharises,
which is hypocrytie.

2 * For there is nothing couered, that shal
not be reuealed: neither hid, that shal not
be knowne.

3 Therefore whatsoever ye haue spoken
in darkenesse, it shal bee heard in the light:
and that which yee haue spoken in the eare,
in secret places, shal bee preached on the
houses.

4 And I say vnto you, my friends, Bee
not afraid of them that kill the body, and af-
ter, that are not able to doe any more.

5 But I will forewarne you, whom yee
shall feare: feare him which after hee hath
killed, hath power to cast into hell: yea, I say
vnto you, him feare.

6 Are not foue sparrows bought for two
farthings, and yet not one of them is forgot-
ten before God?

7 Yea, and all the haire of your head
are numbered: feare not therefore: yee are
more of value then many sparrows.

8 Also I say vnto you, whosoever shall
confesse me before men, him shall the Sonne
of man confesse also before the Angels of
God.

9 But he that shall denie me before men,
shall be denied before the Angels of God.

10 And whosoever shall speake a worde
against the Sonne of man, it shall be forgit-
ten him: but vnto him, that shall blas-
pheme the holy Ghost, it shall not bee forgit-
ten.

11 And when they shall bring you vnto
the Synagogues, and vnto the rulers and
princes, take no thought howe, or what
thing ye shal answer, or what ye shal speake.

12 For the holy Ghost shall teach you in
the same houre, what ye ought to say.

13 And one of the company layd vnto
him, Master, bid my brother diuide the inhe-
ritance with me.

14 And hee layd vnto him, Man, who
made me a iudge, or a diuider ouer you?

15 Therefore hee said vnto them, Take
heede and beware of couetousnesse: for
though a man haue abundance, yet his life
standeth not in his riches.

16 And he put forth a parable vnto them,
saying, The ground of a certaine rich man
brought forth fruite plentifully.

17 Therefore he thought with himselfe,
saying, What shall I doe, because I haue no
roume where I may lay vp my fruits?

18 And he said, This will I doe, I will
pull downe my barnes, and build greater,
and therein will I gather all my fruits, and
my goods.

19 And I will say to my soule, Soule,
thou hast much goods layd vp for many
yeeres, lye at ease, eate, drinke, and take thy
pastime.

Math. 16. 5, 6.
marke 8. 14.

Math. 10. 26.
marke 4. 22.

a Openly that
all men may
heare.
Math. 10. 28.

Chap. 9. 26. mat.
10. 32. mar. 8. 38.
2. Tim. 1. 12.

b He that shall
resist against the
word of God,
purposely, and a-
gainst his con-
science.

Math. 10. 19.
marke 13. 11.

c Bee not so
doubtfull that
you should bee
discouraged or
distrust.
|| Or, moument.

d Christ chiefly
came to be iud-
ged, and not to
iudge: notwith-
standing he wil-
leth the Christi-
ans to be iudges
and decide con-
trouersies be-
twixt their bre-
thren, 1. Cor. 6. 1

e Christ condem-
neth the arro-
gancy of the rich
worldlings, who
as though they
had God locked
vp in their cof-
fers & barnes, let
their whole fer-
licie in their
goods, not consi-
dering that God
gaue them life,
and also can take
it away when he
will.

|| Or, countrey.
Ecclus. 11. 19.

CHAP. XII.

1 Christ commandeth to auoid hypocrysie. 4 That
we should not feare man but God. 5 To confesse his

20 But God said vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast provided?

21 So is he that gathereth riches to himselfe, and is not rich in God.

22 And he spake vnto his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eat: neither for your body, what ye shall put on.

23 The life is more then meate: and the body more then the rayment.

24 Consider the rauen: for they neither sowe nor reape: which neither haue storehouse nor barn, and yet God feedeth them: how much more are yee better then foules?

25 And which of you with taking thought, can adde to his stature one cubite?

26 If yee then be not able to doe the least thing, why take yee thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the field, and to morrow is cast into the oven, how much more will hee clothe you, O ye of little faith?

29 Therefore take not what ye shall eat, or what yee shall drinke, neither stand in doubt.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue need of these things.

31 But rather seeke yee after the kingdom of God, and all these things shall bee ministered vnto you.

32 Feare not, little flocke: for it is your fathers pleasure, to giue you the kingdom.

33 Sell that ye haue, and giue almes: make you bags, which ware not old, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your heartes be also.

35 Let your loynes be girded about, and your lightes burning,

36 And ye your selues like vnto men that waite for their master, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whom the Lord when hee commeth, shall find waking: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth and serue them.

38 And if hee come in the second watch, or come in the thirde watch, and shall finde them so, blessed are those seruants.

39 Now vnderstand this, that if the Goodman of the house had knownen at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when

ye thinke not.

41 Then Peter sayd vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward, and wise, whom the master shall make ruler ouer his household, to giue them their portion of meat in season?

43 Blessed is that seruant, whom his master when he commeth, shall find so doing.

44 If a trueth I say vnto you, that hee wil make him ruler ouer all that he hath.

45 But if that seruant lay in his heart, My master doth deferre his comming, and shall begin to smite the seruants, and maydens, and to eat & drinke, and to be drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the unbelieuers.

47 And that seruant that knew his masters will, and prepared not himselfe neither did according to his will, shall be beaten with many stripes.

48 But he that knew it not, and yet did commit things worthy of stripes, shall bee beaten with few stripes: for vnto whomsoever much is giuen, of him shall be much required, and to whom men much commit, the more of him will they aske.

49 I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding I must bee baptized with a baptism, and how am I grieved, till it be ended?

51 Think ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be sune in one house diuided, three against two, and two against three.

53 The father shall bee diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law, against her daughter in law, and the daughter in law against her mother in law.

54 Then said he to the people, When ye see a cloud rise out of the East, straightway yee say, a showre commeth: and so it is.

55 And when yee see the South winde blow, ye say, that it will be hote: and it commeth to passe.

56 Hypocrites, yee can discern the face of the earth, and of the skie: but why discern ye not this time?

57 Yea, and why iudge you not of your selues what is right?

58 While thou goest with thine adversary to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee deliuered from him, lest hee bring thee to the iudge, and the iudge deliuer thee to the tayler, and the tayler call thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the demost mite.

CHAP.

f To depend onely on his providence, knowing that he hath enough for all. *Matth. 6. 25. 1. Pet. 5. 7. psal. 55. 22.* g He exhorteth vs to cast our care on God, and to submit our selues to his providence.

h The liberalitie of God, which shineth in the herbes & floures, surmounteth all that man can doe by his riches or force.

|| Or, make disciples in the ayre.

i Which are but accessaries, and are common as well to the wicked men as to the godly. k Which is the chiefest thing that can be giue, and therefore you cannot want those things which are of lesse importance. *Matth. 6. 20. 1. Pet. 1. 13.* l Be in a readinesse to execute the charge which is committed vnto you. m Because they did vse long garments, the manner was to gird or trusse them vp when they went about any businesse. *Matth. 24. 43. 1. Cor. 19. 15.*

n The portion of seruants euery moneth was foure peckes of corne, as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

p To whom God hath giuen many graces.

q The Gospel is as a burning fire most vehement, which maketh a change of things through all the world.

r If there bee great troubles and alterations vpon the earth, which things come not by the propertie of the Gospel, but through the wickedness of man.

s He compareth his death to baptism.

Matth. 10. 34. Matth. 16. 2.

Matth. 5. 25.

t Though it be to thy losse and hinderance.

CHAP. XIII.

1 The crucifix of Pilate. 2 We ought not to condemn all to be wicked men which suffer. 3 Christ exhorteth to repentance. 11 Hee healeth the crooked woman, 15 answereth to the master of the Synagogue. 18 By diuers similitudes hee declareth what the kingdom of God is, 23 also that the number of them which shall be saved, is small. 33 Finally, hee sheweth that no worldly policie or force can let the worke and counsell of God.

a He murdered them, as they were sacrificing: & so their blood was mingled with the blood of the beasts which were sacrificed.

b For the Iewes tooke occasion hereby to condemn them, as most wicked men.

c He warneth them, rather to consider their owne estate, then to reprocue other mens.

d Which tower stood by the river Siloe or fish-pool in Ierusalem.

|| Or, debtors. e By this similitude is declared

great patience that God vseth towards sinners, in looking for their amendment: but this delay anaileth them nothing,

when they still remaine in their corruption.

f Wee see our state, if we bring not forth fruit.

g For both it is vntuifull it selfe and doth hurt to the ground where it groweth.

h Whom Satan had stricken with a disease, as the Spirit of couetousnesse is that Spirit that maketh a man covetous.

i As they are, whole sinnewes are shrunk.

|| Or, set at libertie out of Satans bands.

There were certaine men present at the same season, that therwed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and sayd vnto them, Suppose yee, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eightene, vpon whom the towne in Siloam fell, and flew them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except yee amend your liues, ye all shall likewise perish.

6 Hee spake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and sought fruit thereon, and found none.

7 Then said he to the dresser of his vineyard, Beholde, this three yeeres haue I come and sought fruit of this figge tree, and finde none: cut it downe: why keepeth it also the ground barren?

8 And hee answered, and said vnto him, Lord, let it alone this yeere also, till I digge round about it, and doing it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 And hee taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a spirit of infirmities eightene yeeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, hee called her to him, and said to her, Woman, thou art loosed from thy disease.

13 And he laid his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and sayde vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then answered him the Lorde, and sayd, Hypocrite, doeth not each one of you on the Sabbath day loose his ore or his asse from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham whom Satan had bound, loe, eightene yeeres, be loosed from this bond on the Sabbath day?

17 And when he said these things, all his

adueraries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ Then said he, What is the kingdom of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede which a man tooke and sowed in his garden, and it grew, and waied a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 And againe hee sayd, Whereunto shall I liken the kingdom of God?

21 It is like leauen, which a woman tooke and hid in three peckes of flour, till all was leauened.

22 ¶ And hee went through all cities and townes, teaching, and iourneying toward Ierusalem.

23 Then sayd one vnto him, Lord, are there few that shall be saved? And he said vnto them,

24 ¶ Strive to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answer and say vnto you, I know you not whence ye are,

26 ¶ Then shall ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streets.

27 But hee shall say, I tell you, I know you not whence yee are: depart from mee, all yee workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the Prophets in the kingdom of God, and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdom of God.

30 ¶ And behold, there are last, which shall be first: and there are first, which shall be last.

31 The same day there came certaine Pharisees, and said vnto him, Depart and goe hence: for Herod will kill thee.

32 Then said he vnto them, Goe yee and tell that fore, Behold, I cast out deuils, and will heale still to day, and to morrow, and the third day: I shall be perfected.

33 Neuerthelesse I must walke to day, and to morrow, and the day following: for it cannot be, that a Prophet should perish out of Ierusalem.

34 ¶ O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her broode vnder her wings, and yee would not!

35 Beholde, your house is left vnto you

all meanes sought his death more then did the tyrant of whom they willed him to beware. Math 23.37. & Christ forewarneth the of the destruction of the Temple, and of their whole policie. De solate:

Math. 13.31.

marke 4.31.

k. By these similitudes he sheweth the increase whereby God augmenteth his kingdom contrary to all mens opinions.

Math. 9.35.

marke 6.6.

Math 7.13.

l We must endeavour, and cut off all impediments which may let

vs.

m He warneth the Iewes, that they depriue not themselves by their owne negligence of that saluation, which was offered vnto them.

Psal. 6.8. mat. 7.

23. and 25. 41.

n The people which then were strangers.

Math. 19. 30.

and 20. 16.

marke 10. 31.

o Christ cutteth off the vaine confidence of the Iewes, who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word.

p Neither the enuie of the Pharisees, who would haue him put in feare of Herode, nor yet any policie of man could stay him from that office which God had enioyned him.

q Meaning, a little while.

r By Christes death wee are made perfect for ever.

|| Or, make an end.

s He noteth their malice, which by

u When your owne conscience shall reprove you, and cause you to confesse that which ye now denie, which shall be when you shall see me in my Maistie.

CHAP. XIII.

1 Iesus eateth with a Pharise, & healeth the drop sic upon the Sabbath. 8 teacheth to be lowly, and to bid the poore to our table. 15 He telleth of the great supper. 28 He warneth them that will follow him, to lay their accounts before, what it will cost them. 34 The salt of the earth.

Or take his refection.

As it came to passe, that when he was entered into the house of one of the chiefe Pharisees on the Sabbath day to eat bread, they watched him.

2 And behold, there was a certaine man before him, which had the drop sic.

3 Then Iesus answering, spake vnto the exponders of the Law, and Pharisees, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall haue an asse or an oxe fallen into a pit, and will not straightway pul him out on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ He spake also a parable to the guests, when he marked how they chose out the chiefe roomes, and said vnto them,

a He reprooueth their ambition, which desire to sit in the highest places.

8 ¶ When thou shalt bee bidden of any man to a wedding, let not thy selfe downe in the chiefe place, lest a more honourable man then thou be bidden of him,

9 And hee that had both him and thee, come and say to thee, Giue this man roomie, and thou then begin with shame to take the lowest roomie.

10 ¶ But when thou art bidden, go, and sit down in the lowest roomie, that when he that had thee, cometh, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

11 ¶ For whosoener exalteth himselfe, shall be brought low, and he that humbleth himselfe shall be exalted.

12 ¶ Then he sayd he also to him that had bidden him, ¶ When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed: for thou shalt bee recompensed at the resurrection of the lust.

15 ¶ Now when one of them that sat at table heard these things, he saide vnto him, Blessed is he that eateth bread in the Kingdom of God.

16 Then said he to him, ¶ A certaine man made a great supper, and bade many.

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: the first saide vnto him, I haue bought a farme, and I must needs goe out and see it: I pray thee haue me excused.

19 And another sayd, I haue boughte fine yoke of oxen, and I go to plow them: I pray thee haue me excused.

20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angry, and sayd to his seruant, ¶ Goe out quickly into the places and streets of the citie, and bring in hither the poore, and the maimed, and the halt, and the blind.

22 And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roomie.

23 Then the Master said to the seruant, Goe out into the high wayes and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and hee turned and sayd vnto them,

26 ¶ If any man come to me, & hate not his father and mother, and wife & children, and brethren and sisters, yea, and his owne life also, he cannot be my discipule.

27 ¶ And whosoener beareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you minding to build a tower, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Lest that after he hath layd the foundation, and is not able to performe it, al that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 ¶ What King going to make warre against another King, sitteth not downe first and raketh counsell, whether he be able with tenne thousand, to meete him that cometh against him with twentie thousand?

32 ¶ Els while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoener hee be of you that forsaketh not al that he hath, he cannot be my discipule.

34 ¶ Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. ¶ He that hath eares to heare, let him heare.

CHAP. XV.

2 The Pharisees murmure because Christ receiveth sinners. 4 The loving mercy of God is openly set forth in the parable of the hundred sheepe. 7 Joy in heauen for one sinner. 12 Of the prodigall sonne.

¶ Do

¶ Then

d Here is signified the calling of the Gentiles. e God will rather receive all the rascal people of the world to his banker, then them which are vnthankfull. f This compulsion cometh of the feeling of the power of Gods word, after that his word hath bene preached. *Matth. 10. 37. and 16. 14.* g That is, he that casteth not off al affections and desires which draw vs from Christ. *Chap. 9. 13. matth. 16. 24. marke 8. 34.* h He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand to great an enterprise, neither yet when he hath taken it in hand, in any case forsake it. i He that is not perswaded to leave all at every houre, to bestow himselfe frankly in Gods seruice. *Matth. 5. 13. marke 9. 50.* k If they that should season others, haue lost themselves, where should a man recover it? ¶ Or, seasoned.

Then related vnto him all the Publi-
cans and sinners, to heare him.

2 Therefore the Pharisees and Scribes
murmured, saying, He receiveth sinners, and
eatech with them.

3 Then spake he this parable to them,
saying,

4 What man of you having an hun-
dred sheepe, if he lose one of them, doth not
leave ninetie and nine in the wilderness, and
goe after that which is lost, vntill hee finde
it?

5 And when he hath found it, he layeth
it on his shoulders with ioy.

6 And when he cometh home, he calleth
together his friends & neighbors, saying vnto
them, Reioyce with me: for I haue found
my sheepe which was lost.

7 I say vnto you, that likewise ioy shall
be in heauen for one sinner that conuerteth,
more then for ninetie and nine iust men,
which need none amendment of life.

8 Either what woman having ten ^b pte-
ces of siluer, if shee lose one peece, doth not
light a candle, and sweep the house, and seeke
diligently till shee find it?

9 And when she hath found it, she calleth
her friends and neighbors, saying, Reioyce
with me: for I haue found the peece which
I had lost.

10 Likewise I say vnto you, there is ioy
in the presence of the Angels of God, for one
sinner that conuerteth.

11 He sayd moreover, A certaine man
had two sonnes.

12 And the yonger of them said to his fa-
ther, Father, giue mee the ^c portion of the
goods that fallerh to me. So he diuided vnto
them his substance.

13 So not long after, when the yonger
sonne had gathered all together, hee tooke
his iourney into a farre countrey, and
there he wasted his goods with ^d riotous li-
uing.

14 Now when he had spent all, there arose
a great dearth throughout that land, and he
began to be in necessitie.

15 Then he went and claue to a citizen of
that countrey, and he sent him to his farme
to feed swine.

16 And he would faine haue filled his bel-
ly with the huskes that the swine ate: ^e but
no man gaue them him.

17 Then he came to himselfe, & said, How
many hired seruants at my fathers haue
bread ynough, and I die for hunger?

18 I will rise and go to my father, and say
vnto him, Father, I haue sinned against
^f heauen, and before thee.

19 And am no more worthy to bee called
thy sonne: make mee as one of thy hired ser-
uants.

20 So he arose, & came to his father, and
when he was yet a great way off, his father
saw him, and had compassion, and ranne and
fell on his necke, and kissed him.

21 And the sonne sayd vnto him, ^h Fa-
ther, I haue sinned against heauen, and be-
fore thee, and am no more worthy to be called
thy sonne.

22 Then the father said to his seruants,

Bring forth the best robe, and put it on him,
and put a ring on his hand, and shoes on his
feete,

23 And bring the fat calfe, and kill him,
and let vs eat and be merry.

24 For this my sonne was dead, and is
aliue againe: and he was lost, but hee is
found. And they began to merr.

25 Now the ⁱ elder brother was in the
field, and when he came and drew nere to
the house, he heard melody and dancing,

26 And called one of his seruants, and
asked what those things meant.

27 And he said vnto him, Thy brother is
come, and thy father hath killed the fatted
calfe, because he hath receiued him safe and
sound.

28 Then hee was angry, and would not
goe in: therefore came his father out and in-
treated him.

29 But he answered, and said to his fa-
ther, Loe, these many yeeres haue I done
thee seruice, neither brake I at any time thy
commandement, and yet thou neuer ganest
me a kid, that I might make merry with my
friends.

30 But when this thy sonne was come,
which hath deuoured thy goods with har-
lots, thou hast for his sake killed the fatted
calfe.

31 And he said vnto him, ^k Sonne, thou
art cuer with me, & all that I haue is thine.
It was meere that we should make merry,
and be glad: for this thy brother was dead,
and is aliue againe: and he was lost, but he
is found.

he accepteth not the person, but feedeth indifferently all them that
beleeue in him, with his body and blood to life euerslasting.

CHAP. XVI.

1 Christ exhorteth his to wisdom and liberalitie
by the example of the steward. 2 None can serue two
masters. 3 He reproveth the couetousnes and hypo-
cricise of the Pharisees. 4 Of the end and force of the
law. 5 Of the holy state of marriage. 6 Of the
rich man and Lazarus.

AND he sayd also vnto his Disciples,
There was a certaine rich man which
had a steward, and hee was accused vnto
him that he wasted his goods.

2 And he called him, and he said vnto him,
How is it that I heare this of thee? Giue an
accounts of thy stewardship: for thou wast
be no longer steward.

3 Then the steward said within himselfe,
What shall I doe? for my master wil take a-
way from me the stewardship. I cannot dig,
and to beg I am ashamed.

4 I know what I will doe, that when I
am put out of the stewardship, they may re-
ceiue me into their houses.

5 Then called he euery one of his masters
debtors, and said vnto the first, How much
owest thou vnto my master?

6 And he said, An hundred measures of
oyle. And he said to him, Take thy writing
and sit downe quickly, and write fiftie.

7 Then said hee to another, How much
owest thou? And hee sayde, An hundred
measures.

i God reproveth
the enuy of such
as grudge when
God receioeth
sinners to mercy.

k Thy part
which are a Iew,
is nothing dimi-
nished by that,
that Christ was
also killed for
the Gentiles: for

a Christ teach-
eth hereby that
likewise as he
which is in au-
thoritie, and
hath riches if he
get friends in his
prosperitie, may
bee relieved in
his aduersitie: so
our liberality to-
ward our neigh-
bor shall stand vs
in such stead at
the day of iudge-
ment, that God
will accept it as
done vnto him.

Math. 18. 12.

a Which iustifie
themselves, and
know not their
owne faults:
b The word is,
drachma, which
is somewhat
more in value
then five pence
of old sterling
money, and was
equall with a
Romane peny.

c This declareth
that we ought
not to desire to
haue our portio
separate from
God, except we
will lose all
d The Greeke
word signifieth
to waste all,
that a man refer-
reth nothing to
himselfe.

e For no man
had pittie vpon
him.

f That is, against
God.

g God preuen-
teth vs, and hea-
reth our gro-
uings before we
crie vnto him.
h He was tou-
ched with the
feeling of his sin,
and therefore was
ashamed thereof,
and heavy in
heart.

b God who doth here represent the master of the house, doth rather commend the prodigall waste of his goods, and the liberall giuing of the same to the poore, then the strait keeping and hoarding of them.

c That is, either wickedly gotten or wickedly kept, or wickedly spent, and hereby we be warned to suspect riches, which for the most part are an occasion to their possessours of great wickednes. d They which cannot well bestow worldly goods, will bestow spiritual treasures: and therefore they ought not to be committed vnto them.

e As are riches and such like things, which God hath giuen not for your selues onely, but to bestow vpon others. f Christ calleth the gifts which he giueth vnto vs, ours.

Math. 6. 24. g Because they iudged no man happy, but they that were rich. h Which loue outward appearance and vaine glory.

Math. 11. 12. i Their zeale is so inflamed, that they follow the Gospel without respect of worldly things. Math. 5. 18. Math. 5. 32. and 9. 9. 1. cor. 7. 13. k That is, which is not lawfully diuorced. l By this story is declared, what punishment they shall haue which liue deliciously & neglect the poore. m As the Fathers in the old Law, were said to be gathered into the bosome of Abraham, because they received the fruit of the same faith with him: so in the new Testament, we say that the members of Christ are ioyned to their head, or gathered vnto him. n Whereby is signified that most blessed life, which they that die in the faith that Abraham did, shall enjoy after this world,

measures of wheate. Then hee sayd to him Take thy writing, and write fourescore.

8 And the Lord commended the vniust steward, because hee had done wisely. Therefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches of iniquitie, that when pee shall want, they may receiue you into euerlasting habitations.

10 We thinke it is faithfull in the least, hee is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then pee haue not beene faithfull in the few wicked riches, who will trust you in the true treasure?

12 And if pee haue not beene faithfull in another mans goods, who shall giue you that which is yours?

13 No seruant can serue two Masters: for either he shall hate the one, and loue the other: or else he shall leane to the one, and despise the other. Pee cannot serue God and riches.

14 All these things heard the Pharisees also which were couetous, and they mock- ed him.

15 Then hee sayd vnto them, Ye are they which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The Law and the Prophets endured vntill John: and since that time the kingdom of God is preached, and euery man presseth into it.

17 Now it is more easie that heauen and earth should passe away, then that one tittle of the Law should fall.

18 Whosoener putteth away his wife, and marieth another, committeth adulterie: and whosoener marieth her that is put away from her husband, committeth adulterie.

19 There was a certaine rich man, which was clothed in purple, and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layd at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea and the dogs came and licked his sores.

22 And it was so that the begger dyed, and was carryed by the Angels into Abrahams bosome. The rich man also dyed and was buried.

23 And being in hell torments, hee lift vp his eyes, and saw Abraham afar off, and Lazarus in his bosome.

24 Then he cryed and sayd, Father Abraham haue mercy on me, and send Lazarus that hee may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuest thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you, cannot, neither can they come from thence to vs.

27 Then hee sayd, I pray thee therefore Father, that thou wouldest send him to my fathers house.

28 (For I haue five brethren) that he may testifie vnto them, least they also come into this place of torment.

29 Abraham sayd vnto him, They haue Moyses and the Prophets: let them heare them.

30 And he sayd, Nay, father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then hee said vnto him, If they heare not Moyses and the Prophets, neither will they bee perswaded though one rise from the dead againe.

how little glorious titles auail. Or, good things. Or, euill things. Or, swallowing pit. q Which declareth that it is too late to bee instructed by the dead, if in their life time they cannot profit by the liuely word of God. r As faith commeth by Gods word, so is it maintained by the same. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is sufficient to life euerlasting.

CHAP. XVII.

1 Christ teacheth his Disciples to avoid occasions of offence. 3 One to forgive another. 5 Wee ought to pray for the increase of faith. 6 He magnifieth the vertue of faith. 10 and sheweth the vnable of man, 11 heaileth tenne lepers, 20 speaketh of the latter dayes, and of the end of the world.

T hen said hee to the disciples, It cannot bee avoided, but that offences will come, but woe be to him by whom they come.

2 It were better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that hee should offend one of these little ones.

3 Take heed to your selues: if by brother trespasse against thee, rebuke him: and if he repent, forgive him.

4 And though hee sinne against thee seven times in a day, and seven times in a day turne againe to thee, saying, I repenteth me, thou shalt forgive him.

5 And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as much as is a graine of mustard seed, and should say vnto this mulberry tree, Plucke thy selfe vp by the roots, and plant thy selfe in the sea, it should euen obay you.

o Christ describeth spirituall things by such manner of speech, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither a e they thinke, or speake: but the Lord as it were in a table painteth forth the state of the life to come as our capacitie is able to comprehend.

In calling him sonne, he tanceth his vaine boasting, who in his life wanted himselfe to be the sonne of Abraham: warning vs also hereby

vs also hereby

Math. 18. 7.

Math. 18. 7.

That is, to turne him backe from the knowledge of God, and his saluation.

Math. 18. 21.

That is, many times: for by a certaine number he meaneth an uncertaine.

Math. 17. 20.

That is, if they had neuer so little of pure and perfect faith.

d Meaning, they should do wonderful, and incredible things.

e Hereby is declared that it is not enough to doe a piece of our dutie for a time, but also we must continue to the end.

For God receiveth nothing of vs, whereby he should stand bound unto vs, *Leuit. 14. 2.*

To whom it did appertain to iudge of the leprosie, *Leu. 14. 2.* and hereby also the Priests should haue no occasion to grudge or murmur.

h Hee noteth, hereby their ingratitude, & that the greatest part neglect the benefits of God,

i It cannot be discerned by any outward shew, or maiestie, whereby it might the rather bee knowne

|| Or, among you. k Either by reason of the word of God, which is received by faith or that the Messias whom they sought as absent, is now present, euen within their owne doores,

and yet they know him not, *Iohn. 1. 11.*

l He speaketh of his first coming into the world.

Matth. 24. 23.

marke. 13. 21.

m Meaning his second coming wherein he shall appeare in glory.

Gen. 7. 5. mat. 24. 38. 1. pet. 3. 20.

n When men once met the iudgement of God wherewith they were before menaced.

Gen. 19. 24.

7 Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may sup, and gird thy selfe, and serue mee, till I haue eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth he thanke that seruant, because hee did that which was commaunded vnto him? I trow not.

10 So likewise ye, when ye haue done all those things which are commaunded you, say, We are vnprofitable seruants: we haue done that which was our duty to doe.

11 And so it was when he went to Ierusalem, that he passed thorow the mids of Samaria and Galilee.

12 And as hee entred into a certaine towne, there met him ten men that were lepers, which stood as farre off.

12 And they lift up their voyces and said, Iesus, Master, haue mercie on vs.

14 And when hee saw them, he said vnto them, *Goe, shewe your selues vnto the Priests. And it came to passe, that as they went they were cleansed.

15 Then one of them, when he saw that hee was healed, turned backe, and with a loud voice praised God,

16 And fell downe on his face at his feet and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, & sayd, are not there ten cleansed: but where are the nine?

18 There are none found that returned to giue God praise, saue this stranger.

19 And he said vnto him, Arise, Goe thy way, thy faith hath made thee whole.

20 And when hee was demanded of the Pharisees, when the kingdome of God should come, he answered them, and sayd, The kingdome of God cometh not with obseruation,

21 Neither shall men say, Loe here, or loe there: for beholde, the kingdome of God is within you.

22 And hee sayd vnto the Disciples, The dayes will come, when yee shall desire to see one of the dayes of the Sonne of man, and yee shall not see it.

23 Then they shall say to you, Beholde here, or beholde there: but go not thither, neither follow them.

24 For as the lightning that lighteneth out of the one part vnder heauen shineth vnto the other part vnder heauen, so shall the Sonne of man be in his day.

25 But first must he suffer many things and be reproboued of this generation.

26 And as it was in the dayes of Noe, so shall it bee in the dayes of the Sonne of man.

27 They ate, they dranke, they married wives, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came and destroyed them all.

28 Likewise also as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they built,

29 But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

30 After these ensamples shall it be in the day when the Sonne of man shall be reuealed.

31 At that day, he that is vpon the house and his stuffe in the house, let him not come downe to take it out, and hee that is in the field likewise let him not turne backe to that he left behinde.

32 Remember Lots wife,

33 Whosoever will seeke to saue his soule, shall lose it: and whosoever shall lose it, shall get it life.

34 I tell you, in that night there shall be two in one bed: the one shall bee receiued and the other shall be left.

35 Two women shall be grinding together: the one shall be taken and the other shall be left.

36 Two shall be in the field: one shall be receiued and another shall be left.

37 And they answered, and said to him, Where, Lord? And hee saide vnto them,

Whosoever the body is, thither will also the Eagles resort.

should stay vs, *Matth. 24. 28.* Nothing can hinder the faithfull to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carrion.

C H A P. XVIII.

2 By the example of the widow, & the Pulcane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saved, and what things let. 29 The reward promised to him, and of the crosse. 35 A blind man receiveth sight.

A And hee spake also a parable vnto them, to this ende, that they ought alwayes to pray and not to waite faint,

2 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widow in that citie, which came vnto him, saying, Doe me iustice against mine aduersarie.

4 And hee would not for a time: but afterward hee sayde with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth me I will doe her right, least at the last she come and make me weary.

6 And the Lord sayde, Heare what the vnrighteous iudge saith.

7 Now shall not God auenge his elect which cry day & night vnto him, yea though he suffer long for them?

8 I tell you he will auenge them quickly: but when the Sonne of man cometh, shall he find faith on the earth?

9 He spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publicane.

11 The Pharisee stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publicane,

o We must forget that which we haue left behinde vs, to the end that we may the better follow our heavenly vocation, *Gen. 19. 26.*

Chap. 9. 24. & 16. 25. mat. 10. 39. marke 8. 35.

Iohn. 12. 25. p This corporal death shall in-

gender life everlasting.

Matth. 24. 40, 41

q He meaneth that no band or coniunction is so straight that

should stay vs, *Matth. 24. 28.* Nothing can hinder the faithfull to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carrion.

Eccles. 18. 22.

rom. 12. 13.

1. thes. 5. 17.

a The Greeke word signifieth not to shrinke

backe, as co-wards doe in warre or to giue

place in afflictions or dangers.

|| Or, auenge me.

b Who pleadeth against me.

c And seeme slow in reuenging their wrongs.

d Whereby he declared his proude, and disdainfull heart.

e These were signes of an humble and lowly heart. *Or, and not the other.*

Chap. 14. 11. *Matth. 23. 13. Matth. 19. 13. Mar. 10. 13.*

f The word signifieth yong sucking babes, which they carried in their armes.

g He meaneth the nurses, or them that bare the babes

whom the Apostles rebuked.

h He comprehendeth as well them that are infants of age, as

them also which are like vnto infants in simplicitie & plainnesse.

i Signifying, that they ought to lay aside all malice and pride.

Matth. 19. 16. Mar. 10. 17.

k Because commonly they abused this word, Iesus sheweth him that he could

not confesse him to be good, except also he acknowledged that he was of God.

Exod. 20. 13. 14. Or, sable rope.

l For he so gouerneth hearts of his, that their riches doe not blinde them.

Matth. 19. 17. Mar. 10. 18.

m The little that a man hath with the grace of God is an hundred fold better then

the abundance that one can haue without him: but the chiefe recompense is in heauen.

Matth. 10. 17. Marke 10. 33.

12 I fast twise in the weeke: I giue tithes of all that euer I possesse.

13 But the Publicane standing asafarre off, would not lift vp so much as his eyes to heauen, but smote his breast, saying, O God be mercifull to me a sinner.

14 I tell you this man departed to his house iustified: rather then the other: For every man that exalteth himselfe shall be brought low, and he that humbleth himselfe, shall be exalted.

15 They brought vnto him also babes, that hee should touch them. And when his disciples saw it, they rebuked them.

16 But Iesus called them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of such is the kingdom of God.

17 Verely I say vnto you, Whosoever receiveth not the kingdom of God as a babe, he shall not enter therein.

18 Then a certaine ruler asked him, saying, Good master, what ought I to doe, to inherite eternall life?

19 And Iesus said vnto him, Why callest thou mee good? none is good save one, euen God.

20 Thou knowest the commandements, Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And he said, All these haue I kept from my youthe.

22 Now when Iesus heard that, he sayd vnto him, Yet lackest thou one thing, Well all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me.

23 But when hee heard those things, hee was very heauy: for hee was marvellous rich.

24 And when Iesus saw him sorrowfull, hee sayd, With what difficultie shall they that haue riches enter into the kingdom of God?

25 Surely it is easier for a camel to goe through a needles eye, then for a rich man to enter into the kingdom of God.

26 Then said they that heard it, And who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 Then Peter said, Loe, wee haue left all, and haue followed thee.

29 And hee said vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life everlasting.

31 Then Iesus tooke vnto him the twelue, and sayd vnto them, Behold, we goe vp to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitfully intreated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they understood none of these things, and this saying was hid from them, neither perceived they the things, which were spoken.

35 And it came to passe, that as hee was come nere vnto Iericho, a certaine blinde man saie by the way side begging.

36 And when hee heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cried, saying, Iesus the sonne of Dauid, haue mercy on me.

39 And they which went before, rebuked him, that hee should hold his peace, but hee cried much more, Dⁿ Some of Dauid haue mercy on me.

40 And Iesus stood still, and commaunded him to be brought vnto him. And when he was come nere he asked him,

41 Saying, What wilt thou that I doe vnto thee? And hee said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly hee receiued his sight, and followed him, praising God: and all the people when they saw this, gaue praise to God.

CHAP. XIX.

a Of Zaccheus, 12 The tenne pieces of money. 28 Christ rideth to Ierusalem, and weepeth for it. 45 He chaseth out the merchants, 47 and his enemies seek to destroy him.

Now when Iesus entered and passed through Iericho,

2 Behold there was a man named Zaccheus, which was the chiefe receiver of the tribute, and he was rich.

3 And hee sought to see Iesus, who hee should see, and could not for the preasse: because he was of a low stature.

4 Wherefore he ran before, and climed vp into a wild figge tree, that hee might see him, for he should come that way.

5 And when Iesus came to the place, he looked vp and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then hee came downe hastily, and receiued him ioyfully.

7 And when all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.

8 And Zaccheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged cauillation, I restore him foure fold.

9 Then Iesus said vnto him, This day is saluation come vnto this house, forasmuch as hee is also become the sonne of Abraham.

10 For the Sonne of man is come to seeke, and to saue that which was lost.

doe the workes of Abraham, Iohn 8. 39. by the which things we are most assured of life everlasting, Rom. 8. 29

Matth. 18. 11.

Matth. 20. 19. Marke 10. 46.

The people vsed to call the Messias by this name, because they knew he should come of the stocke of Dauid, Psal. 132.

11. 22. 30. He was mindfull of the benefit received, and also the people were moued thereby to glorifie God.

Or, a man of a wicked life.

Or, false accusation.

a Zaccheus adoption was a signe that the whole familie was receiued to mercy. Notwithstanding this promise, God referueth to himselfe free libertie, either to chuse or forsake, as in Abrahams house.

b To be the son of Abraham is to be chosen freely, Rom. 9. 8 to walke in the steps of the faith of Abraham, Rom. 4. 12. 20

Math. 25. 14.

This was to declare to them, that he must yet take great paines before his kingdom should be established.

This piece of money is called Mina, and the whole summe mounteth about

the value of seuentene pound, esteeming every piece about five nobles and seuen pence.

God will not that his graces remaine idle with vs.

Whereby wee learne that the second coming of our Saviour Christ shall be more glorious and excellent then it doth now appeare.

They that suppose the gifts of God, and liue in idlenesse, are without all excuse.

Chap. 8. 18. math. 23. 12. and 25. 29

mar. 4. 25.

He that faithfully bestoweth the graces of God, shall haue them increased, but they shall be taken away from him that is vnprofitable, and seeth them not to Gods glory.

Hereby we perceive the excellent constancy of Christ, who notwithstanding he did now fight against the terror of death, and Gods iudgement: yet went before his fearful disciples, and the way to death.

math. 21. 1. luke 11. 1.

11 And whiles they heard these things, he continued and spake a parable, because hee was neere to Ierusalem, and because also they thought the kingdome of God should shortly appeare.

12 Hee said therefore, * A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 And hee called his tenne seruants, and deliuered them tenne pieces of money, and said vnto them, * Occupty till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

15 And it came to passe when hee was come againe, and had receiued his kingdome, that hee commaunded the seruants to be called to him, to whom hee gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he said vnto him, Well good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased five pieces.

19 And to the same he says, Be thou also ruler ouer five cities.

20 So the other came, and sayd, Lord, behold thy piece, which I haue layd vp in a napkin.

21 For I feared thee, because thou art a strait man, thou takest vp that thou laydest not downe, and reapest that thou didst not sowe.

22 Then he said vnto him, Of thine owne mouth wilt I iudge thee, O euill seruant. Thou knewest that I am a strait man, taking vp that I laide not downe, and reaping that I did not sowe.

23 Wherefore then gauest thou my money into the banke, that at my coming I might haue requited it with vantage?

24 And hee said vnto them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, hee hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shall be giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Whosoever thine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 And when hee had thus spoken, hee went forth before, ascending vp to Ierusalem.

29 * And it came to passe, when hee was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Olives, hee sent two of his disciples,

30 Saying, Goe ye to the towne which is before you, wherein alsoone as yee are come, yee shall finde a colt tyed, whereon neuer man hath sate: loose him, and bring him hither.

31 * And if any man aske you, why seeke him, thus shall ye say vnto him, Because the Lord hath neede of him.

32 So they that were sent went their way, and found it as he had sayd vnto them.

33 And as they were loosing the colt, the owners thereof said vnto them, Why loose yee the colt?

34 And they sayd, The Lord hath neede of him.

35 * So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spred their clothes in the way.

37 And when he was now come neere to the going downe of the mount of Olives, the whole multitude of the Disciples began to reioyce, and to prayse God with a loude voyce, for all the great workes that they had seene.

38 Saying, Blessed be he King that cometh in the Name of the Lord: peace in heauen, and glory in the highest places.

39 Then some of the Pharisees of the company said vnto him, Master, rebuke thy Disciples.

40 But he answered and said vnto them, I tell you, that if these should hold their peace, the stones would crie.

41 * And when he was come neere, he beheld the citie, and wept for it,

42 Saying, * O if thou haddest euen knowne at the least in this thy day * those things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy visitation.

45 * He went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but yee haue made it a denne of thieues.

47 And he taught daily in the Temple. And the hie Priests, and the Scribes, and the chiefe of the people soughte to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by an other question, 9 sheweth their destruction by a parable. 22 The authority of Princes. 27 The resurrection, and his diuine power. 46 He reprooeth the ambition of the Scribes.

And it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him with the Elders,

3 And spake vnto him, saying, Tell vs by what

k Christ preuenteth such difficulties as might haue troubled his disciples.

Math. 21. 7.

John 12. 14. 1 They wish that God may be appeased & reconciled with men, and so by this meanes be glorified.

Chap. 21. 9. math. 24. 1. mark. 13. 1.

m Christ partly pirieth the citie which was so neere her destru-

tion, and partly vpbraideth their malice which would not im-

brace Christ their Saviour, & therefore pronounceth greater punish-

ment to Ierusalem, then to other cities, which had not receiued

like graces, in Meaning, Christ, without whom there is

no saluation, and with whom is all felicitie.

o Through thine owne malice thou art blinded.

p And receiuedst not the redeemer which was lent thee.

Math. 21. 13.

marke 21. 17.

Isa. 56. 7.

Isa. 7. 11.

|| Or, in the day time.

q That is, were most attent to heare.

Math. 21. 23.

mar. 11. 27, 28.

what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of John, was it from heauen, or of men?

5 And they reasoned within themselves, saying, If we shall say, From heauen, he will say, Why then beleue ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that John was a Prophet.

7 Therefore they answered, that they could nor tell whence it was.

8 Then Iesus said vnto them, Neither tell I you by what authoritie I doe these things.

9 ¶ Then began hee to speake to the people this parable. A certaine man planted a vineyard, and let it forth to husbandmen, and went into a strange country, for a great season.

10 And at a time he sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard, but the husbandmen did beate him, and sent him away empty.

11 Again he sent yet another seruant, and they did beate him, and soule intreated him, and sent him away empty.

12 So he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will send my beloued sonne: it may bee that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heire: come let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue our his vineyard to others: but when they heard it, they sayd, God forbid.

17 And he beheld them, and said, What meaneth this then that is written, The stone that the builders refused, that is made the head of the corner?

18 Whosoener shall fall vpon that stone, shall be broken: and on whomsoener it shall fall, it will grind him to powder.

19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should faine themselves iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the Gouernour.

21 And they asked him, saying, Master, we know that thou sayest and teachest right, neither dost thou accept mans person, but teachest the way of God truly.

22 Is it lawful for vs to giue Celars tri-

bute, or no?

23 But he perceived their craftinesse, and said vnto them, Why tempt ye me?

24 Shew me a penie. Whose image and superscription hath it? They answered and said, Celars.

25 Then he said vnto them, * Giue then vnto Celar the things which are Celars, and to God those which are Gods.

26 And they could not reprocure his saying before the people: but they maruelled at his answer, and held their peace.

27 ¶ Then came to him certaine of the Sadducees, (which denie that there is any resurrection) and they asked him.

28 Saying, Master, Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall shee bee? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The children of this world marry wiues, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equal vnto the Angels, and are the sonnes of God, * Since they are the children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when he sayd, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For hee is not the God of the dead but of them which liue: for all liue vnto him.

39 Then certaine of the Pharisees answered, and sayd, Master, thou hast well sayd.

40 And after that durst they not aske him any thing at all.

41 ¶ Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, * The Lord sayd vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstoole.

44 Seeing Dauid called him Lord, how is he then his sonne?

45 ¶ Then in the audience of all the people, he sayd vnto his disciples,

46 * Beware of the Scribes, which desire to goe in long robes, and lone salutations in the markets, and the highest seates in the Synagogues, and the chiefe rommes at feasts.

a By Baptisme he comprehended all Johns ministry, who bare witness to Christ.

b By this means hee made them ashamed and astounded.

Math. 21. 33.

Mark. 12. 1.

Isa. 5. 1.

Isa. 5. 1.

c The Lewes were as Gods

planes, and his

owne grafting.

d God commended his people to the gouernours

and Priests.

e Hee raised vp

Prophets.

Psal. 118. 22.

Isa. 28. 16. alt.

Isa. 28. 16. alt.

f For by it the building is ioyned together, and made strong.

g They that

stumble and fall

on Christ, thin-

king to oppresse

him, shall be o-

uerthrowen

themselves, and

destroyed.

Math. 23. 16.

Mark. 12. 13.

h They waited

for a convenient

time and place.

i They thought

Rom. 13. 7.

k The duties which we owe

to princes, let-

teach nothing

that which is

due vnto God,

Math. 22. 23.

Mark. 12. 18.

Deut. 25. 5.

l In this place

he calleth all

them children

of this world,

which remaine

in the same: or

ellammatrimonie

should not seem

to appertaine

to the children of

God, as that

wicked monster

Pope Cyricius

taught against

the manifest

Scriptures.

m Since mari-

age is ordaine

d to maintaine

an increase man-

kinde, when w

shall be immor-

tal, it shall no

be in any vs.

n For althoug

the wicked rise

again, yet the

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shall receiue greater damnation.

CHAP. XXI.

3 Christ commendeth the poore widow. 6 He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the world. 37 and of his dayly exercise.

Marke. 12. 41.

AND as he beheld, he saw the rich men which cast their gifts into the treasure, 2 And hee saw also a certaine poore widow, which cast in thither two mites, 3 And hee said, Of a truerh I say vnto you, that this poore widow hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but she of her penurie hath cast in all she liuing that she had.

5 Now as some spake of the Temple, how it was garnished with goodly stones, and with consecrate thyngs, he said,

6 Are these the thyngs that yee looke vpon? the dayes will come, wherein a stone shall not bee left vpon a stone, that shall not bee throwen downe.

7 Then they asked him, saying, Master, but when shall these thyngs be? and what signe shall there bee, when these thyngs shall come to passe?

8 And he said, Take heede that yee be not deceiued: for many will come in my name, saying, I am Christ, and the time draweth neere: follow yee not them therefore.

9 And when yee heare of warres and seditions, be not afraid: for these thyngs must first come, but the end followeth not by and by.

10 Then he said vnto them, Nation shall rise against nation, and kingdome against kingdome.

11 And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearful thyngs, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, and bring you before kings and rulers for my names sake.

13 And this shall turne to you, for a testimony.

14 Lay it by therefore in your hearts, that yee premeditate not what yee shall answer.

15 For I will giue you a mouth, and wisdom, where against all your adversaries shall not be able to speake, nor resist.

16 For yee shall be betrayed also of your parentes, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And yee shall be hated of all men for my names sake.

18 Yet there shall not one haire of your heads perish.

19 By your patience possesse your soules.

20 And when yee see Ierusalem belleged with soldiers, then understand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountains: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these bee the dayes of vengeance, to fulfill all thyngs that are written.

23 But woe bee to them that bee with childe, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and wrath ouer this people.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shall be troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 Then there shall bee signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations, with perplexitie: the Sea and the waters shall roare.

26 And mens hearts shall faile them for feare, and for looking after those thyngs, which shall come on the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, lift up your heads: for your redemption draweth neere.

29 And he spake to them a parable, saying, Behold the figge tree, and all trees,

30 When they now shoot forth, yee setting them, know of your owne selves that summer is then neere.

31 So likewise yee, when yee see these thyngs come to passe, know ye that the kingdome of God is neere.

32 Verily I say vnto you, This age shall not passe, till all these thyngs be done.

33 Heauen and earth shall passe away, but my words shall not passe away.

34 Take heede to your selues, lest at any time your hearts bee oppressed with surfeiting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these thyngs that shall come to passe, and that ye may stand before the Sonne of man.

37 Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eat the Passouer. 19 The institution of the Lords Supper. 24 They strim who shall be greatest, and hee reproo- ueth them. 42 He prayeth vpon the mount. 47 Iudas traitor. 54 They take him, and bring him to the his.

f Gods wrath against his people shall appeare by the calamities and plagues wherewith hee will punish them.

g He meaneth their iniquities to receiue likewise their punishment afterward.

1/2. 13. 10. 12. k. 32. 7. mat. 24. 29 marke 13. 24

h The effect of that redemption which Iesus Christ hath purchased shall then fully appeare.

i For all these thyngs came within fiftie yeeres after.

k To catch and entangle them whersoever they be in the world. Or, that ye may be made worthy.

a God esteemeth not the gifts or almes by the quantity or value, but by the heart and affection.

Chap. 19. 43. 44. matth. 24. 1. marke 13. 1. Or, gifts.

Ephe. 5. 6. 1. thes. 2. 3.

b Christ then maketh answer of that which was more necessary for them, and not to the question they demanded.

Matth. 24. 7. marke 13. 8.

c This their sufferance shall both be a greater confirmation to the Gospel, and also by their constancie they annoynt their enemies shall at length be manifested before God and man.

Chap. 12. 12. matth. 10. 19. marke 13. 11.

d For though they were so impatient to resist, yet truth euer winneth the victory.

matth. 10. 30. That is, liue fully and blessedly euen vnder the crosse.

mat. 24. 15. mar. 14. 41. 9. 27.

Matth. 26. 1.

marke 14. 1.

a The feast was so called, because they could eat no leavened bread for the space of seven dayes: for so long the feast of the Pascheouer continued.

b Such as were appointed to keep the Temple.

c For they were in doubt what way to take before this occasion was offered.

Matth. 26. 17.

marke 14. 13.

d According to Gods commandment, which was first to offer it, & after to eat it.

Matth. 26. 20.

mar. 14. 17. 18.

e Which was in the evening about 5 twilight,

which time was appointed to eat the Pascheouer.

f He meant that this is the last time that he would be conuerfant with them as he was before, or so eat with them.

Matth. 26. 26.

marke 14. 22.

g The bread is a true signe, and an assured testimony that the body of Iesus Christ is giuen for the nurture of our souls: likewise the wine signifieth that his blood is our drinke to refresh and quicken vnderstandingly.

h The signe of the new couenant which is established by Christs blood.

John 13. 18.

psal. 41. 9.

p By the secret counsell of God, as Actes 4. 28.

his Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Countsell, where he maketh ample confession.

NOW the Feast of unleavened bread dyewe neere, which is called the Pascheouer.

2 And the high Priestes and Scribes sought how they might kill him: for they feared the people.

3 Then entered Satan into Judas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way and communed with the high Priestes and captaynes, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented and sought opportunitie to betray him unto them, when the people were away.

7 Then came the day of unleavened bread when the Pascheouer must be sacrificed.

8 And he sent Peter and John, saying, Goe and prepare vs the Pascheouer, that wee may eat it.

9 And they said to him, Where wilt thou that we prepare it?

10 Then hee said unto them, Behold, when yee be entered into the citie, there shall a man meete you, beaering a picher of water: follow him into the house that hee entereth in.

11 And say to the good man of the house, The Master sayeth vnto thee, Where is the lodging where I shall eat my Pascheouer with my Disciples?

12 Then hee shall shew you a great high chamber trimmed, there make it ready.

13 So they went and found as hee had said vnto them, and made ready the Pascheouer.

14 And when the houre was come, he sat downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eat this Pascheouer with you before I suffer.

16 For I say vnto you, Henceforth I will not eat of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, & gaue thanks, and said, Take this, and diuide it among you.

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 And hee tooke bread, and when hee had giuen thanks, he brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after Supper he tooke the cup, saying, This cup is the new Testament in my blood which is shed for you.

21 Peter beheld, the hand of him that betrayeth me, is with me at the table.

22 And cruelly the Sonne of man goeth as it is appointed: but woe be to that man, by whom he is betrayed.

23 Then they began to enquire among themselves, which of them it should be, that should doe that.

24 And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called Grauous lordes.

26 But ye shall not be so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or hee that serueth? Is not hee that sitteth at table? And I am among you as hee that serueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed to mee.

30 That ye may eat and drinke at my table in my kingdome, and sit on seats, and iudge the twelue tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired you, to winnow you as wheate.

32 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuicted, strengthen thy brethren.

33 And he said vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But hee said, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied that thou knowest me.

35 And hee said vnto them, When I sent you without bag, and scrip, and shoes, lacked yee any thing? And they sayd, Nothing.

36 Then he said to them, But now hee that hath a bag, let him take it, and likewise a scrip: and hee that hath none, let him sell his coat, and buy a sword.

37 For I say vnto you, that yet the same which is written must be performed in mee, *Euen with the wicked was hee numbered: for doubtlesse those things which are written of me, haue an end.

38 And they said, Lord, behold, here are two swords. And he said vnto them, It is enough.

39 And hee came out, and went (as hee was wont) to the mount of Olives: and his Disciples also followed him.

40 And when he came to the place, hee said to them, Pray, lest yee enter into temptation.

41 And hee gate himselfe from them about a stones cast, and knierled downe and prayed.

42 Saying, Father, if thou wilt, take away this cup from mee: neuerthelesse, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an agonie, hee prayed more earnestly: and his sweat was like dropes of blood, trickling downe to the ground.

Matth. 26. 25.

marke 10. 42.

k Meaning, that they haue vaine and flattering titles giuen them, forasmuch as they are nothing lesse then their names do signifie.

l Or, yongest.

m Or, least of ye.

n Or, yongest.

o Or, least of ye.

p Matth. 19. 28.

q By these similitudes he declareth that they shall be partakers of his glory, for in heauen is neither eating nor drinking.

r 1. Pet. 5. 8.

s Satan seeketh by all meanes to disquiet the church of Christ.

t To disperse it, and to shake it from the true faith.

u It was fore shaken, but yet not overthrown.

v Mat. 26. 34. 35.

w marke 14. 29. 31.

x John 13. 38.

y Mat. 10. 9. 10.

z By this hee teacheth them that they must suffer great troubles and afflictions.

aa Isa. 53. 12.

ab They were yet so rude that they thought to haue resisted with materiall weapons.

ac whereas Christ warneth them of a spiritual fight.

ad wherein as well their life as faith should be in danger.

ae Matth. 26. 36.

af marke 14. 53.

ag John 18. 1.

ah Matth. 26. 41.

ai marke 14. 38.

aj Meaning his death & passion.

ak The word signifieth horror that Christ had conceived not only for seare death, but of his Fathers iudgement and wrath against sinners.

45 And he rose up from prayer, and came to his disciples, and found them sleeping for heaviness.

46 And he said unto them, Why sleepe ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold, a company, and he that was called Judas one of the twelve, went before them, and came neere unto Iesus to kisse him.

48 And Iesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they said vnto him, Lord, shall we fight with sword?

50 And one of them smote a servant of the high Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Iesus sayd vnto the hie Priests, and captains of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe with swords and staves?

53 When I was daily with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the power of darkenesse.

54 ¶ Thenooke they him, and led him, and brought him vnto the hie Priests house. And Peter followed a farre off.

55 ¶ And when they had kindled a fire in the mids of the hall, and were set downe together, Peter also sat downe among them.

56 And a certaine maid beheld him as he sat by the fire, and hauing well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediatly while he yet spake the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembered the word of the Lord, how he had said vnto him, Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 And the men that held Iesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ¶ And as soone as it was day, the Elders of the people, and the hie Priests and the Scribes came together and led him into their Councell,

67 Saying, Art thou the Christ? tell vs. And he said vnto them, If I tell you, ye will not beleue it.

68 And if also I aske you, ye will not answer me, nor let me goe.

69 ¶ Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.

71 Then sayd they, What neede we any further witness? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herod. 2 Of Barabbas. 36 Of Simon the Cyrenian. 37 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the thiefe and many others at his death. 53 and is buried.

¶ Then the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, Wee haue found this man peruertering the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a king.

3 ¶ And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, We mouerth the people, teaching throughout all Iudaea, beginning at Galilee, euen to this place.

6 Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when he knew that he was of Herods iurisdiction, hee sent him to Herode, which was also at Ierusalem in those dayes.

8 And when Herod saw Iesus, hee was exceedingly gladd: for he was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue scene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priests also & Scribes stood forth, and accused him vehemently.

11 And Herod with his men of warre despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 And the same day Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

14 And said vnto them, Ye haue brought this man vnto me, as one that peruerterth the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done him.

16 I will therefore chastise him, and let him loose.

17 (For of necessity hee must haue let one loose vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliver to vs

x At his second coming.
y As in the second place of honour and dignitie.

Matth. 23. 21.
marks 12. 17.
a Who was the chiefe gouernor, and had the examination of matters of life and death.
Matth. 27. 11.
marks 15. 2.
john 18. 33.

b Torid his hands, and to gratifie Herod.
c Of a certaine curiositie.
d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.
e Commonly this was a robe of honour or excellency: but it was giuento Christ in mockage.
f Or, in bright colour.
g Matth. 27. 23.
marks 15. 14.
john 18. 38.
and 19. 4.
h Or, by him.
i For the Romanes had giuen such franchises and liberties to the Iewes, which was but a tradition, and not according to the word of God.

Matth. 26. 47.
marks 14. 43.
john 18. 3.

¶ For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing wee see is gouerned by the prouidence of God.
Matth. 26. 69.
marks 14. 66.
john 18. 25.

Mat. 26. 34.
john 13. 38.
They scoffed at him, because the people thought he was a Prophet.
Mat. 27. 1.
marks 15. 1.
john 18. 38.

They asked not to the end that the truth might be knowne (for the thing was too manifest) but for maner they bare witness towards Christ.

vs Barabbas:

19 Which for a certaine insurrection made in the cite, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euill hath he done? I finde no cause of death in him: I will therefore chaunge him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them, & of the hie Priests preuailed.

24 So Pilate gaue sentence that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, ¶ Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the daies will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, & the paps which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, ¶ Fall on vs: and to the hilles, Couer vs.

31 ¶ For if they doe these things to a greene tree, what shall be done to the drie?

32 ¶ And there were two others, which were euill doers, led with him to be slaue.

33 And when they were come to the place which is called ¶ Caluerie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgive them: for they know not what they doe. And they parted his raiment, and cast lots.

35 And the people stood and behelde: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christ, the Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription also was written ouer him in Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, ¶ Fearest thou not God, seeing thou art in the same condemnation?

41 ¶ Wee are in deed righteously here: for wee receiue things worthy of that wee haue

done: but this man hath done nothing amisse.

42 And hee said vnto Iesus, Lord remember mee when thou comest into thy kingdome.

43 Then Iesus sayd vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradiſe.

44 ¶ And it was about the 6th houre: and there was a darkenesse ouer all the land, vntill the ninth houre.

45 And the Sunne was darkened, and the vails of the Temple rent through the middes.

46 And Iesus cryed with a loude voyce, and sayd, ¶ Father, into thine hands I commend my spirit. And when he had thus said, he gaue up the ghost.

47 ¶ Now when the 10th Centurion saw what was done, he glorified God, saying, ¶ A surety this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

49 And all his acquaintance stood asawe off, and the women that followed him from Galilee, beholding these things.

50 ¶ And behold, there was a man named Ioseph, which was a Counsellor, a good man and a iust.

51 He did not consent to the counsel and deed of them, which was of Arimathea, a city of the Iewes: who also himselfe ¶ waited for the kingdome of God.

52 Hee went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laide it in a tombe between out of a rocke, wherein was neuer man yet layde.

54 And that day was the ¶ Preparation, and the Sabbath ¶ drew on.

55 And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was layd.

56 And they returned, and prepared odours and oymments, and rested the Sabbath day, according to the commandement.

CHAP. XXIIII.

¶ The women come to the grave. 13 Christ appeareth vnto the two disciples that gaue toward Emmaus. 36 Hee standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 Hee ascendeth vp to heauen. 52 His disciples worship him, 53 and of their dayly exercise.

Now the 1st first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, & certaine women with them.

2 And they found the stons rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed therat, behold, ¶ two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe

n Which was mid-day.

¶ Gal. 3.1.5.

¶ Or, captain. o The Romane captain, who had charge ouer a hundred men,

Math 27.57. Marke 15.43. John 19.38.

¶ Or, had embraced p He looked for the redeemer by whom all should be restored.

q When men prepared all things ready for the feast. r That is, began the same evening.

Math. 28.1. Marke 16.1. John 20.1.

a Which was the first day after the first Sabbath of the feast.

b Two Angels in forme of men

g The iudge giueth sentence with Christ before he condemneth him, whereby plainly appeareth Iesus innocencie.

Math. 27.32. Marke 15.21.

¶ Or, women of Ierusalem.

¶ Isa. 2.19. Hose. 10.8. Ier. 6.16.

1. Pet. 4.17.

h If the innocent be thus handled, what shall the wicked man be?

Mat. 27.38. Marke 15.27. John 19.18.

¶ Or, the place of sculles.

i Whom God hath before all others appointed to be the Messias: otherwise the Scripture calleth them the elect of God, whom he hath chosen before all beginning to life euerlasting.

k Mixt with myrrhe and gall to hasten his death.

l That the thing might be known to all nations, because these three languages were most common.

m The condemnation which thou now sufferest, causeth it thee not to feare God?

downe their faces to the earth, they sayd to them, Why seeke ye him that lieth, among the dead?

6 He is not here, but is risen: remember * how he spake unto you, when he was yet in Galile,

7 Saying, that the Sonne of man must bee deliuered into the hands of sinfull men, and be crucified, & the third day rise againe.

8 And they remembred his words,

9 And returned from the sepulchre, and told all these things vnto the eluen, and to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the mother of James, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and looked in, and sawe the linnen clothes layd by themselves, and departed wondering in himselfe, at that which was come to passe.

13 ¶ And behold, two of them went that same day to a towne which was from Ierusalem aboute threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 But their eyes were holden, that they could not know him:

17 And he said vnto them, What manner of communications are these that yet haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered, and said vnto him, Art thou onely a stranger in Ierusalem, & hast not knowen the things which are come to passe therein, in these dayes?

19 And hee sayd vnto them, What things? And they said vnto him, Of Iesus of Nazaret, which was a Prophet mightie in deed and in word before God, and all the people.

20 And how the high Priest and our rulers deliuered him to see condemned to death, and haue crucified him.

21 But we trusted that it had bene hee that should haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

22 Yea, and certaine women among vs made vs astonished, which came early vnto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also scene a vision of Angels, which said, that hee was aliue.

24 Therefore certaine of them which were with vs, went to the Sepulchre, and found it even so as the woman had said, but him they saw not.

25 Then he said vnto them, O fooles, and slow of heart to beleue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne which they went to, but he made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is toward night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe as hee sat at table with them, he tooke the bread, and gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: but hee was taken out of their sight.

32 And they said betweene themselves, did not our hearts burne within vs, while he talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eluen gathered together, and them that were with them,

34 Which said, The Lord is risen in deed, and hath appeared to Simon.

35 Then they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stood in the midst of them, and said vnto them, Peace be to you.

37 But they were abashed and afraide, supposing that they had scene a spirit.

38 Then he said vnto them, Why are ye troubled, and wherefore doe doubts arise in your hearts?

39 Behold mine hands and my feet: for it is I my selfe: handle mee, and see: for a spirit hath not flesh and bones, and ye see me haue.

40 And when hee had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleued not for ioy, and wondered, he said vnto them, Haue ye here any meat?

42 And they gaue him a peece of a broyled fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must bee fulfilled which are written of mee in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus it is written, & thus it behooued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance and remission of sinnes should be preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And behold, I will send the promise of my Father vpon you: but tary ye in the citie of Ierusalem, until ye be indued with power from on high.

50 Afterwards he led them out into Bethanias,

Christ onely is the interpreter of the Scriptures: for both the beginning and end thereof direct vs to him, because he is the Sauour that is promised, k Because Christ did both shut their eyes and open them, hee would keepe them in suspense, till his time came to manifest himselfe vnto them. l According to the custome: the which manner of praying before meals they vie to this day.

m So soone as he began to breake bread. Marke 16. 14. iohn 20. 19.

Iohn 15. 26.

actes 1. 4.

n Which was till Whitsuntide when the holy Ghost was sent from heauen.

Chap. 9. 22.
math. 17. 33.
marke 9. 31.

Marke 16. 12.

c Which is about seven miles and an halfe.
d Hereby appeareth that they had faith, although it was weake.
e This declareth that we can neither see nor vnderstand, til God open our eyes.

f For the thing was so notorious, that all men might haue knownen it.

g They vnderstood not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

h Infidelitie is pronounced.

Marks 16. 19.
Acts 1. 9.

nia, and lift up his hands and blessed them.
51 And it came to passe, that as he blessed them, he departed from them, and was carried by into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioy.
53 And were continually in the Temple praying and lauding God. Amen.

The holy Gospel of Iesus Christ, according to Iohn.

CHAP. I.

1. 14. 17 The diuinitie, humanitie, and office of Iesus Christ. 15 The testimony of Iohn. 39 The calling of Andrew, Peter, &c.

¶ Or, before the beginning.

a Christ is God before all time.

b The Sonne is of the same substance with the Father,

c No creature was made without Christ.

d Whereby all things are quickened & preferred.

e The life of man is more excellent then of any other creature, because it is ioyned with light and vnderstanding.

f Mans minde is full of darkness, because of corruption thereof.

g Because they did not worship him as their God, Rom. 1. 23.

h To Israelites, who were his peculiar people.

i Meaning, a priuiledge or dignitie.

Matth. 1. 16.

Matth. 1. 16.

Matth. 1. 16.

Matth. 1. 16.

Matth. 1. 16.

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Matth. 1. 16.

Matth. 1. 16.

Matth. 1. 16.

Matth. 1. 16.

Matth. 1. 16.

¶ The beginning was the Word, and the Word was with God, and that Word was God.

2 The same was in the beginning with God.

3 All things were made by it, and without it was made nothing that was made.

4 In it was life, and the life was the light of men.

5 And the light shineth in the darkness, and the darkness comprehended it not.

6 ¶ There was a man sent from God whose name was Iohn.

7 The same came for a witnesse, to beare witness of the light, that all men through him might beleeue.

8 He was not that light, but was sent to beare witness of the light.

9 That was true light, which lighteth every man that cometh into the world.

10 He was in the world, & the world was made by him: & the world knew him not.

11 He came unto his owne, and his own received him not.

12 But as many as received him, to them he gave power to be the sonnes of God, even to them that beleeue in his Name,

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ And the Word was made flesh, and dwelt among vs, (and wee saw the glory thereof, as of the only begotten Sonne of the Father) full of grace and truth.

15 ¶ Iohn bare witness of him, and cryed, saying, This was he of whom I said, He that cometh after mee, is preferred before me: for he was before me.

16 And of his fulnesse haue all wee received, and grace for grace.

17 For the Law was given by Moses, but grace and truth came by Iesus Christ.

18 ¶ No man hath serued God at any time: the only begotten Son, which is in the bosome of the Father, he hath declared him.

19 ¶ Then this is the record of Iohn, when the Jewes sent Priests and Levites from Ierusalem, to aske him, Who art thou?

20 And he confessed and denied not, and

says plainly, I am not the Christ.

21 And they asked him, What then? Art thou Elias? and he said, I am not. Art thou the Prophet? and he answered, No.

22 Then says they vnto him, Who art thou, that wee may giue an answer to them that sent vs? what sayest thou of thy selfe?

23 He said, I am the voyce of him that cryeth in the wilderness, Make straight the way of the Lord, as said the Prophet Elias.

24 Now they which were sent, were of the Pharisees.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou bee not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.

27 ¶ He it is that cometh after me, which is preferred before me, whose shoe I latchet I am not worthy to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus coming vnto him, and sayth, Behold the Lambe of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare record, saying, I saw the Spirit come downe from heauen, like a dove, and it abode vpon him.

33 And I knew him not: but he that sent me to baptize with water, hee sayd vnto me, Upon whom thou shalt see the Spirit come downe, and tarry stil on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record, that this is the Sonne of God.

35 ¶ The next day, Iohn stood againe, and two of his disciples:

36 And he beheld Iesus walking by, and sayd, Behold the Lambe of God.

37 And the two Disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saw them follow, and sayd vnto them, What seek ye? And they sayd vnto him, Rabbi, (which is to say by interpretation, Master,) where dwellest thou?

39 Hee sayd vnto them, Come and see. They came and saw where hee dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard of Iohn, and that followed him.

Acts 13. 35.

o Whom they looked for to be such one as Moses was, Deut.

18. 15.

1sa. 40. 3.

Matth. 3. 3.

Matth. 3. 3.

Matth. 3. 11.

Matth. 3. 11.

Matth. 3. 11.

Matth. 3. 11.

Matth. 3. 11.

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Matth. 3. 11.

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Matth. 3. 11.

Matth. 3. 11.

Matth. 3. 11.

¶ Or, she anointed.

¶ Or, Petrus.

Gen. 49. 10.

deut. 18. 18.

Isa. 4. 2. and 40.

10. and 42. 1. and

45. 8. 9. iere. 23. 5.

and 33. 14. 22.

34. 23. 29. and

37. 24. 25.

dan. 9. 24. 25.

y Those things

which are con-

temptible to the

world, are esteem-

ed and prefer-

red of God: and

those things

which the world

preferreth, God

abhorreth.

¶ Or, thou beleeuest.

z Christ openeth

the heauens, that

we may haue ac-

cesse to God, and

maketh vs fel-

lowes to the

Angels.

Gen. 28. 13.

41 The same found his brother Simon first, and sayd vnto him, Wee haue found the Messias, which is by interpretation, || the Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and sayd, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, || a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and sayd vnto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip found Nathanael, and sayd vnto him, Wee haue found him, of whom Moyses did write in the Law, and the Prophets, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philip said to him, Come and see.

47 Iesus saw Nathanael coming to him, & said of him, Behold indeede an Israelite, in whom is no guile.

48 Nathanael sayd vnto him, Whence knowest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee.

49 Nathanael answered, and sayd vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and sayd vnto him, Because I sayd vnto thee, I saw thee vnder the figge tree, || beleeuest thou? thou shalt see greater things then these.

51 And he sayd vnto him, Verely, verely I say vnto you, Hereafter shall ye see heauen open, and the Angels of God ascending and descending vpon the Sonne of man.

CHAP. II.

¶ 3 Christ turneth the water into wine. 14 Hee driueth the buyers and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 Hee conuerteth many, and distrusteth man.

¶ And the third day was there a marriage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his Disciples to the marriage.

3 Now when the wine failed, the mother of Iesus sayd vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His Mother sayd vnto the seruants, Whatsoeuer he sayth vnto you, doe it.

6 And there were set there six water-pots of stone after the manner of the purifying of the Iewes, containing two or three firkins apiece.

7 And Iesus sayd vnto them, Fill the water-pots with water. Then they filled them vpon the bosome.

8 Then hee sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast

had tasted the water that was made wine, (for he knew not whence it was, but the seruants which drew the water, knew) the gouernour of the feast called the butlegroune,

10 And said vnto him, All men at the beginning set forth good wine, and when they haue well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of || miracles did Iesus in Cana a towne of Galile, and shewed forth his glory: and his disciples beleued on him.

12 After that hee went downe into Capernaum, hee and his mother, and his brethren, and his disciples: but they continued not many dayes there.

13 For the Iewes Passouer was at hand. Therefore Iesus went vp to Ierusalem.

14 ¶ And he found in the Temple those that sold oxen & sheepe, and doves, and changers of money, sitting there.

15 Then he made a scourge of small cords, and drave them all out of the Temple with the sheepe & oxen, and powred out the changers money, and ouerthrew the Tables,

16 And sayd vnto them that sold doves, Take these things hence: make not my Fathers house an house of merchandise.

17 And his disciples remembered, that it was written, * The zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and sayd vnto him, What || signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered, and sayd vnto them, Destroy this Temple, and in thre dayes I will raise it vp againe.

20 Then said the Iewes, Forty and six peres was this Temple a building, and wilt thou reare it vp in thre dayes?

21 But hee spake of the Temple of his body.

22 As soone therefore as he was risen from the dead, his disciples remembered that hee thus sayd vnto them: and they beleued the Scripture, and the word which Iesus had said.

23 Now when hee was at Ierusalem at the Passouer in the feast, many beleued in his name, when they saw his miracles which he did.

24 But Iesus did not commit himselfe vnto them, because he knew them all,

25 And had no neede that any should testify of man: for he knew what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the love of God towards the world. 23 The doctrine and baptisme of Iohn. 28 And the witnesse that he beareth of Christ.

¶ There was now a man of the Pharisees, named Nicodemus, a ruler of the Iewes.

2 Hee came to Iesus by night, and sayd vnto him, Rabbi, wee know that thou art a teacher come from God: for no man could doe these miracles that thou doest, except God were with him.

¶ Or, signis.

¶ Or, confis.

Matth. 21. 12.

marke 12. 15.

luke 19. 45.

¶ Or, miracles.

Matth. 26. 61.

and 27. 40.

marke 14. 58.

and 15. 29.

d Christs body

might iustly be

called the Temple,

because the

fullnesse of the

Godhead dwel-

leth in it corpor-

ally, Col. 2. 9.

e For he tooke

not them for

true disciples, as

he knew by their

inward thoughts

what religion

sooner they did

pretend out-

wardly.

a Who vsed continuall washings to purifie themselves.

Which superstition Heretike would haue brought into the Church,

and now the Papists haue receiued it,

¶ Or, measures.

b Whereof euery one contained

5 gallons.

¶ Or, steward.

a To enter therein.

b Which thing is to be assem-
bled and incor-
porate into the
church of God.

c Which is the
spirituall water
where the holy
Ghost doth wash
vs into newnes
of life.

d As the power
of God is mani-
fest by the mo-
oving of the aire,
so is it in chan-
ging & renewing
vs, although the
maner be hid
from vs.

e Although he
was excellently
learned, yet knew
he not those
things which be
very babes in
Christs schoole
ought to know.
f We may not
teach our owne
inventions.

g He reproveth
him, for that men
do teach things
which they vn-
derstand not, &
yet others be-
leeue them: but
Christ teacheth
things most cer-
taine & known
and men wil not
receiue his do-
ctrine.

h Which was
after a common
& grosse maner.

i By reason of
the vnion of his
Godhead with
his manhood.

k His power
must be manifest
which is not yet
known.

1. John. 4. 9.
Chap. 9. 39.
and 1. 2. 47.

l The contempt
of Christ, & the
sins of wicked
condemne them:
yet Christ as a

just iudge giueth sentence against the reprobate. m Not only
the Iewes, but whosoever should beleeue in him. Chap. 1. 9. n The
cause and matter of condemnation. o In walking roundly and
sincerely. || Or, in God. p As they do which set God onely before
their eyes, and follow the rule of his word.

3 Jesus answered, and said vnto him,
Truely, verily. I say vnto thee, except a
man bee borne againe, hee cannot see the
kingdome of God.

4 Nicodemus said vnto him, How can
a man be borne which is olde? can he enter
into his mothers wombe againe, and bee
borne?

5 Jesus answered, Truely, verily I say
vnto thee, except that a man bee borne of
water and of the Spirit, hee cannot enter
into the Kingdome of God.

6 That which is borne of the flesh, is
flesh: and that that is borne of the Spirit,
is Spirit.

7 Whatelike not that I sayd to thee, Ye
must be borne againe.

8 The winde bloweth where it listeth,
and thou hearest the sound thereof, but canst
not tell whence it cometh, and whither it
goeth: So is every man that is borne of the
Spirit.

9 Nicodemus answered, and sayd vnto
him, How can these things be?

10 Jesus answered, and said vnto him,
Art thou a teacher of Israel and knowest
not these things?

11 Truely, verily I say vnto thee, wee
speake that we know, and testifie that wee
haue seene: but ye receiue not our witness.

12 If when I tell you earthly things, ye
beleeue not, how should ye beleeue if I shall
tell you of heavenly things?

13 For no man ascendeth vp to heauen
but he that hath descended from heauen, the
Sonne of man which is in heauen.

14 And as Moyses lift vp the serpent in
the wilderness, so must the Sonne of man be
lift vp.

15 That whosoever beleeueth in him,
should not perish, but haue eternall life.

16 For God so loued the world, that he
hath giuen his onely begotten Sonne, that
whosoever beleeueth in him, should not pe-
rish, but haue euermore life.

17 For God sent not his Sonne into the
world, that he should condemne the world,
but that the world through him might be
saued.

18 He that beleeueth in him, shall not bee
condemned: but hee that beleeueth not, is
condemned already, because he beleeueth not
in the Name of the onely begotten Sonne of
God.

19 And this is the condemnation, that
light is come into the world, and men loued
darknesse rather then light, because their
deeds were euill.

20 For every man that euill doeth, hateth
the light, neither cometh to light, least his
deeds should be reprobated.

21 But he that doeth truth, cometh to
the light, that his deeds might be made ma-
nifest, that they are wrought according to
God.

22 When these things came Jesus & his
disciples into the land of Iudea, and there
taried with him, and baptized.

23 And John also baptized in Enon, be-
sides Salim, because there was much water
there: and they came, and were baptized.

24 For John was not yett calt into pri-
son.

25 Then there arose a question betwene
Johns disciples and the Iewes, about yhu-
risping.

26 And they came vnto John, and said
vnto him, Rabbi, hee that was with thee
beyond Iordan, to whom thou barest wit-
nes, behold, he baptizeth, and all men come
to him.

27 John answered, and sayd, A man can
receiue nothing, except it be giuen him from
heauen.

28 Ye your selues are my witnesses, that
I sayd, I am not the Christ, but that I am
sent before him.

29 Hee that hath the bride, is the bride-
grome: but the friend of the bridegrome,
which standeth and heareth him, reioyceth
greatly, because of the bridegromes voyce.
This my ioy therefore is fulfilled.

30 Hee must increase, but I must de-
crease.

31 Hee that is come from on hie, is aboue
all: he that is of the earth, is of the earth,
and speaketh of the earth: hee that is come
from heauen, is aboue all.

32 And what hee hath seene and heard,
that hee testifieth: but no man receiveth his
testimony.

33 Hee that hath receiued his testimony,
hath sealed that God is true.

34 For he whom God hath sent, speaketh
the words of God: for God giueth him not
the Spirit by measure.

35 The Father loueth the Sonne, and
hath giuen all things into his hand.

36 He that beleeueth in the Sonne, hath
euermore life, and hee that obeyeth not the
Sonne, shall not see life, but the wrath of
God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman
of Samaria. 34 His zeale toward his Father, and his
harshness. 39 The conversion of the Samaritanes, 45
and Galileans. 47 How he beareth the rulers of the
Samaritanes.

Now when the Lord knew how the Pha-
rissees had heard, that Jesus made and
baptized more disciples then John,

2 (Though Jesus himselfe baptized not,
but his disciples.)

3 Hee left Iudaea, and departed againe
into Galilee.

4 And hee must needs goe thorow Sa-
maria.

5 Then came hee to a city of Samaria,
called Sychar, neere vnto the possession
that Iacob gaue to his sonne Ioseph.

6 And there was Jacobs well. Jesus then
waried in the iourney, late thus on the
well, it was about the first houre.

7 There came a woman of Samaria to
draw water. Jesus sayd vnto her, Giue mee
to drinke.

|| Or, sycharitis.
Chap. 4. 1. 2.

q That is, how
they might be
made cleane be-
fore God, which
the washings ve-
der the Law diu
represent.

r They were led
with ambition,
fearing lest their
master should
haue lost his
fame.

Chap. 1. 34.
Chap. 1. 20.

s No man ought
to vlturpe any
thing further
then God giueth
him.

t And be exalted,
and I esteemed as
his seruant.

u The minister
compared to
Christ, is but
earth.

Rom. 3. 4.

x For vnto Christ
was giue the full
abundance of all
grace, that wee
might receiue
of him as of the
onely fountaine.

Math. 1. 1. 37.

Habak. 2. 4.

John 5. 10.

a To giue place
to their rage.

|| Or, Sychar.

Gen. 33. 19 & 48.

22. 16. 24. 32.

b Euen weary

as he was.

c Which was

8 For his disciples were gone away into the cite to buy meat.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Jew askest drinke of mee, which am a woman of Samaria? for the Jewes meddle not with the Samaritanes.

10 Iesus answered, and said vnto her, If thou knowest the gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, and hee would haue giuen thee // water of life.

11 The woman said vnto him, Sir, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our Father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cat-

13 Iesus answered, and said vnto her, Whosoever drinketh of this water shall thirst againe.

14 But whosoever drinketh of the water that I shall giue him, shall neuer be more thirsty: but the water that I shall giue him, shall be in him a well of water, springing vp into everlasting life.

15 The woman said vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, So, call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus sayd to her, Thou hast well sayd, I haue no husband.

18 For thou hast had five husbands, and he whom thou now hast, is not thine husband: that saidst thou truely.

19 The woman said vnto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and yee say that in Ierusalem is the place where men ought to worship.

21 Iesus sayd vnto her, Woman, beleeme me, the houre commeth, when yee shall neither in this mountaine, nor at Ierusalem worship the Father.

22 Ye worship that which yee know not: we worship that which we know: for saluation is of the Jewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit and truth: for the Father requirerth euen such to worship him.

24 God is a Spirit and they that worship him, must worship him in spirit and truth.

25 The woman said vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am hee that speake vnto thee.

27 And vpon that came his disciples, and maruelled that hee talked with a woman: yet no man said vnto him, What askest thou: or why talkest thou with her?

28 The woman then left her water pot, and went her way into the city, and said to the men.

29 Come, see a man which hath told me all things that euer I did: Is not hee the Christ?

30 Then they went out of the cite, and came vnto him.

31 In the meane while the disciples prayed him, saying, Master, eat.

32 But he sayd vnto them, I haue meate to eat, that yee knowe not of.

33 Then sayd the disciples between themselves, Hath any man brought him meate?

34 Iesus sayd vnto them, My meate is, that I may do the will of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, and then commeth haruest: Behold, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto haruest.

36 And he that reapeth, receiueth wages and gathereth fruit vnto life eternall, that both hee that soweth, and hee that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon yee bestow no labour: other men laboured, and ye are entred into their labours.

39 Now many of the Samaritanes of that city beleued in him, for the saying of the woman which testified, He hath told me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him that hee would tary with them: and hee abode there two dayes.

41 And many more beleued because of his owne word.

42 And they said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, and know that this is indeed the Christ the Saviour of the world.

43 So two dayes after, hee departed thence, and went into Galilee.

44 For Iesus himselfe had testified that a Prophet hath none honour in his owne country.

45 Then when hee was come into Galilee, the Galileans receiued him, which had seene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into Cana a towne of Galilee, where he had made of water wine. And there was a certaine ruler whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iuda into Galilee, he went vnto him, and besought him that he would go downe, and heale his sonne: for hee was then ready to die.

48 Then said Iesus vnto him, Except yee see signes and wonders, yee will not beleue.

49 The Ruler sayd vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, Goe thy way, thy sonne liueth: and the man beleued the word that Iesus had spoken vnto him, and went his way.

51 And as he was now going down, his seruants

I There is nothing that I hunger for more or wherein I take greater pleasure. *Matth. 9. 37. Luke, 10. 1.*

m Without grudging the one at the others labour, *Or, praiser be.*
n Meaning the Prophets.
o The Samaritanes shewed themselves willing to receiue his doctrine, who being but strangers, & scarcely knowing Christ, are a condemnation to the Jewes and all others which neglect Gods word, when it is offered.

p That is, had the right and true faith. *Matth. 13. 57. Marke 6. 4.*

q Here, by his owne country, he meaneth Ierusalem, and the country about. *Chap. 2. 1.*

r The word signifieth royall, or one of the kings court: and it seemeth that hee was one of Herods court, who was in great estimation with Herod, whom the people called king, *Mar. 6. 14.*

Or, com.

Or, returning.

d For the Jewes esteemed the Samaritanes as wicked and prophane.

e Meaning, of himselfe, whom his Father had sent to conuert this woman.

f Which is the loue of God in his Sonne poured into our hearts by the holy Ghost, vnto everlasting life, *Rom. 5. 5. 1. Iohn 3. 5.*
Or, the lively water.

g Of the spirituall grace.
h He shall neuer be dried vp, or destitute.

i Till she was lively touched with her faults, she mocked and would not heare Christ. *Deut. 10. 6.*

1. King. 17. 29.

2. Cor. 3. 17.
k God being of a spirituall nature requirerth a spirituall seruice, and agreeable to his nature,

Servants met him, saying, Thy sonne liueth.
52 Then inquired hee of them the houre when he began to amend. And they said vnto him, Yesterday the tenth houre the ser- uer left him.

53 Then the father knew that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, and all his household.

54 This second miracle did Iesus a- gaine, after he was come out of Iudea into Galile.

CHAP. V.

8 Hee healeth the man that was sicke eight and thirty yeeres. 10 The Iewes accuse him. 19 Christ answereth for himselfe, and reproveth them. 32 Shewing by the testimonies of his Father, 33 Of Iohn, 36 Of his workes, 39 And of the Scriptures, who he is.

Leuit. 23. 3.

dent. 16. 1.

¶ Or, the sheepe

market.

a Where the sheepe were wa- shed, that should be sacrificed.

b Which signi- fied the house of powring out because the wa- ter ranne out by conduits.

After * that there was a feast of the Iewes, & Iesus went vp to Ierusalem.

2 And there is at Ierusalem by the place of the sheepe, a poole called in Chiew Berethsa, hauing five porches:

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, wait- ing for the moving of the water.

4 For an Angel went down at a certaine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of what- soeuer disease he had.

5 And a certaine man was there, which had bene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that he now long time had been diseased, hee said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put mee into the poole: but while I am comming, another steppeth downe before mee.

8 Iesus saide vnto him, Rise: take vp thy bed, and walke.

9 And immediately the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to carie thy bed.

11 He answered them, He that made mee whole, hee said vnto mee, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?

13 And hee that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and said vnto him, Beholde, thou art made whole: * sinne no more, lest a worse thing come vnto thee.

15 The man departed, and tolde the Iewes that it was Iesus which had made him whole.

16 And therefore the Iewes did perse- cute Iesus, and sought to slay him, because

hee had done these things on the Sabbath day.

17 But Iesus answered them, My Fa- ther worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath, but said also that God was his Father, and made himselfe equall with God.

19 Then answered Iesus, and saide vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, saue that hee seeth the Father doe: for whatsoever things hee doeth, the same things doeth the Sonne also.

20 For the Father loneth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shew him greater workes then these, that yee should mar- uille.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sonne as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verely, verely I say vnto you, He that heareth my word, and beleeueth in him that sent me, hath euermore life, and shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, The houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

28 Maruill not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.

29 And they shall come forth, * that haue done good vnto the resurrection of life, but they that haue done euill, vnto the resurrec- tion of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I * should heare witnesse of my selfe, my witnesse were not true.

32 There is another that beareth wit- nesse of mee, and I know that the witnesse which he beareth of me, is true.

33 * He sent vnto Iohn, and hee bare wit- nesse vnto the truth.

34 But I receiue not the record of man: neuerthelesse, these things I say, that yee might be saued.

35 He was a burning, and a shining can- dle: and yee would for a season haue reioy- ced in his light.

e That is, pro- per and peculiar to him alone.

f It was lawfull for all Israel to call God their Fathers, Exod. 4.

22. but because Christ did attri- bute to himselfe that he had po- wer ouer all things, and

wrought as his father did, they gathered that

Christ did not only make him- selfe the Sonne

of God but also equall with him.

g That is, hee doeth commu- nicate with him:

h In giuing him power, and the same will.

i In giuing him power and rule ouer all.

j They that re- ceiue it by faith,

k To communi- cate it with vs.

l That is to go- uerne and rule all things.

Math. 23. 46.

Chap. 8. 14.

math. 1. 17.

m Christ had respect to their weaknesse that

heard him, and therefore sayd,

that his owne witnesse should not be sufficient,

Chap. 1. 27.

¶ Or, lampe.

n But ye left him quickly and did not perseuere,

d The afflictions that we endure are chastisements for our sinnes.

Math. 3. 17.
and 17. 5.
o In the Law
and Prophets.

Deut. 4. 12.

Act. 17. 11.

p The people are
more ready to
receiue false
prophets, then
Iesus Christ.

q Vaine glory is
a great let for a
man to come to
God.

Chap. 12. 43.

r As Moses shall
accuse them that
trust in him: so
they shall haue
no greater ene-
mies at the day
of Iudgement,
then the Virgin
Mary, and the
Saintes, vpon
whom now they
call: but who-
euer doth accuse
the godly, Christ
and their owne
conscience shall
condemne them.
Gen. 3. 15. and 22
17. and 49. 10.
deut. 18. 15.

36 But I haue greater witnesse then the
witnesse of Iohn: for the workes which the
Father hath giuen mee to finish, the same
workes that I doe, beare witnesse of me that
the Father sent me.

37 And the Father himselfe, which hath
sent me, beareth witnes of me. Ye haue not
heard his voyce at any tyme, neither haue
ye seene his shape.

38 And his word haue ye not abiding in
you: for whom he hath sent, him ye beleue
not.

39 * Search the Scriptures: for in them
ye thinke to haue eternall life, and they are
they which testifie of me.

40 But ye will not come to me, that ye
might haue life.

41 I receiue not praise of men.

42 But I know you, that ye haue not the
loue of God in you.

43 I am come in my Fathers name, and
ye receiue me not: if another shall come in
his owne name, him will ye receiue.

44 How can ye beleue, which receiue
honour one of another, and seeke not the ho-
nour that cometh of God alone?

45 Do not thinke that I will accuse you
to my Father: there is one that accuseth
you, euen Moses in whom ye trust.

46 For had ye beleued Moses, ye would
haue beleued me: for he wrote of me.

47 But if ye beleue not his writings,
how shall ye beleue my word?

CHAP. VI.

10 Iesus feedeth foue thousand men with foue loaves
and two fishes. 15 He departeth away, that they
should not make him King. 26 Hee reprooueth the
fleshy hearers of his word. 31 The carnall are of-
fended at him. 63 The flesh profiteth not.

a Called the lake
of Gennezareth.

b Tiberias, Beth-
saida and Caper-
naum were on
this side the lake
in respect of Ga-
lilee: but it is here
said that he went
ouer, because
there were diuers
creeks and rur-
nings ouer the
which men fer-
ried.

Leuit. 23. 5.
deut. 16. 1.

Math. 14. 16.
marke 6. 37.

luke 9. 13.

c This summe
amounteth to a-
bout five pound
sterling.

d Prayer and
thanksgiuing
doe sanctifie our
meates where-
with we are
nourished.

After these things Iesus went his way
ouer the sea of Galilee, or of Tiberias.

2 And a great multitude followed him,
because they saw his miracles, which he did
on them that were diseased.

3 Then Iesus went vp into a mountaine,
and there he late with his disciples.

4 Now the Passouer, a feast of the
Jewes, was neere.

5 * Then Iesus lift by his eyes, and see-
ing that a great multitude came vnto him,
he said vnto Philip, Whence shall we buy
bread, that these might eate?

6 (And this he said to proue him: for he
himselfe knew what he would doe.)

7 Philip answered him, Two hun-
dredth pentworth of bread is not sufficient
for them, that euery one of them may take a
little.

8 Then saide vnto him one of his disci-
ples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath
fine barley loaves, and two fishes: but what
are they among so many?

10 And Iesus saide, Make the people sit
downe (Now there was much grasse in
that place.) Then the men late downe, in
number about five thousand.

11 And Iesus tooke the bread and gaue
thanks, and gaue to the disciples, and the

disciples to them that were set downe: and
likewise of the fishes as much as they would.

12 And when they were satified, he said
vnto his disciples, Gather vp the broken
meate which remaineth, that nothing bee
lost.

13 Then they gathered it together, and
filled twelue baskets with the broken meate
of the fine barley loaves, which remained
vnto them that had eaten.

14 Then the men when they had seene
the miracle that Iesus did, said, This is of
a truer the Prophet that should come into
the world.

15 When Iesus therefore perceiued that
they would come, and take him to make him
a King, he departed againe into a moun-
taine himselfe alone.

16 When euen was now come, his dis-
ciples went downe vnto the Sea,

17 * And entred into a ship, and went
ouer the Sea towards Capernaum: and
now it was darke, and Iesus was not come
to them.

18 And the Sea arose with a great wind
that blew.

19 And when they had rowed about five
and twenty, or thirtie furlongs, they saw
Iesus walking on the Sea, and drawing
neere vnto the ship: so they were afraid.

20 But he said vnto them, It is I: bee
not afraid.

21 Then willingly they receiued him in-
to the ship: and the ship was by and by at the
land, whither they went.

22 The day following, the people which
stood on the other side of the Sea, saw that
there was none other ship there, saue that
one, where into his disciples were entred,
and that Iesus went not with his disciples
in the ship, but that his disciples were gone
alone.

23 And that there came other ships from
Tiberias neere vnto the place where they ate
the bread, after the Lord had giuen thanks.

24 Now when the people saw that Iesus
was not there, neither his disciples, they also
rooke shipping, and came to Capernaum,
seeking for Iesus.

25 And when they had found him on the
other side of the Sea, they said vnto him,
Rabbi, when camest thou hither?

26 Iesus answered them, and said, Veri-
ly, verily I say vnto you, ye seeke me not, be-
cause ye saw the miracles, but because ye ate
of the loaves, and were filled.

27 Labour not for the meate which peris-
heth, but for the meate that endureth vnto e-
uerlasting life, which the Sonne of man shall
giue vnto you: for him hath God the Fa-
ther sealed.

28 Then said they vnto him, What shall
we doe, that we might worke the works of
God?

29 Iesus answered, and said vnto them,
* This is the worke of God, that ye beleue
in him whom he hath sent.

30 They said therefore vnto him, What
signe shewest thou then, that we may see it,
and beleue thee? what doest thou worke?

31 * Our fathers did eate Manna in the
desert,

The abundant
store of Gods
gifts ought not
to make vs pro-
digall to waste
them.

f They imagined
an earthly king-
dome without
the Testimony
of Gods word,
so that by this
meanes his spi-
ritual kingdome
should haue been
abolished.

Math. 14. 25.

marke 6. 47.

g Ouer a cor-
ner of the lake.
h Whereof eight
make a mile.

i Wherefore it
must needs fol-
low, that Christ
passed miracu-
lously.

k This was not
straight ouer the
lake from side
to side, but ouer
a creeke or arme
of the lake,

which saued
much labour to
them that should
haue gone about
by land.

l Which nour-
isheth and aug-
menteth our
faith.

Chap. 1. 33. mat.
3. 17. and 17. 5.

m For when he
appointed him,
to be the Media-
tour he set his
marke and Seale
in him to be the
only one to re-
concile God and
man together.

n Such as be ac-
ceptable vnto
God.

1. Iohn 3. 33.

Exod. 16. 14, 15.

numb. 11. 7.

Psal. 78. 24. 25.
Wisd. 16. 30.

o He compareth
Moses with the
Father, & Manna
with Christ, who
feedeth vs into e-
uerlasting life,
1. Cor. 10. 3.

Eccles. 24. 24.
chap. 4. 14.

p He shall neuer
want spirituall
nourishment,
q God doeth re-
generate his o-
bedt, and causeth
them to obey
the Gospel.

Matth. 13. 55.

r That is, be-
lieue in me.
s By lightning
his heart with
his holy Spirit.
Isa. 54. 13. 100.
31. 33.
Matth. 11. 27.

Exod. 16. 15.
e Then there is
no food that can
nourish our
soules but Iesus
Christ.
u Which gaue
life to the world.

x Where Christ
is not, there
death reigneth.

desert, as it is^r written, He gaue them bread
from heauen to eate.

32 Then Iesus saide vnto them, Verely,
verely I say vnto you,^s Moles gaue you not
bread from heauen, but my Father giueth
you the true bread from heauen.

33 For the bread of God is he which com-
meth downe from heauen, and giueth life vn-
to the world.

34 Then they sayd vnto him, Lord, euer-
more giue vs this bread.

35 And Iesus sayde vnto them, I am the
bread of life: hee that commeth to mee, shall
not hunger, and^t hee that beleueth in mee,
shall^u neuer chafe.

36 But I sayd vnto you, that ye also haue
sene me, and beleue not.

37 All that the Father giueth me, shall
come to me: and him that commeth to mee,
I cast not away.

38 For I came downe from heauen, not
to doe mine owne will, but his will which
hath sent me.

39 And this is the Fathers will which
hath sent me, that of all which he hath giuen
me, I should lose nothing, but should raise it
vp againe at the last day.

40 And this is the will of him that sent
me, that every man which seeth the Sonne,
and beleueth in him, should haue euerlas-
ting life: and I will raise him vp at the last
day.

41 The Iewes then murmured at him,
because hee sayde, I am the bread, which is
come downe from heauen.

42 And they sayd, Is not this Iesus the
sonne of Ioseph, whose Father and Mother
we know: how then latch he, I came downe
from heauen?

43 Iesus then answered, and sayd vnto
them, Murmure not among your selues.

44 No man can come to mee, except the
Father which hath sent me, & draw him, and
I will raise him vp at the last day.

45 It is written in the^v Prophets, And
they shall be all taught of God. Every man
therefore that hath heard, and hath learned
of the Father, commeth vnto me.

46 Not that any man hath sene the
Father: for hee which is of God, hee hath
sene the Father.

47 Verely, verely I say vnto you, he that
beleueth in mee, hath euerlasting life.

48 I am the bread of life.

49 Your Fathers did eat Manna in the
wildernesse, and are dead.

50 This is the bread, which commeth
downe from heauen, that he which eateth of
it should not die.

51 I am the^w liuing bread which came
downe from heauen: if any man eate of this
bread, hee shall liue for euer: and the bread
that I will giue, is my flesh, which I will
giue for the life of the world.

52 Then the Iewes stroue among them-
selues, saying, How can this man giue vs his
flesh to eate?

53 Then Iesus said vnto them, Verely,
verely I say vnto you, Except ye eate the flesh
of the Sonne of man, and drinke his blood, ye
haue no^x life in you.

54 Whosoever^y eateth my flesh, and drink-
eth my blood, hath eternall life, and I will
raise him vp at the last day.

55 For my flesh is meat indeed, and my
blood is drinke indeed.

56 He^z that eateth my flesh, and drinketh
my blood,^z dwelleth in me, and I in him.

57 As the liuing Father, hath sent me, so
liue I by the Father, and hee that eateth me,
euen he shall liue by me.

58 This is the bread which came downe
from heauen: not as your fathers haue eaten
Manna, and are dead. He that eateth of this
bread, shall liue for euer.

59 These things spake hee in the Syna-
gogue, as he taught in Capernaum.

60 Many therefore of his Disciples (when
they heard this) said, This is an hard saying:
who can^a heare it?

61 But Iesus knowing in himselfe, that
his Disciples murmured at this, sayde vnto
them, Doth this offend you?

62 What then if ye should see the Sonne
of man^b ascend vp^b were he was before?

63 It is the Spirit that quickeneth: the
flesh^c profiteth nothing: the wordes that I
spake vnto you, are Spirit and life.

64 But there are some of you that beleue
not: for Iesus knewe from the beginning
which they were that beleued not, and who
should betray him.

65 And he said, Therefore said I vnto
you, that no man can come vnto me, except it
be giuen vnto him of my Father.

66 From that time, many of his disci-
ples went backe, and walked no more with
him.

67 Then said Iesus to the twelue, Will
ye also goe away?

68 Then Simon Peter answered him,
Master, to whom shall we goe: thou hast
the wordes of^d eternall life:

69 And we beleue, and knowe that thou
art^e the Christ the sonne of the liuing God.

70 Iesus answered them, Haue not I
chosen you twelue, and one^f of you is a De-
uill?

71 Now he spake it of Iudas Iscariot
the sonne of Simon: for he it was that
should betray him, though he was one of the
twelue.

CHAP. VII.

6 Iesus reproveth the ambition of his cousins,
12 There are diuers opinions of him among the peo-
ple. 17 He sheweth how to know the truth, 20 The
iudges they doe vnto him. 47 The Pharisees rebuke
the officers because they haue not taken him, 52 and
chide with Nicodemus for taking his part.

After these things Iesus walked in Sa-
le, and would not walke in Iudea: for
the Iewes sought to kill him.

2 Now the Iewes^g feast of the Taber-
nacles was at hand.

3 His bretheren there fore said vnto him,
Departe hence, and goe into Iudea, that
thy disciples may see thy workes that thou
doest.

4 For there is no man that doeth any
thing secretly, and hee himselfe seeketh to
bee

1 Cor. 12. 37.

y As our bodies
are sustained
with meat and
drinke: so are our
soules nourished
with the body
and blood of
Iesus Christ.

z To eat the flesh
of Christ and
drink his blood,
is to dwell in
Christ, and to
haue Christ
dwelling in vs

a That is, vn-
derstand it?
b He meaneth
not that his hu-
manity descended
from heauen, but
he speaketh of
the vnion
of both natures
attributing to
one, that which
appertaineth to
the other.

c To wit, if it be
separated from
the Spirit, where-
of it hath force
for it commeth
of the power of
the spirit, that
flesh of Christ
giueth vs life.
d Then without
Christ there is
but death, for his
word onely lea-
deth vs to life.
Matth. 16. 16.
Matth. 26. 14.

e Although your
number be small,
yet shall you be
diminished.

f Then without
Christ there is
but death, for his
word onely lea-
deth vs to life.
Matth. 16. 16.
Matth. 26. 14.

g Although your
number be small,
yet shall you be
diminished.

Leuit. 23. 34.
a At this feast
they dwelled se-
uen dayes in the
tents, which po-
them in remem-
brance that the
had no city here
permanent, but
they must seek
one to come.

Or, manifest.

be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his brethren beleueed not in him.

6 Then Iesus said vnto them, My time is not yet come: but your time is alway readie.

b Why the world hateth Christ.

c Christ doeth not utterly deny that he would go to the feast, but significeth that as yet he was not fully determined.

7 The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are euill.

8 Go ye vp vnto this feast, I will not goe by yet vnto this feast: for my time is not yet fulfilled.

9 These things he said vnto them, and abode still in Galilee.

10 But as soone as his brethren were gone vp, then went hee also vp vnto the feast, not openly, but as it were priuily.

11 Then the Jewes sought him at the feast, and said, Where is hee?

12 And much murmuring was there of him among the people. Some said, He is a good man: other said, Nay, but he deceiueth the people.

d These were the heads of the people, who did enuie Christ, *Or, letters,*

13 Howbeit no man spake openly of him for feare of the Jewes.

14 Now when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Jewes murmured, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

e In that, that he is man onely.

16 Iesus answered them, and sayde, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

f By this marke wee may know whether the doctrine be of God or of man, g Nothing counterfeit or vntrue.

18 He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

19 Did not Moses giue you a Law, and yet none of you keepeth the Law? Why go ye about to kill me?

Exo. 24. 3. Chap. 5. 18.

20 The people answered, and sayde, Thou hast a deuill: who goeth about to kill thee?

h Who did not know the fetch of the Scribes,

21 Iesus answered, and sayde to them, I haue done one worke and yett all maruilled.

i Because I did it on the Sabbath day.

22 Moses therefore gaue vnto you circumcision (not because it is of Moses, but of the Fathers) and yett on the Sabbath day circumsise a man.

Leuit. 12. 3. Gen. 17. 10.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, be ye angry with them, because I haue made a man euery whit whole on the Sabbath day?

Dent. 10. 16, 17.

24 Iudge not according to the appearance, but iudge righteous iudgement.

Or, freely.

25 Then said some of them of Ierusalem, Is not this hee, whom they goe about to kill?

26 And beholde, hee speaketh openly, and they say nothing to him: doe the Rulers knowe in deede, that this is the very Christ?

27 Howbeit wee know this man whence he is: but when the Christ commeth, no man shall know whence he is.

28 Then cryed Iesus in the Temple

as hee taught, saying, Ye both know mee, & hee speaketh and know whence I am: yett am I not come this, as it were of my selfe, but he that sent me, is true, whom scornfully, ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man laid handes on him, because his houre was not yett come.

31 Now many of the people beleueed in him, and sayd, When the Christ commeth, will he doe moe miracles then this man hath done?

l They were well minded to heare him: which preparation is here called (although improperly) faith.

32 The Pharisees heard that the people murmured these things of him, and the Pharisees and high Priests sent officers to take him.

33 Then said Iesus vnto them, Yett am I a little while with you, and then goe I vnto him that sent me.

m He sheweth vnto them that they haue no power ouer him til the time come that his Father hath ordained.

34 Ye shall seeke me, and shall not finde me, and where I am, can ye not come.

Chap. 13. 33. *Or, shall be,*

35 Then sayde the Jewes among themselves, Whither will hee goe, that wee shall not finde him? Will hee goe vnto them that are dispersed among the Grecians, and teach the Grecians?

† *Greeke, dispersion.*

36 What saying is this that he said, Ye shall seeke me, and shall not finde mee? and where I am can ye not come?

n Among the Jewes which were scattered here and there among the Gentiles.

37 Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto mee, and drinke.

Leuit. 23. 36.

38 Hee that beleueneth in me, as sayth the Scripture, out of his belly shall flow riuers of water of life.

o The true way to come to Christ, is by faith.

39 This spake he of the Spirit which they that beleuened in him, should receiue: for the holy Ghost was not yett giuen, because that Iesus was not yett glorified.

Dent. 18. 15.

40 So many of the people, when they heard this saying, sayde, Of a trouth this is the Prophet.

p Which shall neuer drie up. Ierl. 2. 28.

41 Other said, This is the Christ: some said, But shall Christ come out of Galilee?

act. 2. 17.

42 Sayth not the Scripture, that the Christ shall come of the seed of Dauid, and out of the towne of Bethlehem, where Dauid was?

q These were the visible graces which were given to the Apostles, after his ascension.

43 So was there dissention among the people for him.

44 And some of them would haue taken him, but no man laid hands on him.

r They looked for some notable Prophet besides the Messias.

45 Then came the officers to the high Priests and Pharisees, and they sayde vnto them, Why haue ye not brought him?

Chap. 1. 21.

46 The officers answered, Neuer man spake like this man.

Micah. 5. 2.

47 Then answered them the Pharisees, Are ye also deceiued?

matth. 2. 5.

48 Doeth any of the rulers, or of the Pharisees beleue in him?

l Wherein appeareth the mightie power of Christs word against his enemies.

49 But this people which knoweth not the Law, are cursed.

t They alledge the authoritie of man against Gods authority.

50 Nicodemus sayde vnto them, (Hee that came to Iesus by night, and was one of them)

51 Doeth our Law iudge a man before it heare him, and know what hee hath done?

Chap. 3. 2. Dent. 17. 8. and 19. 15.

52 They answered and said vnto him, Art thou also of Galilee search and looke for out of Galilee artst thou no Prophet.

53 And every man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adultery.

12 He is the light of the world. 14 He sheweth from whence he is come, wherefore, and whither hee goeth. 32 Who are free and who are bond. 34 Of freemen and slaves, and their reward. 46 Hee despiseth his enemies. 59 And being persecuted withdraweth himselfe.

And Iesus went vnto the mount of Olives,

2 And early in the morning came againe into the Temple, & all the people came vnto him, and hee saue bowne, and taught them.

3 Then the Scribes and the Pharisees brought vnto him a woman, taken in adultery, and set her in the midst,

4 And said vnto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the Law commanded vs, that such should be stoned: What sayest thou therefore?

6 And this they said to tempt him, that they might haue wherof to accuse him. But Iesus stooped downe, and with his finger wrote on the ground.

7 And while they continued asking him, hee lift himselfe vp, and said vnto them, Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stooped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the midst.

10 When Iesus had lift vp himselfe againe, and saw no man, but the woman, hee said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither doe I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth mee, shall not walke in darkenesse, but shall haue the light of life.

13 The Pharisees therefore said vnto him, Thou bearest record of thy selfe: thy record is not true.

14 Iesus answered and said vnto them, Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I goe.

15 Pee iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Lawe, that the testimony of two men is true.

18 I am one that beare witness of my selfe, and the Father that sent me, beareth witness of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Pee neither know mee, nor my Father. If pee had knowne me, pee should haue knowne my Father also.

20 These words spake Iesus in the streets, as hee taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your sinnes. Whither I goe, can ye not come.

22 Then said the Jewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he said vnto them, I pee are from beneath: I am from above: pee are of this world, I am not of this world.

24 I sayd therefore vnto you, That pee shall die in your sinnes: for except pee beleeue, that I am hee, pee shall die in your sinnes.

25 Then said they vnto him, What art thou? And Iesus said vnto them, Euen the same thing that I said vnto you from the beginning.

26 I haue many things to say, & to iudge of you: but hee that sent mee, is true, and the things that I haue heard of him, those speake I to the world.

27 They understood not that hee spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am hee, and that I doe nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For hee that sent me is with mee: the Father hath not left me alone, because I doe alwayes those things that please him.

30 As he spake these things many beleeued in him.

31 Then said Iesus to the Jewes which beleeued in him, If ye continue in my word, ye are verely my disciples,

32 And shall know the truth, and the truth shall make you free.

33 They answered him, Wee hee Abrahams seede, and were neuer bound to any man: why sayest thou then, We shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shall make you free, ye shall be free indeed.

37 I know that pee are Abrahams seede, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seen with my Father: and ye doe that which pee haue seene with your father.

39 They answered and said vnto him, Abraham is our father. Iesus sayd vnto them,

Opp 3 them,

f Which place prooueth Christ to be very God and man.

g That is, the place where the vessel and other things belonging to the temple, were kept. h Because of their rebellion wherein they did perseuere.

i He sheweth the difference betweene the Gospel and the subtile wit of man.

|| Or, from the beginning, euen that I said vnto you.

k That is, who he was, whence he came into this world.

l Their endeouours and prauiſes, whereby they thinke to destroy him, shall seme to exalt and magnifie his glory.

m Not to beleeue in him, but to be conuicted. n To wit, the Messias.

o For they were slaves to sinne, p These were not the beleeuing Jewes, but the mockers that answered thus. Rem. 6. 20. 2. Tim. 2. 19.

q He granteth their sayings in such sort, that he sheweth vnto them that their owne deeds prooue them liars.

Leuit. 24. 10. a Either for breaking the Law if hee did deliuer her, or of lightnes and inconstancie, if hee did condemne her.

Dent. 17. 6, 7. b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adultery.

Chap. 1. 5. & 9. 5. || Or, timely light. || Or, iust.

Chap. 5. 31. c That which Christ denied, Chap. 5. 31, here he granteth, to declare vnto them their stubbornnesse, and saith that being God, he beareth witness to his humanity likewise doth God the Father witness the same, which are two distinct persons, though but one God, Chap. 5. 37.

d In that he came from his Father, he sheweth that he is not onely man, but God also. e Hee would not iudge rashly, as they did, Dent. 17. 6. and 19. 15, must show 18. 16. 2. cor. 13. 1. Job. 10. 28.

r Which were his obedience, charity and such good workes which proceeded of faith.

f For you are carnall and can not vnderstand spirituall things. 1. Iohn 3. 8. e Since the first creation of man, u It followeth then that hee was once in the truth: for he was not created euill. x According to his wont and custome. 1. Iohn 4. 6.

y Who will reuenge the iniury that ye doe against me, or rather against him. x For the faithfull euen in death see life.

a Which was to see the coming of Christ in the flesh, which thing Abraham saw far off, with the eyes of faith. Heb. 11. 10. b Not only God, but the Mediatour betweene God and man appointed before all eternity. Chap. 10. 31. || And he passed thorow the mids of them, and so went his way.

them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye got about to kil me, a man that haue told you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then said they to him, We are not bozne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then would ye loue mee: for I proceeded forth, and came from God, neither came I of my selfe, but hee sent me.

43 Why doe ye not vnderstand my talke? because ye cannot heare my word.

44 Ye are of your father the deuill, and the lusts of your father ye will doe: hee hath bene a murderer: from the beginning, and abode not in the truth, because there is no truth in him. When hee speaketh a lie, then speaketh he of his owne: for he is a lyer, and the father thereof.

45 And because I tell you the truth, ye beleue me not.

46 Which of you can rebuke me of sinne? and if I say the truth, why doe ye not beleue me?

47 Hee that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not well, that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and y iudgeth.

51 Verely, verely I say vnto you, If a man keepe my word, he shall neuer see death.

52 Then sayd the Iewes to him, Howe know we that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham which is dead? And the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honourerh me, whom ye say, that he is your God.

55 Yet ye haue not knowen him: but I know him, and if I should say I know him not, I should bee a lyer like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my day, and he saw it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fifty yeere old, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, Before Abraham was, I am.

59 Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple.

CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him that was borne blinde. 39 To what blinde man Christ giueth sight.

AND as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man or his parents, that he was borne blinde?

3 Iesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is day: the night cometh, when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 As soone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay,

7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent) He went his way therefore and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sat and begged?

9 Some said, This is hee, and others said, He is like him: but hee himselfe said, I am he.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered and said, The man that is called Iesus, made clay, and anointed mine eyes, and said vnto me, Goe to the poole of Siloam, and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He said clay vpon mine eyes, and I washed, and doe see.

16 Then said some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a dissention among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he said, Hee is a Prophet.

18 Then the Iewes did not beleue him (that he had bin blinde, & receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doth he now see then?

20 His parents answered them, and sayd, We know that this is our sonne, and that he was borne blinde:

21 But by what meanes hee now seeth, wee knowe not: or who hath opened his eyes: can wee not tell: hee is olde enough: aske him, hee shall answer for himselfe.

22 These wordes spake his parents, because

a God doth not alwayes punish men for their sinnes.

b When opportunity and the season serueth. Chap. 1. 9. and 8. 12. and 12. 35.

c This was not for any vertue that was in the earth, in the spittle, or in the clay, to make one see: but it onely pleased him to vse these signes and means. d Hereby was prefigured the Medias, who should besent vnto them.

e They durst not speake the truth for feare they should be excommunicate.

cause they feared the Jewes: for the Jewes had ordeined already, that if any man did confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore said his parents, he is old enough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, f Goe glory vnto God: we know that this man is a sinner.

25 Then he answered and said, Whether hee bee a sinner or no, I cannot tell: one thing I know, that I was blinde, and now I see.

26 h Then sayd they to him againe, What did hee to thee, how opened he thine eyes?

27 Hee answered them, I haue tolde you already, and yet haue not heard it: wherefore would yee heare it againe? i will ye also be his disciples?

28 Then checked they him, and said, Wee thou his discipule: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and said vnto them, Doubles this is a marvellous thing that ye know not whence hee is, and yet hee hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man bee a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinnes, and dost thou teach vs: so they cast him out.

35 Iesus heard that they had cast him out: and when hee had found him, he said vnto him, Dost thou beleue in the Sonne of God?

36 Hee answered, and said, Who is hee, Lord, that I may beleue in him?

37 And Iesus sayd vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then sayd he, Lord, I beleue, and worshipped him.

39 And Iesus saide, I am come vnto iudgement into this world, that they which see not, might see: and that they which see, might be made blind.

40 And some of the Pharisees which were with him heard these things, and said vnto him, Are we blind also?

41 Iesus said vnto them, If yee were blind, ye should not haue sinne: but now ye say, We see: therefore your sinne remaineth.

CHAP. X.

11 Christ is the true Shepheard, and the doore. 19 Dismiss opinions of Christ. 24 He is asked if he be Christ 32 His workes declare that he is God. 34 The Priests called Gods.

V Erely, verely I say vnto you, Hee that entreteth not in by the doore into the

sheepfold, but climbeth by another way, hee is a thief, and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and hee calleth off his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, hee goeth before them, and the sheepe follow him: for they knew his voyce.

5 And they wil not follow a stranger, but they flee from him: for they know not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstood not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe.

8 All, that euer came before mee, are thieves and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, he shall bee saued, and shall goe in and goe out, and find pasture.

10 The thiefe cometh not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe coming, and hee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because hee is an hireling, and careth not for the sheepe.

14 I am the good shepheard, and know mine, and am known of mine.

15 As the Father knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 Whether sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voyce: and there shall be one sheepfold, and one shepheard.

17 Therefore doth my Father loue me, because I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this I commaundement haue I receiued of my Father.

19 Then there was a dissention againe among the Jewes for these sayings.

20 And many of them sayd, Hee hath a deuill, and is mad: why beare ye him?

21 Other said, These are not the words of him that hath a deuill: can the deuill open the eyes of the blind?

22 And it was at Ierusalem the feast of the Dedication, and it was winter.

23 And Iesus walked in the Temple, in Salomons porch.

24 Then came the Jewes round about him, and said vnto him, How long dost thou make vs doubt? If thou bee the

a That is, there is mutuall agreement & consent of faith between the pastour and the sheepe.

b He meaneth all the false prophets, who led not men to Christ, but from him.

c He shalbe sure of his life.

d Christ knoweth his because he loneth them, careth and provideh for them.

e As the Father cannot forget him, no more can hee forget vs.

f In that hee loneth and approueth mee.

g To wit, among the Gentiles, which then were

h Christeuen in that that he is man, hath deserued his Fathers loue and euersing life, not to his flesh only, but to vs also, which by his obedience & perfect iustice are imputed righteous, Rom. 5. 19. Phil. 2. 7.

i Which was institute, that the people might giue thanks to God for their deliverance, and restoring of their religion & Temple, which Antiochus had corrupted and polluted.

k Which was builded againe after the patterne of which Salomon builded.

|| Or, holdeth our mind in suspence.

Christ

Christ

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f That is, consider that nothing is hid from God therefore tell vs the truth, that God may be glorified thereby Iosh. 7. 19.

1. Sam. 6. 5.

g He spake this in mockerie.

h They thought either to driue him from the truth, or to make him swaue by their ofttimes examining him:

which practise Satans members euer doe obserue in examining the Christians,

i He derideth the wilfull malice & ignorance

k They doubted not of his country or parents, but of his office and authority.

l Or, wicked men, contempters of God, and such as delight in sinne.

|| Or, excommunicate him.

m As all astonished he fell downe and worshipped him.

n Meaning with rule and authority, to make the poore blind to see, & the proud seers blind.

Chap. 3. 17, 18.

and. 12. 46, 47.

o You should not be so much in fault,

Christ, tell vs plainly.

25 Iesus answered them, I told you, and yet beleeue not: the works that I doe in my Fathers Name, they beare witness of me.

26 But ye beleeue not: for ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, and I know them, and they follow me.

28 And I giue vnto them eternall life, and they shall neuer perishe: neither shall any plucke them out of mine hand.

29 My Father which gaue them mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 Then the Iewes againe tooke vp stones to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke wee stone thee not, but for blasphemie, and that thou being a man makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, I sayd, Ye are gods?

35 If hee called them gods, vnto whom the word of God was giuen, and the Scripture cannot be broken.

36 Say ye of him, whome the Father hath sanctified, & sent into the world, Thou blasphemest, because I sayd, I am the Sonne of God?

37 If I doe not the workes of my Father beleeue me not.

38 But if I doe, then though ye beleeue not mee, yet beleeue the workes, that ye may know and beleeue that the Father is in mee, and I in him.

39 Againe they went about to take him, but he escaped out of their hands.

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

4.3 Christ raiseth Lazarus from death. 47 The high Priests and Phari'ses gather a counsell against him 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

And a certain man was sicke, named Lazarus of Bethania, the towne of Mary, and her sister Martha.

2 (And it was that Mary which anointed the Lord with oymment, and wiped his feete with her haire, whose brother Lazarus was sicke.

3 Therefore his sisters lent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 When Iesus heard it, hee sayd, This sickness is not vnto death, but for the glory of God, that the Sonne of God might bee glorified thereby.

5 Now Iesus loued Martha, and her sister, and Lazarus.

6 And after that hee heard that he was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, said he to his disciples, Let vs goe into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to stone thee, and dost thou goe thither againe?

9 Iesus answered, Are there not twelue houres in the day? if a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth because there is no light in him.

11 These things spake hee, and after hee sayd vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp.

12 Then said his disciples, Lord, if hee sleepe, hee shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 Then came Iesus, and found that hee had lien in the graue four dayes already.

18 (Now Bethania was neere vnto Ierusalem, about fiftene furlongs off)

19 And many of the Iewes were come to Martha and Mary to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, went to meet him: but Mary late still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst been here, my brother had not been dead.

22 But now I know also, that whatsoeuer thou alkest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha said vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.

26 And whosoever liueth and beleeueth in me, shall neuer die. Beleeuest thou this?

27 She said vnto him, Yea, Lord, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw

Chap. 7. 30. & 8. 59. and 10. 31.

b He that walketh in his vocation, & hath the light of God for his guide, needeth to feare no dangers. The day

also, both summer and winter was with the Iewes diuided into xij. houres.

c They laboured to stay Christ from going into Iudea, as though there had bene no need.

Or sumbring sleepe.

d Which signifieth in our tongue, a twin in birth.

e Which were almost two miles.

f She sheweth some faith, which notwithstanding was almost ouercome by her afflictions.

g Christ reko-

reth vs from death, to giue vs euermlasting life,

1 The cause wherefore the reprobate can not beleeue.

m Whereby wee learne how safely we are preserved against all dangers. Chap. 8. 59,

Psal. 82. 6. a Meaning of princes & rulers who for their office sake are called gods, and are made here in the earth as his lieutenants: wherefore if this noble title be giuen to man much more is pertained to him that is the Sonne of God equall with his Father.

o Whereby they gathered that Christ was more excellent then Iohn,

Chap. 12. 7. matth. 26. 7.

n For although he died, yet being restored so as to life, it was almost no death in comparison.

h Wherein she declared her affection and reverence that she bare to Christ.

saw Marie, that she rose up hastily, and went out, followed her, saying, Shee goeth unto the graue, to weepe there.

32 Then when Marie was come where Jesus was, and saw him, she fell downe at his feete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 When Jesus therefore saw her weepe, and the Iewes also weepe which came with her, hee groined in the spirit, and was troubled in himselfe,

34 And sayd, Where haue ye layd him? They sayd vnto him, Lord, come and see.

35 And Jesus wept.

36 Then sayd the Iewes, Behold, how he loued him.

37 And some of them said, Could not he, which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Jesus therefore againe groined in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Jesus sayd, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh already: for he hath bene dead foure dayes.

40 Jesus sayde vnto her, Sayd I not vnto thee, that if thou diddest beleue, thou shouldst see the glory of God?

41 Then they tooke away the stone from the place where the dead was layd. And Jesus lift vp his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I sayd it, that they may beleue, that thou hast sent me.

43 As hee had spoken these things, hee cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Jesus sayd vnto them, Loose him, and let him goe.

45 Then many of the Iewes which came to Marie, and had seene the things, which Jesus did, beleued in him.

46 But some of them went their way to the Pharises, and told them what things Jesus had done.

47 Then gathered the hie Priestes, and the Pharises a council, and sayd, What shall we doe? For this man doeth many miracles.

48 If wee let him thus alone, all men will beleue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Calaphas, which was the hie Priest that same yeere, said vnto them, We perceiue nothing at all,

50 But yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake he not of himselfe: but being hie Priest that same yeere, he prophesied that Jesus should die for the nation:

52 And not for the nation onely, but that

he should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together to put him to death.

54 Jesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wilderness, into a citie called Ephraim, and there continued with his disciples.

55 And the Iewes Pascheouer was at hand, and many went out of the countrey vnto Ierusalem before the Pascheouer, to purifie themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What thinke ye, that he cometh not to the feast?

57 Now both the hie Priestes and the Pharises had giuen a commandement, that if any man knew where hee were, hee should shew it, that they might take him.

CHAP. XII.

7 Christ excuseth Maries faith. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse.

27 His prayer. 28 The answers of the Father.

32 His death, and the fruit thereof. 36 His exhorteth to faith. 40 The blindness of some, and the infirmities of others.

Then Jesus five dayes before the Pascheouer, came to Bethania, where Lazarus was, which was dead, whom hee had rayled from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sat at the table with him.

3 Then tooke Marie a pound of oymment of spikenard very costly, and anoynted Jesus feete, and wiped his feete with her haire, and the house was filled with the sauiour of the oymment.

4 Then said one of his disciples, even Iudas Iscariot Simons sonne, which should betray him,

5 Why was not this oymment sold for three hundred pence, and giuen to the poore?

6 Now hee sayd this, not that he cared for the poore, but because he was a thiefe, and had the bagge, and bare that which was giuen.

7 Then said Jesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee haue with you, but me ye shall not haue alwayes.

9 Then much people of the Iewes knew that he was there: and they came, not for Jesus sake onely, but that they might see Lazarus also, whom hee had rayled from the dead.

10 The hie Priestes therefore consulted, that they might put Lazarus to death also.

11 Because that for his sake many of the Iewes went away, and beleued in Jesus.

12 On the morrow a great multitude that were come to the feast, when they heard that Jesus should come to Ierusalem,

13 Tooke.

i For compassion: for he felt our miseries as though he suffered the like. k We reade not that his affections were so excessive that he kept no measure, as we doe in our sorrowes, ioues, and other affections.

l That is, a miracle whereby Gods Name should be glorified.

m They resist God, thinking to hinder his worke by their owne policies. n Or, for that present time. o God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man even as hee did Balaam, to be an instrument of the holy Ghost.

p Because they thought hereby to make themselves more holy against they should eate the Pascheouer: but they were not commanded by God to vie this ceremonie.

Matth. 26. 7. marks 14. 3.

a Euen from the head to the feete.

b Reads Marke 14. 5.

Chap. 13. 29.

Matth. 21. 8. marks 11. 8. luke 19. 35.

e That is, saue I beseech thee.

d This doeth well declare that his kingdome stood not in outward things. *Zech. 9. 9.*

||Or, the prease.

e They were of the race of the Iewes, and came out of Asia and Grecia: for elle the Iewes would not haue permitted that they should worship with them in the Temple.

f Which is, that the knowledge of him should be manifest thorow all the world.

Mat. 10. 39. and 16. 25. mar. 8. 35. luke 9. 24. and 17. 33.

g If the loue thereof let him from coming to Christ.

h And so loseth it for Christs sake.

Chap. 17. 24.

i The reformation and restoring of those things, which were out of order.

Chap. 3. 14.

k The crosse is the meane to gather the Church of God together, and to draw men to heauen.

l Not onely the Iewes, but also the Gentiles.

Psal. 89. 36. and 110. 4. & 117. 2. ezech. 37. 25.

13 Cooke branches of palme trees, and went forth to meete him, and cryed, * Holanna, Blessed is the King of Israel that cometh in the Name of the Lord.

14 And Iesus found a young asse, and sate thereon, as it is written,

15 * Feare not, daughter of Sion: behold, thy King cometh sitting on an asses colt.

16 But his disciples vnderstood not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witness that hee called Lazarus out of the graue, and rayed him from the dead.

18 Therefore mette him the people also, because they heard that he had done this miracle.

19 And the Pharisees sayd among themselves, Perceiue ye how ye praeisell nothing? Behold, the world goeth after him.

20 ¶ Now there were certaine * Greekes among them that came vnto worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see Iesus.

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 Verily, verily I say vnto you, except the wheate corne fall into the ground and die, it bideth alone: but if it die, it bringeth forth much fruit.

25 * We that loueth his life, shall lose it, and hee that hateth his life in this world, shall keepe it vnto life eternall.

26 * If any man serue me, let him follow mee: for where I am, there shall also my seruant bee: and if any man serue me, him will my Father honour.

27 Now is my soule troubled: and what shall I say? Father, saue mee from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then sayd the people that stood by and heard, that it was a thunder: others said, An Angel spake to him.

30 Iesus answered, and sayd, This voyce came not because of mee, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world bee cast out.

32 * And * I, if I were lift vp from the earth, will draw all men vnto me.

33 Now this sayd hee, signifying what death he should die.

34 The people answered him, We haue heard out of the * Law, that the Christ bideth for ever: and how sayest thou, that the Sonne of man must be lift vp? who is that Sonne of man?

35 Then Iesus sayd vnto them, Yet a little while is * the light with you: walke while yee haue light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While yee haue light, beleene in the light, that yee may bee the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleued they not on him:

38 That the saying of Elisas the Prophet might be fulfilled, that he said, * Lord, who beleuen our report? and to whom is the * arme of the Lord reuelled?

39 Therefore could they not beleue, because that Elisas saith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them.

41 These things sayd Elisas when hee saw his glory, and spake of him.

42 Neuertheless men among the chiefe rulers many beleuened in him: but because of the Pharisees, they did not confesse him, lest they should be cast out of the Synagogue.

43 * For they loued the * prayse of men, more then the prayse of God.

44 And Iesus cryed, and sayd, Vee that beleueth in mee, beleueth not in mee, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I * am come a light into the world, that whosoever beleueth in mee, should not abide in darkenesse.

47 * And if any man heare my wordes, and beleueth not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiveth not my wordes, hath one that iudgeth him: * the world that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father, which sent me, hee gaue mee a commandement what I should say, and what I should speake.

50 And I know that his commandement is life euercasting: the things therefore that I speake, I speake them so as the Father sayd vnto me.

CHAP. XIII.

5 Christ washeth the disciples feete, 14 Exhorteth them to humilitie and charitie, 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another, 38 Hee forewarneth of Peters demall.

Now * before the feast of the Passouer, when Iesus knew that his houre was come, that hee should depart out of this world vnto the Father, forasmuch as hee loued his owne which were in the world, vnto the end he * loued them.

was toward them, therefore he tooke the greater care for them.

2 And

Chap. 1. 9.

1sa. 53. 1. rom. 10. 16.

m That is, the Gospel, which is the power of God to saluation to every one that doeth beleue.

1sa. 6. 9. mar. 13. 14. mar. 4. 12.

luke 8. 10. act. 28. 26. rom. 11. 8.

n By deliuering them from their miseries, and giuing them true felicitie.

||Or, excommunicate.

Chap. 5. 44.

o To be eslee-med of men,

Chap. 3. 19. and 9. 39.

Chap. 3. 17.

||Or, condemne.

||Or, condemne.

||Or, condemneth.

Mark. 16. 16.

p For that day shalbe the approbation of the Gospel.

a Because hee saw the danger great which

b Which was the eating of the Paſſeouer.

2 And when ſupper was done, (and that the deuill had now put in the heart of Iudas Iſcariot, Simons ſonne, to betray him.)

3 Ieſus knowing that the Father had giuen all things into his hands, & that he was come from God, and went to God,

4 He riſeth from ſupper, and layeth aſide his vpper garments, and tooke a towell, and girded himſelfe.

5 After that, he powred water into a baſen, and began to waſh the diſciples feet, and to wipe them with the towell wherewith he was girded.

6 Then came he to Simon Peter, who ſaid to him, Lord doſt thou waſh my feet?

7 Ieſus answered and ſaid vnto him, What I doe, thou knoweſt not now: but thou ſhalt know it hereafter.

8 Peter ſaid vnto him, Thou ſhalt neuer waſh my feet. Ieſus answered him, If I waſh thee not, thou ſhalt haue no part with me.

9 Simon Peter ſaid vnto him, Lord, not my feet onely, but alſo the handes and the head.

10 Ieſus ſaid to him, Hee that is waſhed, needeth not, ſaue to waſh his feet, but is cleane euerie whit: and ye are cleane, but not all.

11 For he knew who ſhould betray him: therefore ſaid he, Ye are not all cleane.

12 So after he had waſhed their feet, and had taken his garments, and was ſet downe againe, he ſaid vnto them, Know ye what I haue done to you?

13 Ye call me Maſter, and Lord, and yet ſay well: for ſo am I.

14 If I then your Lord and Maſter haue waſhed your feet, yet alſo ought to waſh one anothers feet.

15 For I haue giuen you an example, that ye ſhould doe, euen as I haue done to you.

16 Merely, verily I ſay vnto you, The ſervant is not greater then his maſter, neither the ambalaſſadour greater then hee that ſent him.

17 If ye know theſe things, bleſſed are ye if ye doe them.

18 I ſpeake not of you all: I knowe whom I haue choſen: but it is that the ſcripture might be fulfilled, He that catech bzead with me, hath liſt vp his heele againſt mee.

19 From henceforth tell I you before it come, that when it is come to paſſe, ye might beleeue that I am he.

20 Merely, verily I ſay vnto you, If I ſend any, hee that receiveth him, receiveth me, and he that receiveth me, receiveth him that ſent me.

21 When Ieſus had ſaid theſe things, he was troubled in the ſpirit, and teſtified, and ſaid, Verily, verily I ſay vnto you, that one of you ſhall betray me.

22 Then the diſciples looked one on another, doubting of whom he ſpoke.

23 Now there was one of his diſciples, which leaned on Ieſus' boſome, whom Ieſus loved.

24 To him beckened therefore Simon Peter, that hee ſhould aſke who it was of

whom he ſpoke.

25 Hee then, as he leaned on Ieſus breſt ſayd vnto him, Lord, who is it?

26 Ieſus answered, He it is, to whom I ſhall giue a ſop, when I haue dipped it: and he wet a ſop, and gaue it to Iudas Iſcariot, Simons ſonne.

27 And after the ſop, Satan entred in to him. Then ſaid Ieſus vnto him, That thou doeſt, doe quickly.

28 But none of them that were at table, knew for what cauſe he ſpoke it vnto him.

29 For ſome of them thought becauſe Iudas had the bagge, that Ieſus had ſaid vnto him, Buy theſe things which we haue need of againſt the feaſt: or that hee ſhould giue ſome thing to the poore.

30 Alſoone then as hee had receiued the ſop, hee went immediatly out, and it was night.

31 When he was gone out, Ieſus ſaid, Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorifie him in himſelfe, & ſhall ſtraightway glorifie him.

33 Little children, yet a little while am I with you: ye ſhall ſeeke me, but as I ſaid vnto the Jewes, Whither I goe, can ye not come: alſo to you ſay I now,

34 A new commandment giue I vnto you, that ye loue one another: as I haue loved you, that ye alſo loue one another.

35 By this ſhall all men know that ye are my diſciples, if ye haue loue one to another.

36 Simon Peter ſayd vnto him, Lord, whither goeſt thou? Ieſus answered him, Whither I goe, thou canſt not follow me now: but thou ſhalt follow me after wards.

37 Peter ſaid vnto him, Lord, why can I not follow thee now? I will lay downe my life for thy ſake.

38 Ieſus answered him, Wiſt thou lay downe thy life for my ſake? Verily, verily I ſay vnto thee, The cocke ſhall not crow, till thou haue denied me thrice.

CHAP. XIII.

1 Hee armeth his diſciples with conſolation againſt trouble. 2 Hee aſcendeth into heauen to prepare vs a place. 6 The Way, the Truth, and the Liſe. 10 The Father and Chriſt one. 13 How wee ſhould pray. 23 The promiſe vnto them that keepe his word.

And he ſaid to his diſciples, Let not your heart bee troubled: yet beleeue in God, beleeue alſo in me.

2 In my Fathers houſe are many dwelling places: if it were not ſo, I would haue told you: I goe to prepare a place for you.

3 And though I goe to prepare a place for you, I will come againe, and receiue you vnto my ſelfe, that where I am, there may ye be alſo.

4 And whither I goe, ye know, and the way ye know.

5 Thomas ſayd vnto him, Lord, wee know not whither thou goeſt: how can we then know the way?

6 Ieſus ſaid vnto him, I am the Way,

Therefore we muſt begin in him, continue in him, & end in him. and

1 Satan tooke full poſſeſſion of him.

m Meaning, that his croſſe ſhall ingender a marue- lous glory, and that in it ſhall ſhine the infinite bounty of God. Chap. 7. 34. Leuit. 19. 18. mat. 22. 39. chap. 15. 12. 1. john 4. 21.

n Whereof we ought to haue continual remembrance, as though it were euen newly giuen.

o When thou ſhalt be more ſtrong.

Matth. 26. 33. marks 14. 29.

a For in ſobe- leuuing, no troubles ſhall ouer- come them.

b So that there is not only place for him, but for all his.

c At the latter day, Act. 1. 11.

d He was not altogether ignorant, but his knowledge was weak and imperfect.

c And make thee cleane from thy finnes,

d That is to bee continually purged of the corrupt affections, and worldly cares which remaine daily in vs. Chap. 15. 3.

e To ſerue one another. Chap. 15. 20. mat. 10. 24. luke. 6. 40. Tſal. 41. 9.

f Vnder pretence of frienſhip ſeeketh his deſtru- ction.

g To wit, the Chriſt and redeemer of the world. Matth. 10. 40. luke. 10. 16.

h For very horror and indignation of ſuch an abominable act, as Iudas ſhould commit.

i He did openly affirme. Matth. 26. 21. marks 4. 18. luke 22. 21.

k Their faſhion was not to ſit at table, but hauing their ſhoes off, & cuſhions vnder their elbowes, leaned on their ſides, as it were halfe lying.

and the Truth, and the Life. No man com-
meth unto the Father but by me.

7 If ye had known mee, ye should have
known my Father also: and from hence-
forth ye know him, and have seen him.

8 Philip said unto him, Lord, shewe vs
thy Father, and it sufficeth vs.

9 Iesus said unto him, I have beene so
long time with you, & hast thou not known
me, Philip: he that hath seen me, hath seen
my Father: how then sayest thou, Shewe vs
the Father?

10 Believest thou not, that I am in the
Father, & the Father is in me? the wordes
that I speake unto you, I speake not of my
selfe: but the Father that dwelleth in mee,
he doth the works.

11 Believe mee, that I am in the Father,
and the Father in mee: at the least, believe
me for the very workes sake.

12 Verely, verely I say unto you, hee that
believeth in me, the workes that I do, he shal
doe also, and greater then these shal he doe:
for I goe unto my Father.

13 And what sooner ye aske in my Name,
that will I doe, that the Father may be glo-
rified in the Sonne.

14 If ye shal aske any thing in my Name,
I will doe it.

15 If ye love me, keepe my commande-
ments.

16 And I will pray the Father, and hee
shall give you another Comforter, that hee
may abide with you for ever,

17 Even the Spirit of truth, whom the
world cannot receive, because it seeth him
not, neither knoweth him: but ye know him:
for he dwelleth with you, and shall be in you.

18 I will not leave you comfortlesse: but
I will come to you.

19 Yet a little while, and the world shall
see me no more, but ye shall see me: because
I live, ye shall live also.

20 At that day shall ye know that I am in
my Father, and you in me, and I in you.

21 Hee that hath my commandements,
and keepeth them, is he that loveth mee: and
he that loveth mee, shall be loved of my Fa-
ther: and I will love him, and will shewe
mine owne selfe to him.

22 Iudas said unto him (not Iscariot)
Lord, what is the cause that thou wilt shew
thy selfe unto vs, and not unto the world?

23 Iesus answered, and said unto him,
If any man love mee, hee will keepe my
word, and my Father will love him, and we
will come unto him, and will dwell with
him.

24 Hee that loveth mee not, keepeth not
my wordes, and the word which yee heare,
is not mine, but the Fathers which sent
mee.

25 These things haue I spoken unto you
being present with you.

26 But the Comforter, which is the holy
Ghost, whom the Father will send in my
Name, hee shall teach you all things, and
bring all things to your remembrance, which
I have told you.

27 Peace I leave with you: my peace
I give unto you: not as the world giveth,

give I unto you. Let not your heart be trou-
bled, nor feare.

28 Ye have heard how I sayd unto you, I
go away, and will come unto you. If ye loved
mee, yee would verily rejoyce, because I said
I goe unto the Father: for my Father is
greater then I.

29 And now I have spoken unto you, be-
fore it come, that when it is come to passe, ye
might beleue.

30 Hereafter will I not speake many
things unto you: for the prince of this
world commeth, and hath nought in mee.

31 But it is that the world may know that
I love my Father: and as the Father hath
commanded mee, so I doe. Arise, let vs goe
hence.

looketh for: for I am that innocent Lamb without spot,

CHAP. XV.

6 The sweet consolation, and mutual love between
Christ and his members, under the parable of the vine.

18 Of their common afflictions and persecutions. 26
The office of the holy Ghost and the Apostles.

I Am the true Vine, and my Father is an
husbandman.

2 Every branch that beareth not fruit
in mee, hee taketh away: and every one that
beareth fruit, hee purgeth it, that it may
bring forth more fruit.

3 Now are ye cleane through the word,
which I have spoken unto you.

4 Abide in mee, and I in you: as the
branch cannot beare fruit of it selfe, except
it abide in me, no more can ye, except
ye abide in me.

5 I am the Vine, ye are the branches: he
that abideth in mee, and I in him, the same
bringeth forth much fruit: for without me
can ye doe nothing.

6 If a man abide not in mee, he is cast
forth as a branch, and withereth: and men
gather them, and cast them into the fire, and
they burne.

7 If ye abide in mee, and my wordes
abide in you, aske what yee will, and it shall
be done to you.

8 Herein is my Father glorified, that ye
beare much fruit, and be made my disciples.

9 As the Father hath loved mee, so haue
I loved you: continue in my love.

10 If yee shall keepe my commande-
ments, yee shall abide in my love, as I haue
kept my Fathers commandements, and abide
in his love.

11 These things haue I spoken unto you,
that my love might remaine in you, and that
your joy might be full.

12 This is my commandement, that ye
love one another, as I haue loved you.

13 Greater love then this hath no man,
when any man bestoweth his life for his
friends.

14 Yee are my friends, if ye doe whatsoe-
uer I command you.

15 Henceforth call I you not servants: for the
servant knoweth not what his ma-
ster doeth: but I haue called you friends:
for all things that I haue heard of my Fa-
ther, haue I made knowne to you.

16 Yee haue not chosen mee, but I haue
chosen

f In that, that
Christ is become
man, to be medi-
ator betweene
God and vs.

t Satan execu-
teth his rage and
tyranny by the
permission of
God.

u Satan shall af-
flict me with all
his force, but hee
shal not find that
in me which he

Maith. 15. 13.

Chap. 13. 10.

a We can bring
forth no fruit
except we be in-
grafted in Christ.

b Wee must be
rooted in Iesus
Christ by faith,
which commeth
of the word of
God.

c So that ye fol-
low Gods word
which ye com-
prehend by faith.

d Wherewith I
love you.

e Perfect and
entire.

Chap. 13. 14.

1 Ioh. 4. 9.

1 Ioh. 3. 11.

and 4. 31.

f So that there
is nothing omit-
ted that is neces-
sary for vs, and
concerning our
saluation.

f For the very
fullness of the
divinity remain-
eth in Christ.

g In that, that
he is man.

h Who decla-
reth his maiesty
and verue by his
doctrine and mi-
racles.

i This is referred
to the whole bo-
dy of Church,
in whom this
vertue of Christ
doth shine, and
remaine for
ever.

Chap. 16. 23 mat.

7. 7. mat. 11. 24.

1 Ioh. 1. 5.

k I haue com-
forted you
whiles I was
with you, but
henceforth the
holy Ghost
shall comfort
you, and pre-
serue you.

l So called be-
cause hee wor-
keth in vs the
truth.

m Which thing
he doeth by the
vertue of his
Spirit.

n Hee shall sensi-
bly feele that the
grace of God a-
bideth in him.

o But the bro-
ther of Iames.

p Whereby he
advertiseth them
not to haue re-
spect to world
lest they should
be drawn backe
by euill example.

q That is, not his
alone: for hee had
nothing separate
from his father.

r All comfort, &
prosperitie.

Math. 23. 19.

chosen you, and ordeined you, that hee goe and bring forth fruite, and that your fruite remaine, that whatsoever yee shall aske of the Father in my Name, hee may giue it you.

17 These things command I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If yee were of the world, the world would loue his owne: but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you, * The seruant is not greater then his master. * If they haue persecuted mee, they will persecute you also: if they haue kept my word, they will also keepe yours.

21 But all these things will they doe vnto you for my Names sake, because they haue not known him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth mee, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both scene, and haue hated both mee and my Father.

25 But it is that the word might be fulfilled, that is written in their Law, * They hated me without a cause.

26 But when the Comforter shall come, whom I will send vnto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because yee haue bene with me from the beginning.

CHAP. XVI.

2 Hee putteth them in remembrance of the crosse, and of their owne infirmities to come, 7 and therefore doeth comfort them with the promise of the holy Ghost. 16 Of the coming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world of iustice.

These things haue I said vnto you, that ye should not be offended.

2 They shall excommunicate you, yea, the time shall come, that whosoever killeth you, will thinke that he doeth Gods seruice.

3 And these things will they doe vnto you, because they haue not known the Father, nor me.

4 But these things haue I told you, that when the houre shall come, ye might remember that I tolde you them. And these things sayde I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, * Whither goest thou? *

6 But because I haue sayd these things vnto you, your hearts are full of sorrow.

7 Yet I tell you the truth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto

you: but if I depart, I will send him vnto you.

8 And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleeue not in mee:

10 Of righteousness, because I go to my Father, and ye shall see me no more.

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet many things to say vnto you, but ye cannot heare them now.

13 Howbeit, when hee is come which is the Spirit of truth, he will leade you into all truth: for hee shall not speake of himselfe, but whatsoever he shall heare, shall hee speake, and he will shew you the things to come.

14 He shall glorifie me: for hee shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath are mine: therefore sayd I, that he shall take of mine, and shew it vnto you.

16 A little while, and ye shall not see me: and againe a little while, and ye shall see me: for I goe to my Father.

17 Then said some of his disciples among themselves, What is this that he saith vnto vs, A little while, and ye shall not see me, and againe, A little while, and ye shall see me, and, For I goe to my Father?

18 They sayde therefore, What is this that hee saith, A little while? wee know not what he saith.

19 Now Iesus knew that they would aske him, and said vnto them, Doe ye enquire among your selues of that I sayde, A little while, and ye shall not see me? and againe, A little while, and ye shall see me?

20 Verily, verily I say vnto you, that yee shall weepe and lament, and the world shall reioyce: and ye shall sorrow, but your sorrow shall be turned to ioy.

21 A woman when shee travaileth, hath sorrow, because her houre is come: but as soon as shee is deliuered of the child, shee remembereth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore are in sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall be no man take from you.

23 And in that day shall ye aske me nothing. Verily, verily I say vnto you, Whatsoever ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue yee asked nothing in my Name: aske and yee shall receiue, that your ioy may be full.

The Apostles knew not that, till after the resurrection. k Mine absence shall not be long, for I will send you the holy Ghost, who shall remaine with you for ever. l From death I passe to glory, and to will I endue you with mine heavenly vertue. m By the power and vertue of the holy Ghost. n For it shall be grounded vpon my resurrection and the grace of the holy Ghost. o For ye shall haue perfect knowledge, and shall no more doubt, as ye were wont. Chap. 14. 23. Math. 7. 7 and 28. 22. Marke 11. 34. Luke 11. 9. Iames. 1. 5. p In respect of that, that you shall obtaine, if you aske in faith.

Or, conuince. This is to be vnderstood of the coming of the holy Ghost when his vertue and strength shall shiue in the Church. e His enemies which contemned him, and put him to death, shall be conuicted by their owne conscience, for that they did not beleeue in him, Acts 2. 37. and shall know that without Iesus Christ there is nothing but sinne.

f Wherefore the wicked mult needs confesse that he was iust, and beloued of his father, and not condemned by him as a blasphemer or transgressor.

g When they shall know that I (whom they called the carpenters son, and would to come downe from the crosse) am the very Sonne of God, which haue overcome all the power of hell, and reigne ouer all, Ephes. 1. 9.

h These things are contained in the doctrine of the Apostles which onely is sufficient. i As touching the spirituall Kingdome of God: for the Apostles knew not that, till after the resurrection.

k Mine absence shall not be long, for I will send you the holy Ghost, who shall remaine with you for ever. l From death I passe to glory, and to will I endue you with mine heavenly vertue. m By the power and vertue of the holy Ghost. n For it shall be grounded vpon my resurrection and the grace of the holy Ghost. o For ye shall haue perfect knowledge, and shall no more doubt, as ye were wont. Chap. 14. 23. Math. 7. 7 and 28. 22. Marke 11. 34. Luke 11. 9. Iames. 1. 5. p In respect of that, that you shall obtaine, if you aske in faith.

Chap. 13. 16.

Math. 10. 24.

Math. 24. 9

The word also signifieth to be diligent to eschew faults to trip one in.

h Which is the selfe same word, but called theirs, because they preach it.

i But should haue seemed to be innocent, if I had not disclosed their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustificed themselves, as if they had bene very holy, and without our all sinne.

l That is, in the holy Scriptures.

Psal. 35. 19.

Chap. 14. 26.

Luke 24. 49.

a And so shrinke from me.

† Greeke, put you out of the Synagogue.

b He bare with them because they were but weakelings.

c For if you did consider, yee would reioyce.

25 These things haue I spoken vnto you in parables: but the time will come when I shall no more speake to you in parables: but I shall shew you plainly of the Father.

26 At that day shall ye aske in my name, and I say not vnto you, that I will pray vnto the Father for you.

27 For the Father himselfe loneth you, because ye haue loved mee, and haue beleueued that I came out from God.

28 I am come out from the Father, and came into the world: againe, I leaue the world, and goe to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleuee that thou art come out from God.

31 Iesus answered them, Doe you beleue now?

32 Behold, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and shall leaue me alone: but I am not alone: for the Father is with mee.

33 These things haue I spoken vnto you, that in mee ye might haue peace: in the world ye shall haue affliction, but he of good comfort: I haue overcome the world.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receive the truth.

These things spake Iesus, and lift vp his eyes to heauen, and said, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

2 As thou hast giuen him power ouer all flesh, that hee should giue eternall life to all them that thou hast giuen him.

3 And this is life eternal, that they know thee to bee the onely very God, and whom thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gavest me to doe.

5 And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy name vnto the men which thou gavest me out of the world: thine they were, and thou gavest them mee, and they haue kept thy word.

7 Now they know that all things whatsoever thou hast giuen me are of thee.

8 For I haue giuen vnto them the word, which thou gavest mee, and they haue receiued them, and haue knowne surely that I came out from thee, and haue beleueued that thou hast sent me.

9 I pray for them: I pray not for the world: but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world,

but these are in the world, & I come to thee. Holy Father keepe them in thy name, euen them whom thou hast giuen mee, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name, those that thou gavest me, haue I kept, and none of them is lost, but the child of perdition, that the Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my toy fulfilled in themselves.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepest them from euill.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth: thy word is truth.

18 As thou didst send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I myselfe, that they also may be sanctified through the truth.

20 I pray not for these alone, but for them also which shall beleue in me through their word.

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may bee also one in vs, that the world may beleue that thou hast sent me.

22 And the glory that thou gavest mee, I haue giuen them, that they may be one, as wee are one.

23 I in them, and thou in mee, that they may be made perfect in one, & that the world may know that thou hast sent mee, and hast loved them as thou hast loved me.

24 Father, I will that they which thou hast giuen me, be with mee euen where I am, that they may behold my glory, which thou hast giuen me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowne thee, but I haue knowne thee, and these haue knowne that thou hast sent me.

26 And I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loved me, may bee in them, and I in them.

CHAP. XVIII.

3 Christ is betrayed. 6 The words of his mouth smite the officers to the ground. 10 Peter smitteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas. 25 Where Peter denieth him. 36 He telleth Pilate what his Kingdome is.

When Iesus had spoken these things, hee went forth with his disciples ouer the brooke Cedron, where was a garden, into the which hee entered, and his Disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his Disciples.

3 Iudas

g That they may be ioyned in vnitie of faith and spirit.

h He was so called not onely for that he perished, but because God had appointed and ordeined him to this end, Acts 1. 6, 8. and 4. 27, 28. Psal. 109. 7.

i But are separated by the spirit of regeneration,

|| Or, consecrate them to thy selfe.

k Renew them with thine heavenly grace, that they onely may seeke thy will.

l Which thing declareth that Christs holinesse is ours.

m That the infidels may by experience be conuicted to confesse my glory.

n I haue shewed them the example and patterne of perfect felicitie.

chap. 12. 26. o That they may profit and grow up in such sort, that in the end they may enioy the eternall glory with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obtaine their request without difficultie or any paine, Chap. 17. 8.

Mat. 26. 31. Marke 14. 27. r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one. s We haue rest and comfort when we are truly graffed in Christ.

Math. 28. 18. a Christ hath all rule and dominion ouer men. b Which are the elect. c That is, that they acknowledge both the Father and the Sonne to be very God. d As well by doctrine as miracles. e Our election standeth in the good pleasure of God, which is the onely foundation and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, and sanctified, Rom. 8. 39. 3. oephel. 1. 4. 5. Chap. 16. 27. f That is, the seprobate.

a Which was a deepe valley thorough the which a streame ran after a great raine. 1. King. 15. 13. mat. 26. 36. mar. 14. 32. luke. 22. 39

Mat. 26. 47.
 Marke 14. 43.
 Luke 22. 47.
 b The which he
 had obtained of
 the gouernour of
 the Temple.

3 * Judas then after he had receiued a
 band of men & Officers of the hie Priest,
 and of the Pharisees, came thither with lan-
 ternes and torches, and weapons.

4 Then Iesus knowing all things that
 should come vnto him, went forth, and said
 vnto them, Whom seeke yee?

5 They answered him, Iesus of Naza-
 ret. Iesus said vnto them, I am hee. Now
 Judas also which betrayed him, stood with
 them.

6 Assoone then as he had said vnto them
 I am he, they went backward, and fell to
 the ground.

7 Then he asked them againe, Whom
 seeke yee? And they said Iesus of Nazaret.

8 Iesus answered, I said vnto you, that
 I am he, therefore if ye seeke me, let these goe
 their way.

9 This was that the word might be fulfil-
 led which he spake, * Of them which thou
 gauest me, haue I lost none.

10 Then Simon Peter hauing a sword,
 drew it, and smote the high Priest's seruant,
 and cut of his right eare. Now the seruants
 name was Malchus.

11 Then said Iesus vnto Peter, Put by
 thy sword into the sheath: shall I not drinke
 of the cup which my Father hath giuen me?

12 Then the band and the captain, and
 the Officers of the Jewes tooke Iesus, and
 bound him.

13 And led him away to * Annas first
 (for he was father in Law to Caiaphas,
 which was the hie Priest: the same yeece.)

14 * And Caiaphas was he that gaue
 counsell to the Jewes, that it was expedient
 that one man should die for the people.

15 * Now Simon Peter followed Ie-
 sus, and another disciple, and that disciple
 was known of the high Priest: therefore he
 went in with Iesus into the hall of the high
 Priest.

16 But Peter stood at the doore with-
 out. Then went out the other disciple, which
 was known vnto the hie Priest, and spake
 to her that kept the doore, and brought in
 Peter.

17 Then said the maide that kept the
 doore, vnto Peter, Art not thou also one of
 this mans disciples? he said, I am not.

18 And the seruants and Officers stood
 there, which had made a fire of coales: for
 it was colde, and they warmed themselves,
 and Peter also stood among them and war-
 med himselfe.

19 * (The high Priest then asked Iesus
 of his disciples, and of his doctrine.

20 Iesus answered him, I spake open-
 ly to the world: I neuer taught in the Syna-
 gogue, in the Temple, whither the Jewes
 resort continually, and in secret haue I said
 nothing.

21 Why askst thou me? ask them which
 heard me, what I said vnto them: behold
 they know what I said.

22 When he had spoken these things, one
 of the Officers which stood by, smote Iesus
 with his rod, saying, Answerest thou the high
 Priest so?

23 Iesus answered him, if I haue euill

spoken, beare witness of the euill: but if I
 haue well spoken, why smitest thou me?

24 * Now Annas had sent him bound
 vnto Caiaphas the hie Priest.)

25 * And Simon Peter stood and war-
 med himselfe, and they said vnto him, Art
 not thou also of his disciples? he denied it,
 and said, I am not.

26 One of the seruants of the high Priest,
 his cousin, whose eare Peter smote off,
 sayd, Did not I see thee in the garden with
 him?

27 Peter then denied againe, and imme-
 diately the cocke crew.

28 * Then led they Iesus from Cala-
 phas into the common hall. Now it was
 morning, and they themselues went not
 into the common hall, lest they should bee
 defiled, but that they might eat the Pass-
 over.

29 Pilate then went out vnto them, and
 said, What accusation bring ye against this
 man?

30 They answered, and said vnto him, If
 he were not an euill doer, we would not haue
 deliuered him vnto thee.

31 Then said Pilate vnto them, Take
 ye him, and iudge him after your owne
 Law. Then the Jewes said vnto him, It
 is not lawfull for vs to put any man to
 death.

32 It was that the word of Iesus might
 be fulfilled which he spake, signifying what
 death he should die.

33 * So Pilate entered into the common
 hall againe, and called Iesus, and said vnto
 him, Art thou the king of the Jewes?

34 Iesus answered him, Sayest thou that
 of thy selfe, or did other tell it thee of me?

35 Pilate answered him, Am I a Jew?
 Thine owne nation and the high Priests
 haue deliuered thee vnto mee. What hast
 thou done?

36 Iesus answered, My kingdome is
 not of this world, if my kingdome were
 of this world, my seruants would surely
 fight, that I should not be deliuered to the
 Jewes: but now is my kingdome not from
 hence.

37 Pilate then said vnto him, Art thou
 a King then? Iesus answered, Thou sayest
 that I am a king: for this cause am I borne,
 and for this cause came I into the world,
 that I should beare witness vnto the truth:
 euery one that is of the truth, heareth my
 voyce.

38 Pilate said vnto him, What is truth?
 and when he had said that, he went out a-
 gaine vnto the Jewes, and said vnto them, I
 find in him no cause at all.

39 * But you haue a custome, that I
 should deliuer you one loofe at the Pass-
 over: will ye then that I loose vnto you the
 King of the Jewes?

40 * Then cryed they all againe, saying,
 Not him, but Barabbas: now this Barab-
 bas was a murtherer.

Matth. 26. 57.
 Marke 14. 53.

Luke 22. 54.
 g After that
 Caiaphas had
 first sent him to
 him.

Matth. 26. 69. 70.
 Marke 14. 67.

Luke 22. 55. 56. 57.

Matth. 27. 2. mar.
 15. 1. Luke 23. 1.

Matth. 27. 11. 4
 mar. 15. 2.

Luke 23. 3.

Luke 23. 17.

Matth. 27. 11. 4
 mar. 15. 2.

Luke 23. 3.

Luke 23. 17.

Matth. 27. 11. 4
 mar. 15. 2.

Luke 23. 3.

Luke 23. 17.

Matth. 27. 11. 4
 mar. 15. 2.

Luke 23. 3.

Luke 23. 17.

Matth. 27. 11. 4
 mar. 15. 2.

Luke 23. 3.

Luke 23. 17.

Matth. 27. 11. 4
 mar. 15. 2.

Luke 23. 3.

Luke 23. 17.

Matth. 27. 11. 4
 mar. 15. 2.

Luke 23. 3.

Luke 23. 17.

Matth. 27. 11. 4
 mar. 15. 2.

Luke 23. 3.

Luke 23. 17.

Matth. 27. 11. 4
 mar. 15. 2.

Luke 23. 3.

Luke 23. 17.

Matth. 27. 11. 4
 mar. 15. 2.

Luke 23. 3.

Luke 23. 17.

Chap. 17. 12.
 c He both spa-
 reth their bodies
 and also saucth
 their soules.

Luke 3. 2.
 d Who sent
 Christ vnto Cai-
 aphas the high
 Priest bound.
 e Although this
 office was for
 terme of life by
 Gods ordinance
 yet the ambition
 and dissention of
 the Jewes caused
 the Romanes
 from time to
 time to change
 it, either for tri-
 bery or fauour.
 Chap. 11. 30.
 Matth. 26. 58.
 Marke 14. 54.
 Luke 22. 54.

f That is, franke-
 ly and plainly.

CHAP. XIX.

When Pilate could not assuage the rage of the
 Jewes against Christ hee deliuereth him vp with
 him.

his superscriptions to be hanged betwene two theues.
23 They cast lots for his garments. 26 Hee commended
his mother vnto Iohn. 28 Callest for drinke,
33 dyeth, and his side is pierced, and taken downe from
the Crosse. 38 He is buried.

Mat. 27. 27.
marke 15. 16. 17.
a He thought to
haue pacified the
fury of the Iewes
by some indiffer-
ent correction.

Then Pilate tooke Iesus and scourged him.

2 And the souldiers platted a Crowne of
thornes, and put it on his head, and they put
on him a purple garment,

3 And said, Haile king of the Iewes.
And they smote him with their rods.

4 Then Pilate went forth againe, and
said vnto them, Behold, I bring him forth
to you, that yee may know, that I find no
fault in him at all.

5 Then came Iesus forth, wearing a
Crowne of thornes, and a purple garment.
And Pilate said vnto them, Beholde the
man.

6 Then when the high Priests and of-
ficers saw him they cryed, saying, Crucifie,
crucifie him. Pilate said vnto them, Take
ye him, and crucifie him: for I find no fault
in him.

7 The Iewes answered him, We haue
a law, and by our law he ought to die, be-
cause he made himselfe the Sonne of God.

8 When Pilate then heard that word,
he was the more afraid.

9 And went againe into the Common
hall and said vnto Iesus, Whence art thou?
But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest
thou not vnto me? Knowest thou not
that I haue power to crucifie thee, and haue
power to loose thee?

11 Iesus answered, Thou couldest haue
no power at all against me, except it were
giuen thee from above: therefore hee that
deliuered mee vnto thee, hath the greater
sinne.

12 From thenceforth Pilate sought to
loose him, but the Iewes cryed, saying, If
thou deliuer him, thou art not Cæsars friend:
for whosoener maketh himselfe a king, spea-
keth against Cæsar.

13 When Pilate heard that worde,
hee brought Iesus forth, and late downe
in the iudgement seate in a place called
the Pavement, and in Hebrew, Gab-
batha.

14 And it was the preparation of the
Passouer, and about the first houre: and
hee said vnto the Iewes, Behold your
King.

15 But they cryed, away with him, away
with him, crucifie him. Pilate said vnto
them, Shall I crucifie your king? The high
Priests answered, We haue no king but
Cæsar.

16 Then deliuered hee him vnto them to
be crucified. And they tooke Iesus and led
him away.

17 And he bare his crosse, and came into
a place named of dead mens sculles, which is
called in Hebrew, Golgotha:

18 Where they crucified him, and two o-
ther with him, on either side one, and Iesus
in the mids.

19 And Pilate wrote also a title, and
put it on the crosse, and it was written, IN
SVS OF NAZARET THE KING OF
THE IEWES.

20 This title then read many of the
Iewes: for the place where Iesus was cru-
cified was neere to the city: and it was writ-
ten in Hebrew, Greeke, and Latine.

21 Then said the high Priests of the
Iewes to Pilate, Write not, The King of
the Iewes, but that hee said, I am King of
the Iewes.

22 Pilate answered, What I haue writ-
ten, I haue written.

23 Then the souldiers, when they
had crucified Iesus, tooke his garments,
and made foure parts, to euery souldier a
part, and his coate, and the coate was with-
out seame, wouen from the toppe thow-
out.

24 Therefore they said one to another,
Let vs not deuide it, but cast lots for it
whose it shall be. This was that the Scrip-
ture might be fulfilled which saith, They
parted my garments among them, and on
my coatedid cast lots. So the souldiers did
these things indeede.

25 Then stood by the crosse of Iesus
his mother, and his mothers sister Marie
the wife of Cleopas, and Marie Mag-
dalene.

26 And when Iesus saw his mother and
the Disciple standing by, whom hee loued,
hee said vnto his mother, Woman, beholde
thy sonne.

27 Then said he to the Disciple, Behold
thy mother: and from that houre the Disci-
ple tooke her home vnto him.

28 After, when Iesus knew that all
things were performed, that the Scripture
might be fulfilled, he said, I thirst.

29 And there was set a vessel full of vine-
ger: and they filled a sponge with vineger,
and put it vpon an hylope stalke, and put it
to his mouth.

30 Now when Iesus had receiued of the
vineger hee said, It is finished, and bowed
his head and gaue vp the ghost.

31 The Iewes then, (because it was the
Preparation, that the bodies should not re-
maine vpon the crosse on the Sabbath day:
for that Sabbath was an hie day) besought
Pilate that their legs might be broken, and
that they might be taken downe.

32 Then came the souldiers, and brake
the legs of the first, and of the other, which
was crucified with Iesus.

33 But when they came to Iesus, and
saw that hee was dead already, they brake
not his legs.

34 But one of the souldiers with a speare
perced his side, and forthwith came there
out blood and water.

35 And hee that saw it, bare record, and
his record is true: and hee knoweth that hee
saith true, that ye might beleue it.

36 For these things were done, that the
Scripture should be fulfilled, Not a bone
of him shall be broken.

37 And againe another Scripture saith,
They shall see him whom they haue
thrust

h Because all
nations might
vnderstand it.

Math. 27. 35.
marke 15. 24.
Iake 23. 34.

i That which
was prefigured
in Dauid, was
accomplished in
Iesus Christ.
Psal. 22. 18.

|| Or, Cleopas,

|| Or, fastned it
vpon an hylope
stalke.

|| It may appeare
that the crosse
was not hie, see-
ing a man might
reach Christs
mouth with an
hylope stalke,
which as appea-
reth, 1. King. 4.

33. was the low-
est among herbs,
as the cedar was
highest among
trees.

m Mans Claudi-
onis perfected
by the onely sa-
crifice of Christ
and all the cere-
moni of the
Law are ended,
n Because the
day of the Pass-
ouer fell on the
Sabbath day.
o Which decla-
reth that he was
dead indeed, as
he rose againe
from death to
life.

Exod. 12. 46.
numb. 9. 12.
Zech. 12. 10.

b He spake in
mockery be-
cause Christ cal-
led himselfe
King.

c Christ was in
deed the Sonne
of God, & there-
fore might iustly
call himselfe so
without breach
of the Law,
wherefore thier
coloured accusa-
tion was falsly
applied.
d Hereby he
sheweth him,
that he ought
not to abuse his
office and au-
thoritie,

e A place some-
what high and
raised vp.
f Which was
mid-day.

Math. 27. 32.
marke 15. 21.
Iake 23. 26.

g Which was
the place of exe-
cution.

Matth. 27. 57.
mar. 15. 42, 43.
luke 23. 50, 51.
p That is to say,
before Christs
death, but now
he declareth him
selfe manifestly.
Chap. 3. 2.

q This honou-
rable buriall was
as a preparation
and entrie vnto
the resurrection.

thrust through.

38 * And after these things Ioseph of Ari-
machea, (who was a discipule of Iesus, but
secretly for feare of the Jewes) besought
Pilate that he might take downe the body
of Iesus. And Pilate gave him licence. Hee
came then and tooke Iesus body.

39 And there came also Nicodemus,
(which first came to Iesus by night) and
brought of myrrhe and aloes mingled to-
gether about an hundred pound.

40 * Then tooke they the body of Iesus,
and wrapped it in linnen clothes with the
odours, as the manner of the Jewes is to
burie.

41 And in that place where Iesus was
crucified, was a garden, and in the garden
a new sepulchre, wherein was neuer man yet
layd.

42 There then layd they Iesus, because of
the Jewes Preparation day, for the sepulchre
was nere.

CHAP. XX.

i Mary Magdalene cometh to the sepulchre. 3
So doe Peter and Iohn. 12 The two Angels appeare.
17 Christ appeareth to Mary Magdalene. 19 And
to all his disciples. 25 The incredulity of Thomas.
28 His confession.

Marke 16. 1.
luke 24. 1.
a She departed
from home be-
fore day, and
came thither a-
bout the Sonne
rising, Marke
16. 2.

NOW * the first day of the weeke came
Mary Magdalene, early when it was
yet darke, vnto the sepulchre, and saw the
stone taken away from the tombe.

2 Then she ranne, and came to Simon
Peter, and to the other discipule, whom Ie-
sus loued, and said vnto them, They haue
taken away the Lord out of the sepulchre,
and wee know not where they haue laide
him.

3 Peter therefore went forth, and the
other discipule, and they came vnto the se-
pulchre.

4 So they ranne both together, but the
other discipule did outrun Peter, and came
first to the sepulchre.

5 And he stooped downe, and saw the
linnen clothes lying: yet went he not in.

6 Then came Simon Peter following
him, and went into the sepulchre, and saw
the linnen clothes lie.

|| Or, napkin.

7 And the kerchiefe that was vpon his
head, not lying with the linnen clothes, but
wrapped together in a place by it selfe.

8 Then went in also the other discipule,
which came first to the sepulchre, and he saw
it, and beleeued.

b That is, Iohn
which wrote
this Gospel.
c He beleued
that Christs
body was taken
away, according
as Mary repor-
ted.

9 For as yet they knew not the Scrip-
ture, that he must rise againe from the dead.
10 And the disciples went away againe
vnto their owne home.

|| Or, to their
company.
Matth 28. 1.
marke 16. 2.

11 * But Mary stood without at the
sepulchre weeping: and as she wept, shee
bowed her selfe into the sepulchre,

12 And saw two Angels in white, sitting,
the one at the head, and the other at the feet,
where the body of Iesus had layen.

13 And they said vnto her, Woman, why
weepst thou? She said vnto them, They
haue taken away my Lord, and I know not

where they haue layd him.

14 When shee had thus said, shee turned
her selfe backe, and saw Iesus standing, and
knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why
weepst thou? whom seekest thou? Shee sup-
posing that it had bene the gardiner, sayde
vnto him, Sir, if thou hast borne him hence,
tell me where thou hast laid him, and I will
take him away.

16 Iesus saith vnto her, Mary. Shee tur-
ned her selfe, and said vnto him, Rabboni,
which is to say, Master.

17 Iesus saith vnto her, Touch mee not,
for I am not yet ascended to my Father,
but goe to my brethren, and say vnto them,
I ascend vnto my Father, and to your Fa-
ther, and to my God, and your God.

18 Mary Magdalene came and told the
disciples, that shee had seene the Lord, and
that he had spoken these things vnto her.

19 * The same day then at night, which
was the first day of the weeke, and when the
doores were shut where the disciples were
assembled for feare of the Jewes, came Je-
sus and stood in the midst, and said to them,
Peace be vnto you.

20 And when he had so said, hee shewed
vnto them his hands, and his side. Then
were the disciples glad, when they had seene
the Lord.

21 Then sayde Iesus to them againe,
Peace be vnto you: as my Father sent mee,
so send I you.

22 And when hee had said that, hee breas-
ted on them, and said vnto them, Receive
the holy Ghost.

23 * Whosoever sinnes ye remit, they
are remitted vnto them: and whosoever
sinnes ye retaine, they are retained.

24 * But Thomas one of the twelue,
called Didymus, was not with them when
Iesus came.

25 The other disciples therefore sayd vnto
him, We haue seene the Lord: but he said
vnto them, Except I see in his hands the
print of the nayles, and put my finger into
the print of the nayles, and put mine hand
into his side, I will not beleue it.

26 * And eyght dayes after, againe his
disciples were within, and Thomas with
them. Then came Iesus when the doores
were shut, and stood in the midst, and sayde,
Peace be vnto you.

27 After, sayd he to Thomas, Put thy
finger here, and see my hands, and put forth
thy hand, and put it into my side, and bee-
lieue that I haue said.

28 Then Thomas answered, and sayde
vnto him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because
thou hast seene mee, thou believest: blessed
are they that haue not seene, and haue be-
lieued.

30 * And many other signes also did
Iesus in the presence of his disciples, which
are not written in this booke.

31 But these things are written, that
ye might beleue that Iesus is the Christ
the Sonne of God, and that in beleueing
ye might haue life through his Name.

d Because she
was too much
addicted to the
corporall pre-
sence, Christ re-
acheth her to lift
up her minde by
faith into hea-
uen, where onely
after his ascen-
sion he remai-
neth, and where
we sit with him
at the right hand
of the Father.
e That is, the
disciples: for he
was the first
borne among
many brethren,
Plal. 22. 3, 23.
rom. 8. 29.
coloss. 1. 18.
f He is our Fa-
ther and our
God, because Je-
sus Christ is our
brother.

Mar. 16. 14.
luke 24. 36.
1 cor. 15. 5.
g So that no
man opened him
the doores, but
by his diuine
power he caused
them to open of
their owne ac-
cord, as of Peter
is said, Act. 5. 19.
and 12. 10.
h Or, all prospe-
ritie: which ma-
ner of greeting
the Jewes vied.
i To giue them
greater power
and vertue to
execute that
weighty charge
that he would
commit vnto
them.

Mat. 18. 18.
|| Or, place.
k Which de-
scribeth the sim-
plicity of Gods
word, & groun-
deth not them-
selves
vpon mans sen-
se and reason.
Chap. 11. 25.

CHAP. XXI.

1 Christ appeareth to his Disciples againe. 2 Hee commandeth Peter earnestly to feed his sheepe. 3 He forewarneth him of his death. 25 Of Christs manifold miracles.

After these things, Iesus shewed himselfe againe to his Disciples at the Sea of Tiberias: and thus shewed he himselfe.

12 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his Disciples.

3 Simon Peter said vnto him, I goe a fishing. They said vnto him, Wee also will goe with thee. They went their way and entered into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the Disciples knew not that it was Iesus.

5 Iesus then said vnto him, || Sirs, haue ye any meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall find. So they cast out, and they were not able at all to draw it for the multitude of fishes.

7 Therefoze said the disciple whome Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, hee girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship (for they were not far from land, but about two hundred cubits) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hore coales, and fish laid thereon, and bread.

10 Iesus said vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundredth sifte and thre: and albeit they were so many, yet was not the net broken.

12 Iesus said vnto them, Come, and dine. And none of the Disciples durst aske him, Who art thou, seeing they knew that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Ie-

sus shewed himselfe vnto his Disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, louest thou mee more then these? Hee sayd vnto him, Yea Lord, thou knowest that I loue thee. Hee sayd vnto him, Feede my lambs.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou mee? Hee sayd vnto him, Yea Lord, thou knowest that I loue thee. Hee said vnto him, Feede my sheepe.

17 He said vnto him the third time, Simon the sonne of Iona louest thou mee? Peter was soze because he said to him the third time, Louest thou mee? and sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus sayd vnto him, Feede my sheepe.

18 Clerely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt bee old, thou shalt stretch forth thine hands, and another shall gird thee and leade thee whither thou wouldest not.

19 And thus spake he, signifying by what death he should glorifie God. And when hee had said this, he said to him, Follow me.

20 Then Peter turned about, and saw the Disciple whom Iesus loued, following, which had also leane on his breast at supper, and had said, Lord, which is he that betrayereth thee?

21 When Peter therefore saw him, hee sayd to Iesus, Lord, what shall this man doe?

22 Iesus sayd vnto him, If I will that he tary till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this Disciple should not die. Per Iesus said not to him, He shall not die: but, If I will that he tary till I come, what is it to thee?

24 This is that Disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ¶ Now there are also many other things which Iesus did, the which if they should be written every one, I suppose the world could not containe the bookes that should be written, Amen.

c The Minister cannot wel teach his Congregation, except he loue Christ effectually, which loue is not in them that feed not the flocke.

d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

e In stead of a girdle, thou shalt bee tyed with bands & coards: and whereas now thou goest at liberty, then thou shalt bee drawn to punishment, when thy flesh shall after a tort resist.

chap. 13. 23.

chap. 20. 30.

f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessary, we ought to content our selues and praise his mercy.

The Actes of the holy Apostles, written by Luke the Euangelist.

THE ARGUMENT.

Christ after his Ascension performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby that he was not onely mindfull of his Church, but would bee the head and maintainer thereof for ever. Wherein also his mighty power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the world with the sound of his Gospel. And here in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise and malice which Satan continually vseth to suppress and overthrow the Gospel: he raiseth conspiracies, tumults, commotions, persecutions, slanders, and all kind of crueltie. Again, we shal here behold the providence of God, who overthroweth his enemies enterprises, delivereth his Church from the rage of tyrants, strengtne: h and encourageth his most valiantly and constantly to follow their Captaine Christ, leauing

|| Or, lake of Genesareth.

|| Or, children.

a Albeit they knew him not, yet they followed his counsell, because they had all night taken paines in vaine.

b It was some linnen garment, which fishers vsed to weare, which being trusted vnto him, couered his nether parts, and also lested not his swimming.

leaving as it were by this historie a perpetuall memorie to the Church, that the Crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another: Yet neuerthelesse God turneth the troubles, persecutions, imprisoning, and tentations of his to a good issue, giving them as it were in sorrow, ioy: in bonds, freedom: in prison deliverance: in trouble, quietnesse: in death, life. Finall^y, this booke containeth many excellent Sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercy of God. Of the grace and remission of sinne through Iesus Christ. Of the blessed immortallitie. An exhortation to the ministers of Christs flocke. Of repentance, and feare of God, with other principall points of our faith, so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and Religion.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.

a Whereby is ment Christs doctrine & his miracles declared for the confirmation of the same. b To preach the Gospel.

c Who as they were called by God, so had they their consciences assured by his holy Spirit.

d Whereby God reigneth in vs. e Because they should be all witnesses of his ascension.

Luke 24. 49, iohn 14. 26, and 15. 26, and 16. 7.

Matth. 3. 11, marke 1. 8, luke 3. 16, iohn 1. 26, Chap. 2. 2, and 11. 16, and 19. 4.

f That is, with those spirituall graces which Iesus only giveth by his Spirit.

g This declareth mans impacience, who cannot abide quietly till Gods appointed time come, but would have all things accomplished according to their affections.

Reade Zachar. 6. 14. h For this passeth our capacite, and God reserueth it to himselfe. i To stand in the face of the whole world, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie. k Hereby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles, Luke 24. 51. l Whereby they knew certainly whither hee went. m Which were Angels in mens forme. n And seeking him with carnall eyes.



Have made the former treatise, O Theophilus, of all that Iesus began to doe and teach.

2 Until the day that hee was taken vp, after that hee through the holy Ghost, had given commandements vnto the Apostles, whom he had chosen:

3 To whom also hee presented himselfe aliuie after that hee had suffered, by many infallible tokens, being seene of them by the space of forty dayes, and speaking of those things which appertaine to the kingdom of God.

4 And when hee had gathered them together, he commanded them that they should not depart from Ierusalem, but to waite for the promise of the Father, which, sayd he, ye haue heard of me.

5 For Iohn inderde baptized with water, but ye shall be baptized with the holy Ghost within these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?

And he said vnto them, it is not for you to know the times, or the seasons, which the Father hath put in his owne power,

8 But ye shall receiue power of the holy Ghost, when he shal come on you: and ye shal be witnesses vnto mee both in Ierusalem and in all Iudea, and in Samaria, and vnto the uttermost part of the earth.

9 And when he had spoken these things while they beheld, he was taken: vp for a cloud tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as hee went, behold, two men stood by them in white apparell,

11 Which also sayd, Ye men of Galilee, why stand ye gazing into heauen? This

Iesus which is taken vp from you into heauen, shall so come, as ye haue seene him goe into heauen.

12 Then returned they vnto Ierusalem from the mount that is called the mount of Olives, which is neere to Ierusalem, containing a Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and James, and Iohn, and Andrew, Phillip, and Thomas, Bartlemew, and Mattheu, James the sonne of Alphbus, and Simon Zelotes, and Iudas James brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood by in the middes of the Disciples, and sayd, (now the number of names that were in one place, were about an hundred and twentie.)

16 Ye men and brethren, this Scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus.

17 For hee was numbered with vs, and had obtained fellowship in this ministration.

18 He therefore hath purchased a field with the reward of iniquitie: and when hee had throwen downe himselfe headlong, he brast asunder in the mids, and all his bowels gushed out.

19 And it is known vnto all the inhabitants of Ierusalem, inasmuch that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyde, and let no man dwell therein: also let another take his charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conuerfant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that hee was taken vp from vs, must one of them bee made a witness with vs of his resurrection.

23 And they presented two, Ioseph called Barabas, whose surname was Iustus, and Mattheus.

24 And they prayed, saying, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen,

o As the true redeemer to gather vs vnto him.

p Which was two mile, according to the Iewes tradition, albeit it was not so appointed by the Scriptures.

q A liuely pattern to learne how to dispose ourselves to receiue the gifts of the holy Ghost.

r Partly to obtaine the holy Ghost, and partly to be deliuered from the present dangers.

Or, wiser. Or, men.

s The offence which might haue come by Iudas fall, is hereby taken away, because the Scripture had so forewarned.

Psal. 41. 9. Iohn 13. 27. and 18. 2. 3.

Or, perdition. t Perpetuall infamie is the reward of all such as by vnlawfully gotten goods buy any thing.

Matth. 27. 5. Psal. 69. 25. Psal. 109. 8.

Or, ministerie. u In that he mentioneth the principall article of our faith, he comprehendeth also the rest.

x To the intent that he that should take in hand that excellent office of an Apostle, might be chosen by the authoritie of God.

25 That hee may take the roome of this ministration and Apostleship, from which Iudas hath gone astray, to go to his owne place.

26 Then they gave forth their lots: and the lot fell on Matthias, and hee was by a common consent counted with the eleven Apostles.

C H A P. II

3 The Apostles having received the holy Ghost, make their hearers assuaged. 14 When Peter had stopped the mouths of the mockers, he sheweth by the visible graces of the holy Spirit, that Christ is come. 41 He baptizeth a great number that were converted. 42 The godly exercise, charity, and diuine vertues of the faithful.

a The holy Ghost was sent when much people was assembled in Ierusalem at the feast, Exo 23. 16.

Leuit. 23. 16. Deut. 16. 9. because the thing might not only be knowne there but also through the world.

b That is, the Apostles. Chap. 1. 5. and 11. 15. and 19. 6. matth. 3. 11.

marke. 1. 8. Luke. 3. 16. c Whereby is signified the holy Ghost.

d This signe agreeth with the thing which is signified here. y. e To declare the vertue and force that should be in them.

f Or, to speake. g How the Apostles spake diuers languages.

h For they could speake all languages, so that they were able to speake to euery man in his owne language.

i Or, those that dwelt at Rome. k Whose ancestors were not of the Iewish nation, but were converted to the Iewish religion, which their children did professe.

l That is, such as were converted to the Iewish religion, which were before Paganims and idolaters.

m There is no worke of God so excellent, which the wicked scorners doe not deride. || Or, sweete.

n To signifie that nothing can comfort vs in our afflictions, except wee know that God is present with vs.

o Our hope standeth in Gods defence. || Or, life, or, person. || Or, Iesse.

p In restoring mee from death to life. 1. Kings 2. 10 chap. 1. 3. 6. y And so knew by reuelation and speciall promise that which hee could not haue knowne.

q Psal. 132. 11. Psal. 16. 10. chap. 1. 3. 5. || Or, person. a The word signifieth a place where one can see nothing. || Or, field.

16 But this is that, which was spoken by the Prophet Joel.

17 And it shall bee in the last dayes, saith God, I will poure out of my spirit upon all flesh, and your sonnes, and your daughters shall prophesie, and your young men shall see visions, and your olde men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will poure out of my spirit in those dayes, and they shall prophesie.

19 And I will shewe wonders in heauen above, and tokens in the earth beneath, blood and fire, and the vapour of smoke.

20 The sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 And it shall bee that whosoener shall call on the name of the Lord shall be saued.

22 Ye men of Israel, heare these wordes of Iesus of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as yee your selues also knowe.

23 Him, I say, haue ye taken by the hands of the wicked, being deliuered by the determinate counsell, and foreknowledge of God, and haue crucified and slaine:

24 Whom God hath raised up, and loosed the sorowes of death, because it was impossible that he should be holden of it.

25 For David saith concerning him, I beheld the Lord a wayes before mee: for hee is at my right hand, that I should not bee shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and morconer also my flesh shall rest in hope.

27 Because thou wilt not leaue my soule in graue, neither wilt suffer thine holy one to see corruption.

28 Thou hast shewed mee the wayes of life, and shalt make me full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke David, that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore seeing he was a Prophet and knew that God had sware with an oath to him, that of the fruit of his loynes he would raise up Christ concerning the flesh to set him vpon his throne,

31 Yee knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

32 This Iesus hath God raised up, whereof we all are witnesses.

Psal. 16. 9. u To signifie that nothing can comfort vs in our afflictions, except wee know that God is present with vs.

x Our hope standeth in Gods defence. || Or, life, or, person. || Or, Iesse.

y And so knew by reuelation and speciall promise that which hee could not haue knowne. Psal. 132. 11. Psal. 16. 10. chap. 1. 3. 5. || Or, person. a The word signifieth a place where one can see nothing. || Or, field.

He expoundeth Iuels minde without binding himselfe to his words.

Joel. 2. 28. Ier. 44. 3.

m Or, man: meaning yong and old, man and woman.

n Meaning, that God will shew himselfe very familiarly, and plainly, both to old and yong.

o Euen in great abundance. Joel 2. 31.

p God will shew such signes of his wrath though all the world, that men shall be not lesse amazed, then if the whole order of nature were changed.

Joel. 2. 32. rom. 10. 13.

q He teacheth this remedy to auoyd the wrath, and threatnings of God, and to obtaine saluation.

r God caused their wickednes to set forth his glory contrary to their minds.

f As Iudas treason and the Iewes crueltie towards Christ were most detestable, so were they not onely knowne to the eternall wisdom of God, but also directed by his immutable counsell to a most blessed end.

|| Or, prouidence. t Both as touching the paine, and also the horror of Gods wrath and curse:

u To signifie that nothing can comfort vs in our afflictions, except wee know that God is present with vs.

x Our hope standeth in Gods defence. || Or, life, or, person. || Or, Iesse.

y And so knew by reuelation and speciall promise that which hee could not haue knowne.

z And so knew by reuelation and speciall promise that which hee could not haue knowne.

|| Or, person. a The word signifieth a place where one can see nothing. || Or, field.

b By the vertue
and power.

c He obtained of
his father power
to accomplish the
promise which
he made to his
Apostles, as tou-
ching the holy
Ghost to be sent
vnto them.

Psal. 110. 1.

d And therefore
Christ doth tar
excell David.

e Christ is the
only Redeemer
vnto whom all
powers are sub-
iect & must obey
f That is, hath
appointed as
King and ruler :

and note, that in
all this Sermon,
Peter speaketh
of Christs man-
hood, as he was
dead, buried, ri-
sen, and ascended
into heauen.

g He speaketh
nor here of the
forme of Bap-
tisme, but teach-
eth the whole
effect thereof con-
sisteth in Iesus
Christ.

h The visible
signes,

i Christ is pro-
mised both to
the Iewes and
Gentiles, but the
Iewes haue the
first place.

|| Or protested be-
fore God.

|| Or persons.

k Which stand-
eth in brotherly
loue & liberali-
ty, Rom. 15. 26.

2. Cor. 9. 13. Hebr. 13. 16. l Which was the ministrat[i]on of the
Lords Supper, Chap. 4. 32. m Not that their gods were ming-
led all together: but such order was obserued that euery man frank-
ly relieved anothers necessitie. Chap. 20. 7. n They did eate toge-
ther, and at these feasts did vse to minister the Lords Supper, 1. Cor.
11. 21. Iude 12. || Or, from house to house. o Whereby wee see that
the Apostles traualled not in vaine.

CHAP. III.

7 The lame is restored to his feet. 12 Peter prea-
cheth Christ vnto the people.

NOW Peter and John went by together
vnto the Temple, at the ninth houre of
prayer.
a Which is with
vs three a clocke
after noone,
which was their euening sacrifice, at which the Apostles were pre-
sent, to teach that the shadowes of the Law were abolished by that
Lambe that tooke away the sinnes of the world.

33 Since then that he by the right hand
of God hath bene exalted, and hath recei-
ued of his Father the promise of the holy
Ghost, he hath shed forth this which yee now
see and heare.

34 For David is not ascended into hea-
uen, but hee sayeth, * The Lord sayd to my
Lord, * Sit at my right hand,

35 Untill I make thine enemies thy
footstool.

36 Therefore let all the house of Israel
know for a surety, that God hath made him
both Lord & Christ, this Iesus, I say, whom
ye haue crucified.

37 Now when they heard it, they were
pricked in their hearts, and said vnto Peter
and the other Apostles, Men and brethren,
what shall we doe?

38 Then Peter said vnto them, Amend
your liues, and be baptized euery one of you
in the Name of Iesus Christ for the remis-
sion of sinnes: and ye shall receiue the gift of
the holy Ghost.

39 For the promise is made vnto you, and
to your children, and to all that are as farre
off, euen as many as the Lord our God shall
call.

40 And with many other words he be-
sought, & exhorted them saying, Sauue your
selues from this froward generation.

41 Then they that gladly receiued his
word, were baptized: and the same day there
were added to the Church about three thou-
sand // soules.

42 And they continued in the Apostles
doctrine, and fellowship, and breaking of
bread, and prayers.

43 And feare came vpon euery soule:
and many wonders and signes were done by
the Apostles.

44 And all that beleeued, were in one
place, and had things common.

45 And they solde their possessions and
goods, and parted them to all men, as euery
one had need.

46 And they continued dayly with one
accord in the Temple, and breaking bread
// at home, did eat their meat together with
gladnesse and singlenesse of heart,

47 Praising God, and had fauour with
all the people: and the Lord added to the
Church // from day to day, such as should be
saued.

2 And a certaine man which was a cree-
ple from his mothers wombe was carryed,
whom they laid daily at the gate of the tem-
ple called Beautifull, to aske almes of them
that entered into the Temple.

3 Who seeing Peter and John, that they
would enter into the Temple, desired to re-
ceiue an almes.

4 And Peter earnestly beholding him
with John, said, Looke on vs.

5 And he gaue heed vnto them, trusting
to receiue some thing of them.

6 Then said Peter, Siluer and gold haue
I none, but such as I haue, that I giue thee:
In the Name of Iesus Christ of Nazareth,
rise vp and walke.

7 And hee tooke him by the right hand,
and lift him vp, and immediatly his feet and
ankle bones receiued strength.

8 And hee leaped vp, stood, and walked,
and entered with them into the Temple, wal-
king, and leaping, and praising God.

9 And all the people saw him walke, and
praising God.

10 And they knew him, that it was hee
which sat for the almes at the Beautifull
gate of the Temple, and they were amazed,
and loze astonied at that which was come
vnto him.

11 And as the creeple which was hea-
led, held Peter and John, all the people can
amazed vnto them in the porch which is cal-
led Salomons.

12 So when Peter saw it, hee answered
vnto the people, Pee men of Israel, why
marueile yee at this? or why looke yee so
stedfastly on vs, as though by our owne
power or godlinesse we had made this man
goe?

13 The God of Abraham, and Isaac,
and Iacob, * the God of our fathers hath
glorified his Sonne Iesus, whom yee be-
trayed, and denyed in the presence of He-
late, when hee had iudged him to be deliue-
red.

14 * But ye denyed the Holy one and the
Iust, and desired a murderer to be giuen
you,

15 And killed the Lord of life, whom God
hath raised from the dead, wherof wee are
witnesses.

16 And his Name hath made this
man sound, whom yee see, and knowe,
through faith in his Name: and the faith
which is by him, hath giuen to him this dis-
position of his whole body in the presence of
you all.

17 And now brethren, I know that
through ignorance yee did it, as did also
your gouernours.

18 But those things which God before
had shewed by the mouth of all his Pro-
phets, that Christ should suffer, he hath thus
fulfilled.

19 Amend your liues therefore, and turne,
that your sinnes may be put away, when the
time of refreshing // shall come from the pre-
sence of the Lord.

20 And he shall send Iesus Christ, which
before was preached vnto you.

21 Whom the heauen must containe vn-

b Because his
disease was in-
curable, he gaue
himselfe to liue
of almes.

c Hee had the
gift of healing
sickenesses.

d In the vertue of
Iesus: for Christ
was the authour
of his miracle,
and Peter was
the minister.

e He correcteth
the abuse of men,
who attribute
that to mans ho-
linesse, which
onely appertai-
neth to God.

Chap. 5. 30.

Matth. 23. 10.

marke 15. 11.

luke 23. 18.

John 18. 40.

f To wit, Barab-

bas.

g To wit, Gods
name, whereby it
appeareth that
they did strine
against God.

1. Pet. 1. 21.

|| Or, in Christ.

h He doth not

excuse their ma-
lice, but because

that ignorance

and a blinde zeale

led many, he put-

teeth the in hope

of saluation.

i Hee meaneth

some and not all,

k When Iesus

shall come to

iudge the world,

ye shall know

that he will be

your redeemer,

and not your

Iudge.

l We therefore be-

leeue constantly

that he is in some

other place,

m Which is begun and continueth, but the full accomplishment and perfection is deferred to the last day.

Dent. 18. 15.

chap. 7. 37.

n Of the stocke of Abraham.

o Because they came of the same nation, and therefore were heires of the same promise which appertained to the whole body of the people.

Gen. 12. 3.

galat. 3. 8.

p Both Iew and Gentile.

q None are blessed but in Christ. r So that our regeneration and newnesse of life is inclosed vnder this blessing.

CHAP. III.

3. Peter and Iohn deliuered out of prison preach the Gospel boldly. 10 They confesse plainly the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successe of the Gospel. 32 The increase of witnesse, and charitie of the Church.

AND as they spake vnto the people, the Priests and the capitaine of the Temple, and the Sadduces came vpon them,

2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they laid hands on them, and put them in hold vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the number of the men was aboute fife thousand.

5 And it came to passe on the morrow, that their Rulers and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, & Caiaphas, and Iohn, & Alexander, and as many as were of the kindred of the high Priests.

7 And when they had set them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye Rulers of the people, and Elders of Israel,

9 For as much as wee this day are examined of the good dedde done to the impotent man, to wite, by what meanes he is made whole,

10 Be it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whome God raised againe from the dead, euen by him doth this man stand here before you whole.

11 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any o-

ther: for among men there is giuen none other name vnder heauen, whereby wee must be saued.

13 Now when they saw the boldnesse of Peter and Iohn, and understood that they were vnlearned men, and without knowledge, they maruelled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and conferred among themselves,

16 Saying, What shall wee doe to these men? For surely a manifest signe is done by them, and it is openly known to all them that dwell in Ierusalem, and we cannot denie it.

17 But that it bee noyled no further among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commaunded them, that in no wise they should speake or teach in the Name of Iesus.

19 But Peter and Iohn answered vnto them, and said, Whether it bee right in the sight of God, to obey you rather then God, Iudge ye.

20 For wee cannot but speake the things which we haue scene and heard.

21 So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboute forty yere old, on whom this miracle of healing was shewed.

23 Then as soone as they were let goe, they came to their fellowes, and shewed all that the high Priests and Elders had said vnto them.

24 And when they heard it, they lift vp their voices to God with one accord, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea & all things that are in them.

25 Which by the mouth of thy seruant Dauid hast said, Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtes against thine holy Sonne Iesus, whom thou hast appointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered them selues together.

28 To doe whatsoener thine hand and thy counsell had determined before to bee done.

29 And now, O Lord, behold their threatening, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes and wonders may be done by the Name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled

i That is, none other cause or meane.

k The wicked still rage against Christ, though their owne conscience doe condemn them.

l They gaue commandement to preach Christ no more.

m They preferre their authoritie to the ordinance of God.

n To the intent that we should beare witnes and preach them.

o God hath put a ring thorow the wicked's noses, so that hee stayeth them from their mischieuous purposes.

p To encourage one another, and to glorifie God.

q They ground their prayers vpon Gods promise, who had assured that hee would enlarge the kingdome of Christ.

r This is, the verifying of the prophetic.

s And appointed to be King.

t Power and iustice.

u All things are done by the force of Gods purpose, according to the decree of his will.

x Allwaie their rage and malice which they enterprise against thee.

y They seeke not now to lue at ease, but whereby they may most glorifie God.

a It is to bee thought that this was the capitaine of the Romanes garison.

b The Sadduces were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose authoritie or commandment?

e For he could not haue spoken of himselfe.

f Iudges ought not to condemn, but approve and commend that which is well done.

h/sal. 1. 13. 2. 3. 1. 14.

28 16. math. 21.

42. mar. 12. 10.

luke 30 17. rom.

9. 3. 1. pet. 2. 7.

g Meaning, Priests, Elders, and gouernours.

h For to uphold the weight and force of the building.

n We accuſeth
them of rebell-
ion and ſedition.
o And ſo make
vs guilty of
Chriſts death.
p When they
command or for-
bid vs any thing
contrary to the
word of God.
Chap. 3. 13.
q Meaning, that
he is the Media-
tour and onely
meane betweene
God and man.
r That is, Chriſt.

l This Threudas
was about thirty
yeres before him,
of whom Iose-
phus mentioneth,
lib. 20. de Antiq.
cap. 4. that was
after the death of
Herod the great,
when Archelaus
his ſonne was at
Rome, at what
time Iudea was
full of inſurrec-
tions: ſo that it is
not ſure to giue
credit to Eusebi-
us in this point.
t Of him maketh
mention Iose-
phus, lib. 18.
where he ſpea-
keth of the tax-
ing, Luke 2. 1.
u He groundeth
vpon good prin-
ciples, but hee
doubteth of the
qualitie of the
cauſe, neither
dare affirme whe-
ther it be good
or bad: wherein
appeareth he was
but a working.

28 Saying, Did not wee ſtraitly com-
mand you, that ye ſhould not teach in this
Name? and behold, ye haue filled Jeruſa-
lem with your doctrine, and ye would bring
this mans blood vpon vs.

29 Then Peter and the Apoſtles anſwe-
red, and ſayd, We ought rather to obey God
then men.

30 The God of our fathers hath raiſed
vp Ieſus, whom yee ſlew, and hanged on a
tree.

31 Him hath God liſt vp with his right
hand, to be a prince and a ſauour, to giue
repentance to Iſrael, and forgiveness of
ſinnes.

32 And wee are his witneſſes concerning
theſe things which we ſay: yea, and the holy
Ghoſt, whom God hath giuen to them that
obey him.

33 Now when they heard it, they braſt
for anger, and conſulted to ſlay them.

34 Then ſtood there vp in the Council a
certaine Pharife named Gamaliel, a doctor
of the Law, honoured of all the people, and
commanded to put the Apoſtles forth a litle
ſpace,

35 And ſaid vnto them, Men of Iſrael,
take heed to your ſelues, what yee intend to
doe touching theſe men.

36 For before theſe times, roſe vp Theu-
das boaiſting himſelfe, to whom reſorted a
number of men, about a foure hundred, who
was ſlaue: and they all which obeyed him,
were ſcattered and brought to nought.

37 After this man, roſe vp Judas of
Galile, in the dayes of the tribute, and drew
away much people after him: hee alſo per-
ſhed, and all that obeyed him, were ſcattered
abroad.

38 And now I ſay vnto you, Refraine
your ſelues from theſe men, & let them alone:
for if this counſell, or this worke be of men,
it will come to nought:

39 But if it bee of God, yee cannot de-
ſtroy it, leſt ye be found euil fighters againſt
God.

40 And to him they agreed, and called
the Apoſtles: and when they had beaten
them, they commanded that they ſhould
not ſpeake in the Name of Ieſus, & let them
goe.

41 So they departed from the Council:
reioycing that they were counted worthy to
ſuffer rebuke for his Name.

42 And daily in the Temple, and from
houſe to houſe they ceaſed not to teach and
preach Ieſus Chriſt.

CHAP. VI.

3 Seven Deacons are ordained in the Church,
8 The graces and miracles of Steuen, whom they ac-
cuſed falſely.

And in thoſe dayes, as the number of the
diſciples grew, there aroſe a murmuring
of the Grecians toward the Hebrewes, be-
cauſe their widowes were neglected in the
daily miniſtring.

2 Then the twelve called the multitude

a Whoſe aunc-
ſters were Iewes
and dwelled in
Grecia: there-
fore theſe ſpake
Greeke and not Hebrew.

b They were not looked vnto in the
diſtribution of the almes.

of the Diſciples together, and ſaid, It is not
meet that wee ſhould leaue the word of God
to ſerue the tables.

3 Wherefore brethren, looke ye out among
you ſeuſen men of honeſt report, and full of
the holy Ghoſt, and of wiſedome, which wee
may appoint to this buſines.

4 And wee will giue our ſelues continu-
ally to prayer, and to the miniſtration of the
word.

5 And the ſaying pleaſed the whole mul-
titude: and they choſe Steuen a man full of
faith and of the holy Ghoſt, and Philip
and Prochorus, and Nicanor, and Timon,
and Parmenas, and Nicolas a Proſelyte
of Antiochia,

6 Which they ſet before the Apoſtles, and
they prayed, and laid their hands on them.

7 And the word of God increaſed, & the
number of the Diſciples was multiplied in
Jeruſalem greatly, and a great company of
the Priests were obedient to the faith.

8 Now Steuen full of faith and pot-
er, did great wonders and miracles among
the people.

9 Then there aroſe certaine of the Syn-
agogue, which are called Libertines, and
Cyrentians, and of Alexandria, and of them
of Cilicia, and of Aſia, and diſputed with
Steuen.

10 But they were not able to reſiſt the
wiſedome, and the Spirit by the which hee
ſpake.

11 Then they ſuborned men which ſaid,
Wee haue heard him ſpeake blaſphemous
words againſt Moſes, and God.

12 Thus they mooued the people and the
Elders, and the Scribes: and running vp-
on him, caught him, and brought him to the
Council,

13 And ſet forth falſe witneſſes, which
ſaid, This man ceaſeth not to ſpeake blaſ-
phemous words againſt this holy place, and
the Law.

14 For we haue heard him ſay, that this
Ieſus of Nazareth ſhall deſtroy this place,
and ſhall change the ordinances which Mo-
ſes gaue vs.

15 And as all that ſate in the Council,
looked ſtedfaſtly on him, they ſaw his face
as it had bene the face of an Angel.

ſeeketh falſe ſhifts when truth faileth her, k They ſpeake this in
contempt. l Not onely a certaine confidence, but alſo great ma-
ieſtie appearing in him.

CHAP. VII.

2 Steuen maketh anſwer by the Scriptures to his
accuſers. 31 Hee rebuketh the hardnecked Iewes,
57 And is ſtoved to death. 58 Saul keepeth the
tormentors clothes.

Then ſaid the chiefe Prielt, Are theſe
things ſo?

2 And hee ſaid, Ye men, brethren, and
fathers, hearken. The God of glory ap-
peared vnto our father Abraham, while hee
was in Melopotamia, before hee dwelt in
Charran.

b Hereby he is diſcerned from the falſe gods.
here of Melopotamia, as it containeth Babylon and Chaldean in it.

c That is, to
make prouiſion
for the mainte-
nance of the
poore, forasmuch
as they were not
able to ſatiſſie
both the offices,
d Hee ioyneth
faith with the o-
ther gifts of the
holy Ghoſt.
Chap. 21. 8.
e meaning, one
that was turned
to the Iewiſh re-
ligion.

f This ceremony
the Iewes obser-
ued in ſolemne
ſacrifices, Leuit.
3. 2. and alſo in
prayer and pri-
uate bleſſing,
Gen. 48. 14.

Likewiſe in the
primitive Church
it was vſed, either
when they made
Miniſters, or gaue
the gifts of the
holy Ghoſt:

which gifts be-
ing now taken a-
way, the ceremony
muſt ceaſe.

g That is, to the
Goſpel, which is
renewed by faith.

h Or, colledge:
diuers nations
had colledges at
Jeruſalem, where-
in their youth
was inſtructed,
as we ſee in Vni-
uerſities.

i That is, inſtru-
cted and ſet forth
falſe witneſſes:
and thus malice

k They ſpeake this in
contempt.

l Not onely a certaine confidence, but alſo great ma-
ieſtie appearing in him.

a Steuen was ac-
cuſed that he de-
nied God, and
therefore hee is
more diligent to
purge this crime.
c Hee ſpeaketh
of Melopotamia, as it containeth Babylon and Chaldean in it.

Gen. 12. 1.

Gen. 15. 13.
d Beginning to
reckon the yeres
from the time
that Isaac was
borne.
e Take venge-
ance of them,
and deliuer my
people.

Gen. 17. 9, 10.

Gen. 21. 3.

Gen. 25. 24, 26.

Gen. 29. 32. 13.

and 30. 5. and 35.

23.

Gen. 37. 28.

f That is, prefer-
ued and brought
all things to a
good issue.

Gen. 41. 37, 39.

40.

Gen. 42. 1, 2.

Gen. 45. 4.

g After the He-
brew, threescore
and tenne.

Gen. 46. 5, 6.

Gen. 49. 33.

Gen. 50. 7.

Ish. 24. 32.

h It is probable
that some writer
through neglig-
ence put in
Abraham in this
place in stead of
Jacob, who
bought this field
Gen. 33. 19. or
by Abraham he
meaneth the pos-
terity of Abra-
ham.

Gen. 23. 16.

Exod. 1. 7.

i He invented
crafty wayes,
both to destroy
the Israelites
with ouermuch
labour, and also
to get great pro-
fit by them,
Exod. 1. 10.

|| Or, that their
race should faile.

Exod. 2. 2.

Isa. 11. 23.

3 * And said vnto him, Come out of thy
country, and from thy kinred, and come in-
to the land which I shall shew thee.

4 Then came hee out of the land of the
Chaldeans, and dwelt in Charran, and af-
ter that his father was dead, God brought
him from thence into this land wherein pee
now dwell.

5 And hee gaue him none inheritance in
it, no, nor the breadth of a foot: yet he promi-
sed that he would giue it to him for a posses-
sion, and to his seed after him, when as yet
he had no childre.

6 But God make thus, that his * seede
should bee a sojourner in a strange land, and
that they should keepe it in bondage, and en-
treate it euill⁴ foure hundred peeres.

7 But the nation to whom they shall be
in bondage will I * iudge, saith God: and
after that, they shall come forth and serue me
in this place.

8 * We gaue him also the couenant of cir-
cumcision: and so Abraham begate * Isaac,
and circumcised him the eighth day: and I-
saac begate * Jacob, and Jacob the twelue
* Patriarkes.

9 And the Patriarkes moued with en-
uie, sold * Ioseph into Egypt: but God, was
* with him,

10 And deliuered him out of all his afflic-
tions, and * gaue him fauour and wise-
doine in the sight of Pharaoh King of E-
gypt, who made him gouernour ouer Egypt,
and ouer his whole house.

11 Then came there a famine ouer all
the land of Egypt and Canaan, and great
affliction, that our fathers found no luste-
nance.

12 But when * Jacob heard that there
was come in Egypt, hee sent our fathers
first.

13 * And at the second time Ioseph was
known of his brethren, and Iosephs kined
was made known vnto Pharaoh.

14 Then sent Ioseph and caused his fa-
ther to be brought, and all his kined, euen
e threescore and sifreene soules.

15 So * Jacob went downe into Egypt,
and he * died and our fathers,

16 And were remooued vnto * Sychem,
and were put in the sepulchre, that * Abra-
ham had bought * for money of the sonnes of
Emor, sonne of Sychem.

17 But when the time of the promise
drew neere, which God had swoyne to Abra-
ham, the people * grew and multiplied in
Egypt.

18 Till another King arose, which knew
not Ioseph.

19 The same deale * subtilly with our
kined, and euill intreated our fathers, and
made them to cast out their young childre,
that || they should not remaine aliuie.

20 * The same time was Moyses borne,
and was acceptable vnto God, which was
nourished vp in his fathers house thre mon-
eths.

21 And when he was cast out, Pharaohs
daughter tooke him vp, and nourished him
for her owne sonne.

22 And Moyses was learned in all the

wisdomme of the Egyptians, and was migh-
tie in words and in deedes.

23 Now when he was full forty yere old,
it came into his heart to visite his brethren
the children of Israel.

24 * And when he saw one of them suffer
wrong, he defended him, and auenged his
quarrel that had the harme done to him, and
smote the Egyptian.

25 For hee supposed his brethren would
haue understood that God by his hand
should giue them deliuerance: but they vn-
derstood it not.

26 * And the next day hee shewed him-
selfe vnto them as they stroue, and would
haue set them at one againe, saying, Sirs, ye
are brethren, why doe ye wrong one to ano-
ther?

27 But he that did his neighbour wrong,
thrust him away, saying, Who made thee a
prince, and a iudge ouer vs?

28 Wilt thou kill mee, as thou didst the
Egyptian yesterday?

29 Then fled Moyses at that saying, and
was a stranger in the land of Madian, where
he begate two sonnes.

30 And when forty peeres were expired,
there appeared to him in the * wilderness of
mount Sina, an Angel of the Lord in a
flame¹ of fire, in a bush.

31 And when Moyses saw it, hee wondered
at the sight: and as hee drew neere to consi-
der it, the voyce of the Lord came vnto him,
saying,

32 I am the * God of thy fathers, the God
of Abraham, and the God of Isaac, and the
God of Jacob. Then Moyses trembled, and
durst not behold it.

33 Then the Lord said to him, ^m But off
thy shoes from thy feet: for the place where
thou standest is holy ground.

34 I haue seene, I haue seene the afflic-
tion of my people, which is in Egypt, and I
haue heard their groning, & am come downe
to deliuer them: and now come, and I will
send thee into Egypt.

35 This Moyses whom they forsooke, say-
ing, Who made thee a prince, and a Judge?
the same God sent for a prince, and a deliue-
rer by the hand of the Angel, which appea-
red to him in the bush.

36 He * brought them out, doing won-
ders and miracles in the land of Egypt, and
in the red Sea, and in the wilderness * for
tie yeres.

37 This is that Moyses which said vnto
the children of Israel, * A * Prophet shall
the Lord your God raise vp vnto you, euen of
your brethren, like vnto mee, him shall pee
heare.

38 * This is he that was in the Congre-
gation, in the wilderness with the * Angel,
which spake to him in mount Sina, & with
our fathers, who receiued the * liuely oracles
to giue vnto vs.

39 To whom our fathers would not o-
bey, but refused, and in their hearts turned
backe againe into Egypt,

40 Saying vnto Aaron, * Make, vs
gods that may goe before vs: for we know
not what is become of this Moyses that
broughte

Exod. 2. 11.

Exod. 2. 13.

Exod. 3. 2.

k This fire re-
presented the
furnace of afflic-
tion, wherein
the people of
God were.

l Seeing this
Angel called
himselfe God, it
declareth that he
was Christ the
Mediatour, who
is the eternall
God.

m In signe of
reuerence, read
Exod. 3. 5.

Exod. 7. 8. 9. 10.

11. 14. chapters.

Exod. 16. 1.

Deut. 18. 15.

chap. 7. 22.

n He proueth
that Christ is the
end of the Law
& the Prophets.

Exod. 19. 2.

o Moyses was
the Angels or
Christe minister,
and a guide to
the fathers.

p By oracles is
meant the say-
ings that God
spake to Moyses.

Exod. 32. 1.

q Figures or te-
stimonies of the
presence of God
r Yet they knew

he was absent for
their commodi-
tie, and so would
shortly returne

and bring them
the Law.

brought vs out of the land of Egypt.

41 And they made a calfe in chole dayes, and offered sacrifice vnto the idole, and re-
topced in the workes of their owne hands.

42 Then God turned himselfe away, and
gaue them vp to serue the host of heauen,
as it is written in the booke of the Prop-
hets, * O house of Israel, haue ye offered
to me kaine beasts and sacrifices by the space
of forty yeeres in the wilderness.

43 And ye tooke vp the Tabernacle of
Holoch, and the starre of your god Rem-
phan, figures, which yee made to worship
them: therfore I will cary you away beyond
Babylon.

44 Our fathers had the Tabernacle of
witness in the wilderness, as hee had ap-
pointed, speaking vnto * Moyses, that hee
should make it according to the fashion that
he had seene.

45 Which Tabernacle also our fathers re-
ceiued, and brought in with * Iesus into the
possession of the Gentiles, which God draue
out before our fathers, vnto the dayes of
Dauid.

46 * Who found fauour before God, and
desired that he might finde a Tabernacle
for the God of Jacob.

47 * But Salomon built him an house.

48 Howbeit the most high * dwelleth
not in temples made with hands, as saith
the * Prophet,

49 Heauen is my throne, and earth is my
footstool: what house wil ye build for me,
saith the Lord: or what place is it that I
should rest in?

50 Hath not mine hand made all these
things?

51 * Pee stiffnecked and of vncircumci-
sed hearts and eares, ye haue alwayes re-
fused the holy Ghost: as your fathers did, so
doe you.

52 Which of the Prophets haue not your
fathers persecuted: & they haue slaine them,
which shewed before of the coming of that
Just, of whom yee are now the betrayers
and murderers,

53 Which haue receiued the Law by the
ordinance of Angels, and haue not kept it.

54 But when they heard these things,
their hearts brast for anger, & they gnashed
at him with their teeth.

55 But he being full of the holy Ghost,
looked stedfastly into heauen, and saw the
glory of God, and Iesus standing at the
right hand of God,

56 And said, Behold, I see the heauens
open, and the Sonne of man standing at the
right hand of God.

57 Then they gaue a shout with a loude
voice, and stopped their eares, and ran vpon
him all at once,

58 And cast him out of the cite, and fla-
ned him: and the witnesses layd downe
their clothes at a young mans feete, named
Saul.

59 And they stoned Steuen, who called

on God, and sayd, Lord Iesus receiue my
spirit.

60 And hee kneeled downe, and cryed
with a loud voice, * Lord, lay not this sinne
to their charge. And when hee had thus spo-
ken, he slept.

CHAP. VIII.

2 Steuen is lamented and buried, 3 The rage of
the Iewes and of Saul against them, 4 The fasti-
ful scattered preach here and there, 9 Samaria is se-
duced by Simon the forcerer, but was conuerted by
Philip, and confirmed by the Apostles, 19 The con-
uersion of the Eunuch, 26 And con-
uersion of the Eunuch.

And Saul consented to his death, and
at that time there was a great persecu-
tion against the Church which was at Je-
rusalem, and they were all scattered abroad
through the regions of Iudea, and of Sa-
maria, except the Apostles.

2 Then certaine men fearing God, * car-
ried Steuen among them to bee buried, and
made great lamentation for him.

3 But Saul made hauocke of the
Church, and entred into euery house, and
drew out both men and women, and put
them into prison.

4 Therefore they that were scattered a-
broad, went to and fro preaching the word.

5 Then came Philip into the cite of
Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those
things which Philip spake, with one ac-
cord, hearing and seeing the miracles which
he did.

7 For vncleane spirits crying with a
loud voice, came out of many that were pos-
sessed of them: and many taken with palsies,
and that halted, were healed.

8 And there was great ioy in that cite.

9 And there was before in the cite a cer-
taine man called Simon, which vied witch-
craft, and bewitched the people of Samaria,
saying, That hee himselfe was some great
man.

10 To whom they gaue heede from the
least to the greatest, saying, This man is the
great power of God.

11 And they gaue heede vnto him, because
that of long time hee had bewitched them
with sorceries.

12 But as soone as they beleued Philip,
which preached the things that concerned
the kingdome of God, and the Name of Je-
sus Christ, they were baptized both men and
women.

13 Then Simon himselfe beleued also
and was baptized, and continued with Phi-
lip, and wondered, when he saw the signes
and great miracles which were done.

14 Now when the Apostles which
were at Iherusalem, heard say that Sama-
ria had receiued the word of God, they sent
vnto them Peter and John.

15 Which when they were come downe,
prayed for them, that they might receiue the
holy Ghost.

16 For as yet hee was come downe on
none of them, but they were baptized only
in the Name of the Lord Iesus)

17 Then

Matth. 5. 44.
Luk. 23. 34.
1. cor. 4. 13.

a From the place
where hee was
stoned.

b When the
Church is depri-
ued of any wor-
thy member, there
is iust cause of
sorrow: and note
that here is no
mention of any
reliques or pray-
ers for the dead,
or worshipping.
c The conuer-
sion of Samaria
was as it were
the first fruits of
the calling of the
Gentiles.

d This declareth
how much more
we are inclined
to follow the il-
lusions of Satan,
then the truth
of God.

This is the
craft of Satan,
to couer all his
illusions vnder
the Name of
God.

The maiestie of
Gods word for-
ced him to con-
fesse the truth:
but yet was hee
not regenerate
therefore.

g Meaning, the
particular gifts
of holy Spirit.

h They had only
receiued the
common grace
of adoption and
regeneration,
which are offered
to all the faithful
in baptisme, & as
yet, had not re-
ceiued the gift to
speake in diuers
languages and to
doe miracles,

Rom. 1. 24.

As the sunne,
moone, & other
starres, Deu. 17. 3

Amos 5. 25.

Your fathers
began in wilder-
nes to contemne
mine ordinances,
and you now tar-
passe them in
impietie.

And caried it
vpon your shoul-
ders.

Leuit. 20. 2.

They ought
to haue bin con-
tent with this
covenant onely,
and not to haue
gone after their
owne fantasies,

Exod. 25. 40.

Leuit. 8. 5.

Isa. 3. 14.

Sam. 13. 14.

Isa. 89. 21.

Sam. 7. 2.

Isa. 13. 5.

Chon. 17. 13.

King. 6. 1.

Isa. 17. 24.

He reproveth
the grosse dul-
ness of the peo-
ple, which abu-
se the power of
God in that they
would haue con-
tained it within
the Temple.

Isa. 66. 1.

God cannot
be contained in
any space of
place.

Isa. 9. 26.

Isa. 44. 9.

Which neither
make your old
ickednesse nor
much as heare
the word of God
speake to you, but
are rebell.

Which is Iesus
Christ, who is
not onely iust for
innocencie,
but because all
the iustice com-
eth of him.

Isa. 19. 16.

Gal. 3. 19.

And

And

And

And

And

And

And

And

And

And

And

c By their ministry or office. d And
suffering in his flesh, wherein he had suffered, e This was done
by violent violence, and by no forme of iustice. Chap. 22. 20.

i Thou art not worthy to be of the number of the faithfull.

k That is, turne away from thy wickednesse.

l Hereby hee would make him to feele his sinne,

and not that hee doubted of Gods mercies, if he could repent.

m Or thine heart is full of despitefull malice, & deuillish poison of impiety, so y now

Satan hath thee tied as captiue in his bands.

Dmt. 19. 18. n After that Alexander had destroyed it, it was

not much peopled as it was afore, and therefore in respect

was as wast. o Eunuch signifieth him that is

gelded: but because in the East parts great affairs were committed to such,

it came in vfe that noble men were called Eunuchs, although

they were not gelded: also all manner officers & seruants y were

put in credit, or necessary affaires were called by this name, as

Isa. 39. 7. I/4. 5. 3. 7.

p Albeit Christ was in graue, and in deaths bands,

feeling also his fathers anger against sin, yet hee brake the bands

of death, and was exalted, act. 2. 24. q The punishment

which he suffered, was the beginning of his glory. r That is, how long his age shall endure: for being risen from death, death

shall no more reigne, neither shall his kingdome euer haue end: or els we may take generation for his Church which neuer shall haue

end: for now they sit in the heavenly places with Christ their head, as Ephes. 1. 6. s An now he reigneth in heauen. t Hee declar

17 Then laide they their handes on them, and they receiued the holy Ghost.

18 And when Simon saide that through laying on of the Apostles handes, the holy Ghost was giuen, he offered them money.

19 Saying. Giue me also this power, that on whomsoever I lay the handes, hee may receiue the holy Ghost.

20 Then saide Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowshipp in this busines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednesse, and pray God, that if it bee possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness, and in the bond of iniquitie.

24 Then answered Simon, & saide, Pray ye to y Lord for me, that none of these things which ye haue spoken come vpon me.

25 So they, when they had testified and preached the word of the Lord, returned to Jerusalem and preached the Gospel to many colonies of the Samaritans.

26 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South, vnto the way that goeth down from Jerusalem vnto Gaza, which is waste.

27 And he arose, & went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe gouernor, who had the rule of all her treasure, and came to Jerusalem to worship:

28 And as he returned sitting in his charret he read Ezechias the Prophet.

29 Then the Spirit said vnto Philip, Go neere, and li yne thy selfe to yonder charret.

30 And Philip ranne thither, and heard him read the Prophet Ezechias, and said, Vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? & he desired Philip that hee would come vp and sit with him.

32 Now the place of the Scripture which hee read, was this, Hee was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer so opened hee not his mouth.

33 In his humilitie, his iudgement hath bene exalted: but who shall declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, & the Eunuch said, See, here is water: what doest thou me to be baptized?

37 And Philip said vnto him, If thou believest with all thine heart, thou mayest. Then hee answered, and said, I beleue that Iesus Christ is the Sonne of God.

38 Then hee commaunded the charret to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And as soone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no moze: so he went on his way reioycing.

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

3 The conversion of Saul. 15 His vocation to the Apostleship. 20 His zeale to execute the same. 25 How he escapeth the Iewes conspiracies. 26 His access to the Apostles. 31 The prosperity of the Church.

34 Peter healeth Aeneas. 40 Raishab Tabitha. 42 Peter conuerteth many to Christ. 43 and lodgeth in a Tanners house.

And Saul yet breathing out threatenings and slaughter against the Disciples of the Lord, went vnto the high Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way (either men or women) he might bring them bound vnto Jerusalem.

3 Now as he journeyed, it came to passe, that as hee was come neere to Damascus, suddenly there shined round about him a light from heauen.

4 And hee fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 Hee then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the city, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul rose from the ground, and opened his eyes, but saw no man: Then led they him by the hand, and brought him into Damascus.

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine Disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias, And he said, Behold, I am here Lord.

11 Then the Lord said vnto him, Arise, and goe into the street which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for hee

With a pure and perfect heart

This was to the intent that hee might know so much the better that Philip was sent to him by God.

Or, perished himselfe to be.

y Some thinke this city was also called Ashdod, Iosh. 15. 47.

Chap. 22. 45. galat. 1. 13.

a He persecuted with great rage and cruelty the innocent blood which he thirsted for: which

declareth whereunto man is led by his rash zeale, before he haue the true knowledge of God.

b That is, of that sect or sort.

Chap. 22. 6. 1. cor. 15. 8.

c That is, to resist God when he pricketh and folliciteth our consciences.

d Meaning Sauls voyce, as Chap. 22. 9

e For only Saul knew that Iesus spake vnto him, f For he was

blinde. g He was so ravished with the vision, that he

did meditate nothing but heavenly things, and therewith

was satisfied.

h He was so ravished with the vision, that he

did meditate nothing but heavenly things, and therewith

was satisfied.

i He was so ravished with the vision, that he

did meditate nothing but heavenly things, and therewith

holde, hee prayeth.

12 And he saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Ierusalem.

14 Moreover, here he hath authoritie of the high Priests, to binde all that call on thy Name.

h A worthy seru-
uant of God, and
endued with ex-
cellent graces
aboue others.
i To beare mee
witness, and set
forth my glory.

15 Then the Lord said vnto him, Go thy way: for hee is a chosen vessel vnto mee to beare my Name before the Gentiles, and kings, and the children of Israel.

16 For I wil shew him how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entered into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me, (even Iesus that appeared vnto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediatly there fel from his eyes as it had bin scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him were amazed, and said, Is not this hee that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that hee should bring them bound vnto the high Priests?

k Proouing by
the conference
of the Scriptures.
l That was after
three yeeres that
he had remained
at Damascus, and
in the country a-
bout, Gal. 1. 18.
m The gouernor
at their request
appointed a
watch, as he de-
clareth to the
Corinthians,
2. Cor. 11. 32.
n Gricke went in
and out...

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that this was the Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying await was knownen of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a baskett.

26 And when Saul was come to Ierusalem, hee assayed to ioyne himselfe with the Disciples: but they were all afraid of him, and beleeued not that hee was a Disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how hee had seene the Lord in the way, and that hee had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And he was conuersant with them at Ierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed with the Grecians: but they went about to slay him.

30 But when the brethren knew it, they

brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea and Galile, & Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the pallie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make vp thy bed. And hee arose immediatly.

35 And all that dwelt at Lydda, and Saron saw him, and turned to the Lord.

36 There was also at Ioppa a certaine woman disciple named Tabitha (which by interpretation is called Doctas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they layd her in an upper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the Disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose & came with them: and when he was come, they brought him into the upper chamber, where all the widowes stood by him weeping, & shewing the coates and garments which Doctas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat vp.

41 Then hee gaue her the hand, and lift her vp, and called the Saints & widowes, and restored her alme.

42 And it was knownen throughout all Ioppa, and many beleued in the Lord.

43 And it came to passe that hee tarried many dayes in Ioppa with one Simon a tanner.

q Because it was
his owne coun-
trei, and there
he might haue
some authoritie,

Or, truste they
touch together.
r Meaning, the
greatest part.
s A place so
called, and not a
city.
t That is, a deere
or roe bucke.
|| Or, rich.

u To the intent
they might bury
her afterward;
for this was
their custome,

x For she was
restored to life,
rather than other
might haue oc-
casion to beleue
and glorifie God,
then for her own
sake.
|| Or, Currie.

CHAP. X.

3 Cornelius admonished by the Angel, 7 he sendeth to Ioppa 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receive the Spirit, and are baptized.

Furthermore there was a certaine man in Cesarea called Cornelius, a captaine of the band, called the Italian band,

A deuout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth houre of the day) an Angel of God coming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid,

a Who had for-
saken all super-
stitions, & gaue
himselfe to the
true seruice of
God,

b That is, God did accept them whereof it followeth that he had said: for as it is impossible to please God, if we shall speake words unto thee whereby thou shalt be abused, and all thine house.

c Which was midday.

d As camels, horkes, dogs, oxen, sheepe, swine, and such like, which man nourisheth for his vse.

|| Or, common.

e In taking away the difference betwixt cleane beasts and cleane, he sheweth there is no difference betwixt the Jewes and Gentiles.

f Take it not for polluted, and impure.

g Then true obedience which proceedeth of faith, ought to be without doubt or questioning.

|| Or, Peter.

feels, and says, What is it, Lord? And he said unto him, By prayers and thine almes are come up into remembrance before God.

5 Now therefore send men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake unto Cornelius, was departed, he called two of his servants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Joppa.

9 On the morrow as they went on their journey, and drew neere unto the citie, Peter went up vpon the house to pray, about the sixth hour.

10 Then waied he an hungred, and would haue eaten: but while they made some thing ready, he fell into a trance.

11 And hee saw heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheet, knit at the foure corners, and was let downe to the earth.

12 Wherein were all manner of foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted or vnclane.

15 And the voyce spake vnto him againe the second time, The things that God hath purified, pollute thou not.

16 This was done thrise: and the vessel was drawen up againe into heauen.

17 Now while Peter doubted in himselfe what this vision which hee had seene meant, behold, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate.

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 Then Peter went downe to the men which were sent vnto him from Cornelius, and said, Behold, I am hee whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the capitaine, a iust man, and one that feareth God, and of good report among all the nation of the Jewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them, and the next day Peter went forth with them, and certaine brethren from Joppa accompanied him.

24 And the day after, they entred into Cæsarea. Now Cornelius waied for them, and had called together his kinsmen, and

speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him up, saying, Stand vp: for euen I my selfe am a man.

27 And as hee talked with him, hee came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Jew, to company or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vnclane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for mee?

30 Then Cornelius said, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before mee in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when hee cometh, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Now therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truer I perceiue, that God is no acceptor of persons.

35 But in every nation he that feareth him and worketh righteousnesse, is accepted with him.

36 Ye know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the word which came through all Iudea, beginning in Galilee, after the baptism which Iohn preached,

38 To wit, how God anoynted Iesus of Nazaret, with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And wee are witnesses of all things which hee did both in the land of the Jewes, and in Ierusalem, whom they slew, hanging him on a tree.

40 Whom God raised vpon the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And hee commanded vs to preach vnto the people, and to testify, that it is he that is ordained of God a Iudge of quicke and dead.

43 To him also giue all the Prophets witness, that through his Name, all that beleeue

h Shewed too much reuerence and farre passing decent order, as though Peter had bene God.

|| Or, common.

Deut. 10. 17. 3. chron. 19. 7. Job 34. 19. 1. Pet. 1. 17. By this speech the Hebrewes meane the whole religion of God, which without faith profiteth vs nothing. That is, he that is vpright and doeth hurt to no man, but deeth good to all. Meaning, the reconciliation betwene God & man through Christ Iesus, Luke 2. 14. Luke 4. 14. m That is, endued him with graces and gifts above all others, Ier. 31. 34. Micah 7. 11. 18. chap. 15. 2.

believe in him, shall receive remission of sinnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the name of the Lord. Then prayed they him to tary certaine dayes.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approacheth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 23 Agabus prophesieth dearth to come. 29 and the remedie.

Now the Apostles and the brethren that were in Iudea, heard that the Gentiles had also received the word of God.

2 And when Peter was come by to Jerusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the cite of Ioppa, praying, and in a trance I saw this vision. A certaine vessel coming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me:

6 Toward the which, when I had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wilde beastes, and creeping things, and foules of the heauen.

7 Also I heard a voyce saying vnto me, Arise, Peter: Eate and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done thre times, and all were taken by againe into heauen.

11 Then behold, immediately there were thre men already come vnto y house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto mee, that I should goe with them without doubting: moreover thesē fixe brethren came with me, and we entred into the mans house.

13 And hee shewed vs how hee had seene an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 Hee shall speake wordes vnto thee, whereby both thou and all thine house shall be saved.

15 And as I began to speake, the holy

Ghost fell on them, euen as vpon vs at the beginning.

16 Then I remembered the word of the Lord, how hee sayd, John baptized with water, but yeshalbe baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we believed in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 And they which were scattered abroad because of the affliction that arose about Streuen, walked throughout till they came vnto Phenice, and Cyprius, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprius and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleueed and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Jerusalem, and they sent forth Barnabas that he should goe vnto Antiochia.

23 And when he was come, and had seene the grace of God, was gladd, and exhorted all, that with purpose of heart they would cleane vnto the Lord.

24 For hee was a good man, and full of the holy Ghost, and faith, and much people toynded themselves vnto the Lord.

25 Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him vnto Antiochia, and it came to passe, that a whole yeere they were conuening with the Church, and taught much people. insomuch, that the Disciples were first called Christians in Antiochia.

27 In those dayes also came Prophets from Jerusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the Spirit that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples every man according to his abilitie, purposed to send succour vnto y brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

CHAP. XII.

1 Herod persecuteth the Christians. 2 Hee killeth Iames. 4 And putteth Peter in prison. 7 Whom the Lord deliuereth by an Angel. 23 The horrible death of Herod. 24 The Gospel flourisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

Now about that time, Herod the king stretched forth his hands to vex certaine of the Church,

was nephew vnto Herod the great, and brother of Herodias.

2 And

Chap. 2. 4. and 4. 31.

Chap. 1. 5. & 19. 4. marth. 3. 11. marke 1. 8. Iohn 3. 16. Iohn 1. 26.

f That is, endued with 7 graces of the holy Ghost. || Not to giue them the holy Ghost.

d Their modesty declareth, that they were not ashamed to vnsway that whereof they had vnusully blamed Peter.

e This repentance dependeth vpon faith, Chap. 8. 1.

|| Or, trouble.

f He meaneth not the Iewes which being

scattered abroad in diuers countreyes, were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the most famous cite of Syria, and bordered vpon Cilicia.

|| Or, continue with the Lord.

i Whereas before they were called disciples, now they are named Christians.

k This prophesie was an occasion to the Antiochians to relieue the necessity of their brethren in Jerusalem.

l To signifie that it came of a charitable minde towards them.

a Who was called Agrippa the sonne of Aristobulus: hee

n We ought not to debarre them of baptisme, whom God testifieth to be his: for seeing they haue the principall, that is lesse ought not to be denied them || Iesus Christ.

a For they could not yet comprehend this secret which was hid from the Angels themselves, euen from the creation of the world, Ephes. 3. 8, 9. colos. 1. 26. b He purgeth his fact before the Church,

b There was an other so named which was the sonne of Alpheus.
c It came then of no zeale nor religion, but onely to flatter the people.
d The number being sixteene was diuided by foures to keepe diuers wards.

Chap. 5. 19.

o Reade Marke 6. 9.

f For they thought that Herod would put him to death, as he had purposed.

g For they did know by Gods word, that Angels were appointed to defend the faithful, and also in those dayes they were accustomed to see such sights.
h Which was lesse suspected, by reason of the brethren,

2 And he killed James the brother of John with the sword.
3 And when hee saw that it pleased the Jewes, hee proceeded further to take Peter also (then were the dayes of unleavened bread.)
4 And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passouer to bring him forth to the people.
5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.
6 And when Herod would haue brought him out vnto the people, the same night slept Peter betwene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.
7 And behold, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and called him vp, saying, Arise quickly. And his chaines fell off from his hands,
8 And the Angel said vnto him, Gird thy selfe, and binde on thy sandals. And so he did. Then he said vnto him, Cast thy garment about thee, and follow me.
9 So Peter came out and followed him, and knew not that it was true which was done by the Angel, but thought he had seene a vision.
10 Nowe when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the cite, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.
11 And when Peter was come to himselfe, hee sayd, Now I know for a crutch that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Jewes.
12 And as he considered the thing, he came to the house of Mary the mother of John, whose surname was Marke, where many were gathered together and prayed.
13 And when Peter knocked at the entry doore, a maide came forth to hearken, named Rhode.
14 But when she knew Peters voice, she opened not the entry doore for gladnesse, but ran in and tolde how Peter stood before the entrie.
15 But they sayde vnto her, Thou art madde. Yet she affirmed it constantly, that it was so. Then sayd they, It is his Angel.
16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.
17 And he beckened vnto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And hee sayd, Goe shew these things vnto James and to the brethren: and he departed and went into another place.
18 Nowe also as it was day, there was no small trouble among the souldiers,

what was become of Peter.

19 And when Herod had sought for him and found him not, he examined the keepers and commanded them to bee led to her punished. And hee went downe from Iudaea to Cesarea, and there abode.

20 Then Herod intended to make war against them of Tyne and Sidon, but they came all with one accord vnto him, and persuaded Blastus the kings chamberlain, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herod arrayed himselfe in royall apparell, and sat on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shout, saying, The voice of God, and not of man.

23 But immediately the Angel of the Lord smote him, because hee gaue not glory vnto God, so that hee was eaten of worms, and gaue vp the Ghost.

24 And the word of God grew, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and tooke with them John whose surname was Marke.

m The more that tyrants got about to suppress Gods word, the more doth it increase. n Which was to distribute the almes lent from Antiochia, Chap. 11. 29.

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus and Elymas the soecrer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The leues reuised. 48 They that are ordained to life, beleue. 52 The fruits of faith.

There were also in the Church that was at Antiochia, certaine prophets and teachers, as Barnabas, and Simeon called Nigir, and Lucius of Cyrene, and Mana-hen, (which had bene brought vp with Herod the Tetrarch) and Saul.

1 Now as they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

2 Then fasted they, and prayed, and laid their hands on them, and let them goe.

3 And they, after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sayled to Cyprus.

4 And when they were at Salamis, they preached the worde of God in the Synagogues of the Jewes: and they had also John to their minister.

5 So when they had gone throughout the yle vnto Paphus, they found a certaine soecrer, a false prophet, being a Jew, named Barisus,

6 Which was with the Deputy Sergius Paulus a prudent man. Hee called vnto him Barnabas and Saul, and desired to heare the word of God.

7 But Elymas the soecrer (for so is his name)

i Both by flatterring words, and also by bribes.
k Which hee should haue done if he had punished the flatterers, of whose vanitie he complained when he was a dying, as Iosephus writeth
l The vilenesse of the punishment declareth how God detesteth pride and tyranny: his grandfather also was eaten of lice.

a This declareth that God calleth of all sorts both hie and low.
b The word signifieth to excommunicate a publike charge, as the Apostleship was so that here is shewed that they preached, and prophesied.
Chap 14. 26.

name by interpretation.) withstood them, and sought to turne away the Departe from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, let his eyes on him,

10 And said, I ful of all subtilty and all mischief, the childe of the devill, and enemye of all righteousnesse, wilt thou not cease to pervert the straight wayes of the Lord?

11 Now therefore behold, the hand of the Lord is upon thee, and thou shalt bee blinde, and not see the sunne for a season. And immediately there fell on him a miste and darkness, and he went about, seeking some to lead him by the hand.

12 Then the Deputy when he saw what was done, beleueed, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him, were departed by ship from Paphos, they came to Perga, a cite of Pamphylia: then John departed from them, and returned to Jerusalem.

14 But when they departed from Perga, they came to Antiochia, a cite of Pisidia, and went into the Synagogue on the Sabbath day, and late downe.

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Vee men and brethren, if wee haue any word of exhortation for the people, say on.

16 Then Paul stood vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof.

18 And about the time of forty yeres, suffered hee their manners in the wilkenesse.

19 And he destroyed seven nations in the land of Chanaan, and diuided their lande to them by lot.

20 Then afterward hee gaue vnto them Iudges about foure hundred and fiftie yeres, vnto the time of Samuel the Prophet.

21 So after that they desired a King, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of fortie yeres.

22 And after he had taken him away, hee raised vp Dauid to be their king, of whom hee witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will do all things that I will.

23 Of this mans seede hath God accor- ding to his promise raised vp to Israel the Saviour Iesus:

24 When John had first preached before his coming the baptisme of repentance to all the people of Israel.

25 And when John had fulfilled his course, he sayd, whom ye thinke that I am, I am not hee: but beholde, there com-

eth one after me, whose shoe of his fette I am not worthy to loose.

26 Vee men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this saluation sent.

27 For the inhabitants of Ierusalem, and their rulers, because they knew him not, nor yet the wordes of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they took him downe from the tree, and put him in a sepulchre.

30 But God raised him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galilee to Ierusalem, which are his witnesses vnto the people.

32 And wee declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that hee raised vp Iesus, euen as it is written in y second Psalm, * Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raised him vp from the dead, no more to returne to the graue, hee hath sayd thus, * I will giue you the holy things of Dauid which are sayd full.

35 Wherefore hee sayeth also in another place, * Thou wilt not suffer thine holy one to see corruption.

36 Wherefore, Dauid after hee had serued his time by the counsell of God, hee slept, and was layd with his fathers, and saw corruption.

37 But hee whom God raised vp, saw no corruption.

38 Bec it known vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of sinnes.

39 And from all things from which ye could not bee iustified by the Law of Moses, by him euery one that beleueth is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophets,

41 Behold, yee despisers, and wonder, and banish away: for I worke a worke in your dayes, a worke which yee shall not beleue, if a man would declare it you.

42 And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath day.

43 Now when the Congregation was dissolved, many of the Iewes, and Professors that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

i That is, this message and tidings of saluation.

k Herebuketh them for their ignorance.

l Although they read the law, yet their hearts are couered that they cannot vnderstand, 2. Cor. 3. 14.

m Math. 27. 32.

n Luke 23. 23.

o In Christ all the promises are yea, and Amen,

2. Cor. 1. 20.

p Math. 28. 2. 6.

q Marke 16. 6.

r Luke 24. 6.

s John 20. 13.

t In that he was borne and incarnate.

u Psal. 2. 7. hebr. 1. 5. and 5. 5.

v Isa. 55. 3.

w Meaning, that he would faithfully accomplish the promises,

which he made of his free mercy with the forefathers: and he sheweth that as

the grace which God hath giuen to his Sonne is

permanent for ever, so likewise the life of the Sonne is eternall.

Psal. 16. 10.

chap. 2. 31.

1. King 2. 10.

chap. 2. 29.

Habak. 1. 5.

p He reproveth them sharply, because fornesse would not pre-

uaile

q Which i vengeance vspeak-

able, for the contempt of Gods word,

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia then that which was in Syria;

e This declareth that the Scripture is given to teach and exhort vs, and that they refused none that had gifts to set forth Gods glory, and to edifie his people.

Exod. 1. 9.

Exod. 13. 14.

Exod. 16. 1.

f Here is declared the great patience and long suffering of God before he punieth.

Iosh. 14. 1.

Iudg. 3. 9.

g For these 450 yeres were not fully recompensed, but there lacked 3 yeres counting from the birth of Isaac, to the distribution of the land of Canaan.

1. Sam. 8. 5.

1. Sam. 9. 15, 16.

and 10. 1.

1. Sam. 16. 13.

psal. 89. 20, 21.

Isa. 11. 1.

Math. 3. 1. mar.

1. 2. Luke 3. 3.

h When his office drew to an end, he sent his disciples to Christ.

Marke. 1. 7.

John 1. 20.

r They disdained
that the Gentiles
should be made
equal with them
Mat. 10. 6.
f Which is, to
know one onely
God, and whom
he hath sent, Je-
sus Christ.
1 Jo. 4. 9.
lke 1. 31.
t None can be-
leeue but they
whom God doth
appoint before
all beginnings to
beleeued,
u He meaneth
superstitious wo-
men, and such as
were led with a
blind zeale, albe-
it the common
people esteemed
the godly, and
therefore Luke
spakech as the
world esteemed
them.
Matt. 10. 14.
marke 6. 11.
In 2. 9. 5.
chap. 18. 6.

44 And the next Sabbath day came al-
most the whole cite together, to heare the
worde of God.
45 But when the Jewes saw the people,
they were full of enuie, and spake against
those things, which were spoken of Paul,
contrarying them, and railing on them.
46 Then Paul and Barnabas spake
boldly, and said, * It was necessary that the
worde of God should first haue bene spoken
vnto you: but seeing yee put it from you,
and iudge your selues unworthie of euer-
lasting life, loe, we turne to the Gentiles.
47 For so hath the Lord commaunded
vs, saying, * I haue made thee a light of the
Gentiles, that thou shouldst be the saluation
vnto the end of the world.
48 And when the Gentiles heard it, they
were glad, and glorified the worde of the
Lord, and as many as were: ordeined vnto
eternall life, beleued.
49 Thus the word of the Lord was pub-
lished throughout the whole countrey.
50 But the Jewes stirred certaine de-
uout and honourable women, and the chiefe
men of the cite, and raised persecution a-
gainst Paul and Barnabas, and expell'd
them out of their coastes.
51 But they shooke off the dust of their
feete against them, and came vnto Ico-
nium.
52 And the disciples were filled with ioy
and with the holy Ghost.

CHAP. XIII.

13 God giueth successe to his word. 6 Paul and
Barnabas preach at Iconium and are persecuted 13
At Lystra they would doe sacrifice to Barnabas and
Paul, which refuse it, and exhort the people to wor-
ship the true God. 19 Paul is stoned. 23 They con-
firm the disciples in faith and patience. 23 Ap-
point ministers. 26 And passing through many pla-
ces, make report of their diligence at Antiochia.

And it came to passe in Iconium, that
they went both together into the Syna-
gogue of the Jewes, and so spake, that a
great multitude both of the Jewes and of
the Greecians beleued.

2 But the vnbeleuing Jewes stirred
vp, and corrupted the mindes of the Gen-
tiles against the brethren.

3 So therefore they abode there a long
time, and spake boldly in the Lorde, which
gaue testimonie vnto the word of his grace,
and caused signes and wonders to bee done
by their hands.

4 But the people of the cite were diui-
ded: and some were with the Jewes, and
some with the Apostles.

5 And when there was an assault made
both of the Gentiles, and of the Jewes
with the rulers, to doe them violence, and
to stone them,

6 They were ware of it, and fled vnto
Lystra, and Derbe, cities of Lycaonia, and
vnto the region round about.

7 And there were preaching the Gospel.

8 Now there sat a certaine man at Ly-
stra, impotent in his fette, which was a
criple from his mothers wombe, who had
 neuer walked:

9 He heard Paul speake: who beholding
him, and perceiuing that he had faith to be
healed,

10 Sayde with a loud voyce, † Stand
vpright on thy fette. And he leaped vp, and
walked.

11 Then when the people saw what Paul
had done, they lifted vp their voyces, saying
in the speech of Lycaonia, Gods are come
downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter,
and Paul, Mercurius, because he was the
chiefe speaker.

13 Then Iupiters Priest, which was be-
fore their cite, brought bulles with gar-
lands vnto the gates, and would haue sa-
crificed with the people.

14 But when the Apostles, Barnabas
and Paul heard it, they rent their clothes,
and ranne in among the people, crying,

15 And saying, Men, why doe yee these
things? Wee are euen men: subject to the
like passions that yee bee, and preach vnto
you, that yee should turne from these vaine
idoles vnto the liuing God, which made
heauen and earth, and the sea, and all things
that in them are.

16 Who in times past suffered all the
Gentiles to walke in their owne wayes.

17 Neuerthelesse, hee left not himselte
without witness, in that he did good and
gaue vs raine from heauen, and fruitfull
seasons, filling our hearts with food and
gladnesse.

18 And speaking these things, scarce re-
frained they the people, that they had not sa-
crificed vnto them.

19 Then there came certaine Jewes from
Antiochia and Iconium, which when they
had perwaded the people, † stoned Paul,
and drew him out of the cite, supposing he
had bene dead.

20 Howbeit, as the disciples stood round
about him, he arose vp, and came into the ci-
tie, and the next day he departed with Bar-
nabas to Derbe.

21 And after they had preached to that
cite, and had taught many, they returned
to Lystra, and to Iconium, and to Antio-
chia.

22 Confirming the disciples hearts, and
exhorting them to continue in the faith, af-
firming, that we must thorow many afflictions
enter into the kingdome of God.

23 And when they had ordeined them El-
ders by election in euery Church, & prayed,
and fasted, they commended them to the
Lord in whom they beleued.

24 Thus they went throughout Pisidia,
and came to Pamphylia.

25 And when they had preached the word
in Perga, they came down to Attalia.

26 And thence sailed to Antiochia, from
whence they had bene commended vnto the
grace of God, to the worke which they had
fulfilled.

27 And when they were come, and had
gathered the Church together, they rehear-
sed all the things that God had done by
them, and how he had opened the doore of
faith vnto the Gentiles.

I lay to the
in the name of
the Lord Jesus
Christ.

That is, trim-
med with flowers
and garlands.

He meaneth,
before the gates
of the house
where the Apo-
stles lodged for

the temple was
without yowne
and therefore the
Priest brought y

sacrifice (as he
thought) to the
gods themselves

d In signe of de-
filing and ab-
horring it.

That is, not
without our in-
firmities & sins,
and also subiect

to death.

Gen. 1. 1. psalms
146. 6. rom. 14. 7
psal. 81. 12, 13.
rom. 1. 24.

To liue after
their owne fan-
tasies, not prescri-
bing vnto them
any religion.

To take from
men all excuse.

That being sa-
tisfied they
might reioyce.

But that they
should goe euery
man home.

And whiles
they taried and
taught there
came, &c.

† And disputa-
ting boldly,
perwaded the
people to for-
sake them: for

said they, they
say nothing
true, but lie in
all things.

1. Cor. 11. 35.
i The word sig-
nifieth to elect
by putting vp

the hands which
declareth that
ministers were
not made with-
out the consente

of the people.

Chap. 13. 1, 4.
k By their mi-
nistery.

a Which would
not obey the
doctrine neither
suffice themselves
to be perwaded
to beleue the
truth and to im-
brace Christ.

† In so much
that all the
people were
moued at the
doctrine. So
both Paul and
Barnabas re-
mained at Ly-
stra.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variations about circumcision, 22 The Apostles sende their determination to the Churches. 35 Paul and Barnabas preach at Antiochia, 39 And separate company because of Iohn Marks.

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the same of the place whence they came, did much preuaile to perswade abroad.

Gal. 5. 1, 2.

Then came downe certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the maner of Moses, ye cannot be saued.

2 And when there was great dissension and disputation by Paul and Barnabas, against them, they ordeined that Paul and Barnabas, and certaine other of them should goe up to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But sayd they, certaine of the sect of the Pharises, which did beleue, rose up, saying, that it was needefull to circumcise them, and to commaund them to keepe the Law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose up, and sayd vnto them, Ye men and brethren, ye knowe that a good while agoe, among vs God chose out mee, that the Gentiles, by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And hee put no difference betwene vs, and them, after that by faith hee had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers, nor wee were able to beare?

11 But wee beleue, through the grace of the Lord Iesus Christ to bee saued, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men and brethren hearken vnto me.

14 Simeon hath declared how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the words of the Prophets, as it is written,

16 After this, I will returne, and will build againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will see it up.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, saith the Lord which doeth all these things.

18 From the beginning of the world God knoweth all his workes.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God.

20 But that we write vnto them, that they abstaine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of old time hath in euery citie them that preach him, seeing he to be read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to send chosen men of their owne companie to Antiochia with Paul and Barnabas, to wit, Judas whose surname was Barsabas, and Silas, which were chiefe men among the brethren.

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as we haue heard, that certaine which departed from vs, haue troubled you with words, and cumbrd your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul.

26 Men that haue giuen by their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burthen vpon you, then these necessary things.

29 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Judas and Silas being Prophets, exhorted the brethren with many words and strengthened them.

33 And after they had taried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

Which are gathered into one familie with the Jewes, to the intent they should acknowledge all one God & one Sauour Christ Iesus.

i For some thought it none offence to be present in the idoles temples, and thereto banquet: which S. Paul saith, is to drinke the cup of the deulls, 1. Cor. 10. 21.

k The heathen thought this no vice, but made it a common custome. As touching a strangled thing and blood, they were not vnlawfull of themselves, and therefore were obserued but for a time.

l And what soeuer they would not do to themselves, that they should not doe it to others.

m Therefore the ceremonies commanded by God, could not so soone be abolished, till the liberty of the Gospel were better knowne.

n Whome the holy Ghost hath moued and directed to ordeine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance, Exod. 14.

o Hag. 1. 12.

p And what soeuer ye would not that men should doe vnto you, doe not to others. || Or corrected n Having desired leave of the Church the brethren praised God to perfect their journey. o Who for iust causes, changed his mind. And ouly Judas went.

b Which were factious, and giuen to dissension

chap 10. 20. and 11. 13.

c As touching adoption and eternall life.

d By faith God purifieth the heart,

1. Cor. 1. 2.

chap. 10. 43.

e They purposefully tempt God, which lay greater charges on mens consciences, then they are able to beare,

Mat. 23. 4.

f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby,

2. Pet. 1. 1.

Amos. 9. 11.

g That is, the Church, whereof the Temple was a figure,

35 But also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ But after certaine dayes Paul said vnto Barnabas, Let vs retorne, and visite our brethren in euery cite, where wee haue preached the word of the Lord, and see how they doe.

37 And Barnabas † counselled to take with them Iohn called Marke.

38 But Paul thought it not meet to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And hee went thorow Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

¶ When Paul had circumcised Timothee, he tooke him with him. 7. The spirit calleth them from one country to another. 14. Lydia is converted. 28. Paul and Silas imprisoned, convert the layler. 37. and are deliuered as Romanes.

¶ Then came hee to Derbe and to Lystra: and beholde, a certaine discipule was there, named * Timotheus, a womans sonne, which was a Jewesse and beleued, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, reposed well.

3 Therefore Paul would that he should goe forth with him, and tooke and * circumcised him, because of the Jewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went thorow the cities, they deliuered them the decrees to keepe, ordained of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ Now when they had gone thorow our Phrygia, and the region of Galatia, they were * forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithinia: but the Spirit † suffered them not.

8 Therefore they passed thorow Mysia, and came downe to Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after hee had seene the vision, immediately wee prepared to goe into Macedonia, being * assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe cite in the parts of Macedonia, and s^t whose inhabitants came from

Rome to dwell there, and wee were in that cite abiding certaine dayes.

13 And on the Sabbath day, wee went out of the cite, besides a riuer where they were wont to pray: and we sat downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the cite of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things which Paul spake.

15 And when shee was baptized and her household, shee besought vs, saying, If ye haue indged me to be faithfull to the Lord, come into mine house and abide there: and she constrained vs.

16 And it came to passe, that as we went to prayer, a certaine mayd hauing * a spirit of divination, met vs, which gave her masters much vantage with diuining.

17 She followed Paul and vs, and cryed, saying, These men are the seruantes of the most high God, which shewe vnto vs the way of saluation.

18 And this did shee many dayes: but Paul being grieved, turned about, and sayd to the spirit, I commaund thee in the name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 And brought them to the Gouernours, saying, These men which are Iewes, trouble our cite,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the Gouernours rent * their clothes, and * commanded them to be beaten with rods.

23 And when they had beaten them sore, they cast them into prison commaunding the layler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks.

25 Now at midnight Paul and Silas prayed, and sung a Psalm vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans hands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword, and would haue killed himselfe, supposing the prisoners had bene fled.

28 But Paul cryed with a loud voice, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Sirs, what must I doe to be saved?

31 And they said, Beleeue in the Lord Ie-

h Where the Christians accustomed to assemble their Church when the infidels persecuted them.

Lent. 30. 37. d. 18. 10. 11. 1. Jan. 28. 7.

i Which could esse, and foreseee of things past, present, and to come: which knowledge in many things God permitteeth to the deuils.

k Satan, although hee spake the truth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons and teachers of strange religion. l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine, Reade Mar.

m To wit, the clothes of Paul and Silas.

n Cor. 11. 25. 1. the 3. 2.

o Or, in the bottom of the prison, or, in a dungeon.

† would take Iohn, &c.

p God suffereth the most perfite to fall, and yet turneth their infirmities to the setting forth of his glorie, as this breach of company caused the word to be preached in more places.

Rom. 16. 21. phil. 2. 19. 1. the 3. 2.

a Lett the Iewes should disdaine him as one that were prophane & without God. b God chuseth not only men, but also appointeth countreys where his word shalbe preached, and onely as he will c Meaning, Asia the lesse.

† Of Iesus. d Called also Antigonis, & Alexandria.

e We ought not to credit visions, except we be assured thereof by the spirit of God f Which is in the borders of Thracia & Macedonia g In grecke and Latine the word is called Colonia which cannot other wise be well expressed but by such circumstance of words.

Ius Christ, and thou shalt be saved, and thine household.

32 And they preached unto him the word of the Lord, and to all that were in his house.

¶ Or, wounds, or hurts.

33 Afterward hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged unto him, straightway.

† Greeke, he set the table.

34 And when hee had brought them into his house, hee set meate before them, and reioyced that he with all his household beleued in God.

† The Gouernours assembled together in the market, remembering the earthquake that was, they feared and sent, &c.

35 And when it was day, the Gouernours sent the sergeants, saying, Let those men goe.

¶ No man had authority to beate, or to put to death a citizen Romane, but the Romans themselves by the content of the people. ¶ For the punishment was great against them that did iniurie to a citizen Romane,

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then said Paul vnto them, After that they haue beate vs openly vncondemned, which are Romans, they haue cast vs into prison, and now would they put vs out priuily: may verely: but let them come and bring vs out.

38 And the sergeants tolde these wordes vnto the Gouernours, who feared when they heard that they were Romans.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the cite.

40 And they went out of the prison, and entered into the house of Lydia: and when they had scene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul commeth to Thessalonica, 4 where some receive him, and others persecute him. 11 To search the Scriptures. 17 Hee disputeth at Athens, and the fruite of his doctrine.

Nowe as they passed throught Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his manner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures.

3 Opening & alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, sayd he, I preach to you.

4 And some of them beleued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God, a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleue not, moued with envy, tooke vnto them certaine vagabonds and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, & made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the cite, crying, These are they which haue subuerted the state of the world, and here they are.

7 Whom Iason hath receiued, and these

all doe against the decrees of Caesar, saying, that there is an other King, one Iesus.

8 Then they troubled the people and the heads of the cite, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediately sent away Paul and Silas by night vnto Berea, which when they were come thither entered into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleued, and of honest women, which were Grecians, and men not a fewe.

13 But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent away Paul to goe as it were to the Sea: but Silas and Timotheus abode there till.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the cite subject to idolatrie.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market, dayly, with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some said, What will this babblers say? Others sayd, He seemeth to be a setter forth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May wee not know, what this new doctrine whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would knowe therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, gaue themselves to nothing els, but either to tell, or to heare some newes.

22 Then Paul stood in the middes of Mars street, and sayd, Ye men of Athens, I perceiue that in all things yet are too superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar wherein

¶ Or, ye ask, or mistrust. h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the report of the people, whose eares euer tickled to hea enewes. ¶ Or, had leisure. i Which was also call. d Areopagus.

Like quarell picking they vse ag. i. I. Christ: & th. se be t' ewea- pons wherewith the world continually fight ag. i. the me. ers of Christ, treason and sedition. ¶ Or, sufficient assurance.

b Not more excellent of birth, but more prompt & courageous in receiuing the word of God: for hee compareth them of Berea with those of Thessalonica, who persecuted the Apostles in Berea. John 5. 39.

c This was not onely to try if these things which they had heard, were true, but also to confirm themselves in the same, and to increase their faith.

¶ Or, had the charge to conduct him safely.

d That cite which was the fountaine of all knowledge, was now the sincke of most horrible idolatrie.

e Such was his seruent zeale towards Gods glory, that he laboured to amplify the same both in season, and out of season as he taught afterward to Timothee.

f Who held that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer attained vnto.

k Hereby Paul
taket an occasi-
on to bring them
to the true God.

Chap. 7. 48.
Psal. 50. 8.

l Before man
was created,
God had ap-
pointed his e-
state and con-
dition.

m This is meant
as touching the
sundry changes
of the world, as
when some peo-
ple depart out of

a country, and
others come to
dwell therein.
n Men grope in
darkenesse, till
Christ the true
light shine in
their hearts.

o As Aratus,
and others,
Isa. 40. 19.

p He condem-
neth the matter
and the forme
wherewith God
is counterfeited,
q But pardoned
it, and did not
punish it as it
deserved.

r This is meant
of the vniuersall
world, & not of
any particular
man: for who-
soever sinneth
without the law,

shall die with-
out the Law.
|| Or, a Iudge of
Mans freete.

Rom. 16. 3.

a This was
Claudius Caesar,
who then was
Emperour.

b Thus he vsed
where euer he
came, but princi-
pally at Corin-
thius, because of
the false apofles
which preached
without wages,
to win the peo-
ples fauour.

c Or, paulions, which then were made of skinned

was written, ^k VNTO THE VNKNOVEN
G O D. Whom ye then ignorantly worship-
him shew I vnto you.

24 God that made the world, and all
things that are therein, seeing that hee is
Lord of heauen and earth, * dwelleth not in
temples made with hands,

25 * Neither is worshipped with mens
hands, as though he needed any thing, see-
ing hee giueth to all, life and breath, and all
things,

26 And hath made of one blood all man-
kinde, to dwell on all the face of the earth,
and hath assigned the times which were
ordained before, and the bounds of their
habitation,

27 That they should seeke the Lord, if so
bes they might haue groped after him, and
found ^a him, though doubtlesse he be not
farre from euery one of vs.

28 For in him wee liue, and moue, and
haue our being, as also certaine of your own
Poets haue said, For wee are also his ge-
neration.

29 * Forasmuch then as we are the gene-
ration of God, we ought not to thinke that
the Godhead is like vnto ^p golde, or siluer, or
stone grauen by arte, and the inuention of
man.

30 And the time of this ignorance God
regarded not: but now hee admonisheth
all men euery where to repent.

31 Because hee hath appointed a day in
the which he will iudge the world in righte-
ousnesse, by that man whom he hath appoin-
ted, whereof hee hath giuen an assurance to
all men, in that he hath raised him from the
dead.

32 Now when they heard of the resurrec-
tion from the dead, some mocked, and other
said, Wee will heare thee againe of this
thing.

33 And so Paul departed from among
them.

34 Howbeit certaine men claue vnto
Paul and beleued: among whom was al-
so Denis || Arcopagita, and a woman na-
med Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at
Corinthius, 6 He is detested of the Iewes, 8 yet recei-
ued of many, 9 and comforted of the Lord, 14 Gallio
refuseth to meddle with religion. 18 Pauls vow. 21
His faith in the providence of God, 22 and care for
the brethren, 24 The praise of Apollas.

A fter these things Paul departed from
Athens, and came to Corinthus,

2 And found a certaine Jew named * A-
quila, borne in Pontus, lately come from I-
taly, and his wife Priscilla (because that
* Claudius had commaunded all Iewes to
depart from Rome) and he came vnto them,

3 And because hee was of the same craft,
he abode with them and wrought (for their
craft was to make tents.)

4 And hee disputed in the Synagogue
euery Sabbath day, and exhorted the Iewes
and the Grecians.

5 Now when Silas and Timotheus

were come from Macedonia, Paul ^d burned
in spirit, testifying to the Iewes that Iesus
was the Christ.

6 And when they resisted and blasphe-
med, he ^e shooke his raiment, and said vnto
them, * Your blood be vpon your own head:
I am cleane: from henceforth will I goe
vnto the Gentiles.

7 So he departed thence, and entred in-
to a certaine mans house, named Titus, a
worshipper of God, whose house toyne hard
to the Synagogue.

8 And * Crispus the chiefe Ruler of the
Synagogue, beleued in the Lord with all
his household: and many of the Corinthians
hearing it, beleued and were baptized.

9 Then sayd the Lord to Paul in the
night by a vision, Feare not, but speake, and
hold not thy peace.

10 For I am with thee, and no man shall
lay handes on thee to hurt thee: for I haue
much people in this cite.

11 So he continued there a yere and sixe
monethes, and taught the word of God a-
mong them.

12 ¶ Now when Gallio was deputie of
|| Achaia, the Iewes arose with one accord
against Paul, and brought them to the
Iudgement seat,

13 Saying, This fellow persuadeth man
to worship God contrary to the ^s Law.

14 And as Paul was about to open his
mouth, Gallio layd vnto the Iewes, If it
were a matter of wrong, or an euill deed, I
yee Iewes, I would according to reason
maintaine you.

15 But if it be a question of words, and
names, and of your Lawe, looke yee to it
your selues: for I will be no Iudge of those
things.

16 And hee draue them from the Iudge-
ment seat.

17 Then tooke all the Grecians ^h Sos-
thenes, the chiefe Ruler of the Synagogue,
and beat him before the Iudgement seat: but
Gallio cared nothing for those things.

18 But when Paul had taried there yet a
good while, he took leaue of the brethren, and
sailed into Syria (and with him Priscilla
and Aquila) after that hee had ⁱ shorne his
head in Cenchrea, for hee had a ^j vow.

19 Then he came to Ephesus, and left
them there: but hee entred into the Syna-
gogue and disputed with the Iewes,

20 Who desired him to tary a longer time
with them: but he would not consent.

21 But bade them farewell, saying, I
must needs keepe this Feast that commeth
in Ierusalem: but I will returne againe
vnto you, * If God will. So he sailed from
Ephesus.

22 ¶ And when he came downe to ^k Co-
sarea, he went vnto Ierusalem: and when he
had saluted the Church, he went downe vnto
Antiochia.

23 Now when he had taried there a while,
he departed, and went thorow the countrey
of Galatia and Phrygia by order, strengthe-
ning all the Disciples.

24 And a certaine Jew named * Apol-
los, borne at Alexandria, came to Ephesus,

R E C 3

d And boyled
with a certaine
zeale.

chap. 13. 51.

Mat. 10. 14.

e Because they
haue none ex-
cuse, he denoun-
ceth the venge-
ance of God
against them
through their
owne fault.

1. Cor. 1. 14.

f God promised
him a speciall
protection,
whereby he
would defend
him from the
violent rage of
his enemies.

|| Or, Grecia.

g They accused
him because he
transgressed the
seruice of God
appointed by
the Law.

h Of whom is
spoken, 1. Cor.
1. 11.

i Paul did thus
beare with the
Iewes infirmi-
ties which as yet
were not suffi-
ciently instructed.

Numb. 6. 18.

chap. 31. 24.

1. Cor. 4. 19.

iam. 4. 15.

k Called Cesa-
rea Stratonis.

1. Cor. 1. 12.

Or, well instructed.

That is, was somewhat instructed. He had but as yet the first principles of Christs Religion, and by Baptisme is here meant the doctrine. This great learned and eloquent man disdained not to be taught of a poore craftsman. The way to saluation.

an eloquent man and mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the spirit, and taught diligently the things of the Lord, and knew but the baptisme of John onely.

26 And hee began to speake boldly in the Synagogue. Whom when Aquila & Priscilla had heard, theyooke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorted him, wrote to the disciples to receive him: and after he was come thither, hee holpe them much which had beleued through grace.

28 For mightily hee confuted publicly the Jewes with great vehemency, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is given by Pauls hands. 9 The Jewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashnesse and punishment of the Conuersers, and the fruit that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Tet God deliuereth his, and appeaseth it by the Townes Clerke.

And it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples;

2 And said vnto them, Haue yee receiued the holy Ghost since ye beleued? And they said vnto him, We haue not so much as heard whether there be an holy Ghost.

3 And he said vnto them, Vnto what were ye then baptized? And they said, Vnto Johns baptisme.

4 Then said Paul, John verily baptized with the baptisme of repentance, saying, vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus.

5 So when they heard it, they were baptized in the Name of the Lord Iesus.

6 And Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophesied.

7 And all the men were about twelue.

8 Moreover, he went into the Synagogue, and spake boldly for the space of three monethes, disputing and exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one Tyrannus.

10 And this was done by the space of two yerres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both

ys, and that we may grow in Christ our head, and that our sins may be washed away by the blood of Christ. Mar. 3. 11. mar 1. 8. luke 3. 16. ioh. 1. 27. cl ap. 1. 5. and 2. 2. and 11. 16. c Endued with the visible graces of the holy Ghost d That is, of a certaine man so called. f From nine of the clocke vnto ten.

Jewes and Grecians.

11 And God wrought no small miracles by the hands of Paul.

12 So that from his body were brought vnto the sicke, kerchiefs, or handkerchiefs, and the diseases departed from them, and the euill spirits went out of them.

13 Then certaine of the vagabond Jewes, exorcists, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adjure you by Iesus whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Jew, the High Priest, about seuen which did this.)

15 And the euill spirit answered and said, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and pveailed against them, so that they fledde out of that house naked and wounded.

17 And this was knowne to all the Jewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and confessed, and shewed their workes.

19 Many also of them which bled curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it fiftie thousand pieces of siluer.

20 So the word of God grew mightily, and pveailed.

21 Now when these things were accomplished, Paul purposed by the Spirit to passe thorow Macedonia and Achaia, and to goe to Ierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministered vnto him, Timotheus and Erastus, but hee remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius, a siluer smith, which made siluer temples of Diana, brought great gaires vnto the craftsmen:

25 Whom hee called together, with the workmen of like things, and said, Sirs, yee know that by this craft we haue our goods.

26 Moreover, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded, and turned away much people, saying, That they bee not gods, which are made with hands:

27 So that not onely this thing is dangerous vnto vs, that the State should bee reprooued, but also that the Temple of the great Goddess Diana should bee nothing esteemed, and that it would come to passe, that her magnificence, which all

therefore putteth it last, which thing is contrary to faithfull, for they preferre Religion aboue all.

Or, napkins.

This was to authorize the

Gospel, and to confirme Pauls

ministry, not cause men to

worship him or his napkins.

Or, conuersers.

They abuse Pauls authority,

and without any vocation of God

stirp that which is not in

mans power.

That is, declared by confessi-

on of their sins,

& by their good workes, that they

were faithfull.

This moun-

teth to of our money about

2000 markes.

By the motion of the holy Ghost

he undertooke this iourney.

That is, about the state of the

Christians: for they contemned

the Christians, because they left

the old religion, and brought in

another trade of doctrine.

Or, crimes.

What impiety doth not cou-

teousnes drive a man vnto?

He was moued with his

profit, and the others for their

bellies, so that they would rather

lose both their liues and religion, then

their filthy gaine.

Meaning their arte and occupa-

tion. Religion is his second argument

which he lesse e, seemeth then his profite, and the doing of the

Asia,

p He groundeth his religion vpon the multitude and authority of the world, as doe the Papiſts.

Rom. 16. 33.
1. cor. 1. 4.
Coloss. 4. 10.

q And ſet him in an hie place where the people could not come neere him, but whence they might well heare his voice.

r Antiquity and the couetouſnes of the Priests brought in this ſuperſtition: for it is written that the temple being repaired ſeuē times, this idole was neuer changed, Plin. lib. 16. 40. by ſuch deluſions the world is moſt eaſily abuſed.

f Hee paciſieth the people by worldly wiſedome, and hath no reſpect to religion,

Alia, and the world worſhipper, ſhould be deſtroyed.

28 Now when they heard it, they were full of wrath, and cried out, ſaying, Great is Diana of the Ephelians.

29 And the whole citie was full of conſuſion, and they ruſhed into the common place with one aſſent, and caught Scaus, and Ariſtarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the diſciples ſuffered him not.

31 Certaine alſo of the chiefe of Alia, which were his friends, ſent vnto him, deſiring him that he would not preſent himſelfe in the common place.

32 Some therefore cried one thing, and ſome another: for the aſſembly was out of order, and the more part knew not wherefore they were come together.

33 And ſome of the company ſawe ſooth Alexander, the Jewes thruſting him forwards. Alexander then beckened with the hand, and would haue excuſed the matter to the people.

34 But when they knew that hee was a Jew, there aroſe a ſhout almoſt for the ſpace of two houres of all men, crying, Great is Diana of the Ephelians.

35 Then the towne Clerke, when he had ſtayed the people, ſaid, Pee men of Ephelus, what man is it, that knoweth not, how that the citie of the Ephelians is a worſhipper of the great goddeſſe Diana, and of the image which came downe from Iupiter?

36 Seeing then that no man can ſpeak againſt theſe things, ye ought to be appealed, and to doe nothing raſhly.

37 For ye haue brought hither theſe men, which haue neſeher committed ſacriledge, neither doe blaſpheme your gooddeſſe.

38 Wherefore, if Demetrius & the craftſmen which are with him, haue a matter againſt any man, the law is open, and there are Deputes: let them accuſe one another.

39 But if ye enquire any thing concerning other matters, it may be determined in a lawfull aſſembly.

40 For wee are euen in leoparde to bee accuſed of this dayes ſedition, forasmuch as there is no cauſe, whereby wee may giue a reaſon of this concurſe of people.

41 And when he had thus ſpoken, hee let the aſſembly depart.

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia.
2 Hee celebrateth the Lords Supper, and preacheth.
3 At Troas he raiſed vp Eutychus. 17 At Ephelus he calleth the Elders of the Church together, committeth the keeping of Gods ſheeke vnto them, warneth them of falſe teachers, maketh his prayer with them, and departeth by ſhip towards Ieruſalem.

Now after the tumult was ceaſed, Paul called the diſciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when hee had gone through thoſe parts, and had exhorted them with many wordes, hee came into Grecia.

3 And hauing taried there three moneths, becauſe the Jewes laid waite for him, as hee was about to ſaile into Syria, hee purpoſed to returne through Macedonia.

4 And there accompanied him into Alia, Sopater of Berea, and of them of Thellalonica, Ariſtarchus, and Secundus, and Scaus of Derbe, and Timotheus, and of them of Alia, Tychicus, and Trophimus.

5 Theſe went beſore, and taried vs at Troas.

6 And we ſailed ſooth from Philippi, after the dayes of vneleuened bread, and came vnto them to Troas in ſiue dayes, where we abode ſeuē dayes.

7 And the firſt day of the weeke, the diſciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight.

8 And there were many lights in an upper chamber, where they were gathered together.

9 And there ſate in a windowe a certain yong man, named Eutychus, fallen into a deepe ſleepe: and as Paul was long preaching, hee ouercome with ſleepe, fell downe from the third loſt, and was taken vp dead.

10 But Paul went down, and laid him ſelfe vpon him, and embraced him, ſaying, Trouble not your ſelues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee communed a long while till the dawning of the day, and ſo he departed.

12 And they brought the boy aliuē, and they were not a litle comforted.

13 Then wee went ſooth to ſhip, and ſailed vnto the citie of Allos, that wee might receiue Paul there: for ſo had he appointed, and would himſelfe goe aſoote.

14 Now when hee was come vnto vs to Allos, and we had receiued him, we came to Mitylenes.

15 And wee ſayled thence, and came the next day ouer againſt Chios, and the next day wee arrived at Samos, and taried at Trogyllum: the next day we came to Miletum.

16 For Paul had determined to ſaile by Ephelus, becauſe hee would not ſpend the time in Alia: for he haſted to bee, if he could poſſible, at Ieruſalem, at the day of Pentecoſt.

17 Wherefore from Miletum hee ſent to Ephelus, and called the Elders of the Church.

18 Who when they were come to him, hee ſaid vnto them, Pee know from the firſt day that I came into Alia, after what maner I haue been with you at all ſeaſons.

19 Seruing the Lord with all modeſtie, and with many teares, and tentations, which came vnto me by the layings awaie of the Jewes,

20 And how I kept backe nothing that was profitable, but haue ſhewed you, and taught you openly, and throughout euery houſe,

a He remained there theſe daies, becauſe he had better opportunitie to teach: alſo the abolishing of the Law was not yet knowne.

b Which we call Sunday. Of this place, and alſo of the 1. Cor. 16. 2.

c We gather that the Chriſtians vſed to haue their ſolemne aſſemblies this day, laying aſide the ceremonie of the Iewiſh Sabbath.

d To celebrate the Lords Supper, Chap. 2. 46. Or, wee.

Or, boy.

d Which was a citie of Myſia called otherwiſe Apollonia, Plin. lib. 5. cap. 50.

Or, Whiſſumida.

e In my vocation and miniſterie.

f This vertue is contrary to boaiſting and high minded: which victs are detestable in the ſeruants of Ieſus Chriſt.

g I neither hold my tongue for feare, nor diſsembled for gaine.

Which is the
arning to God
newnesse of
life.

Which is the
ceiuing of the
race which
Christ doeth
offer vs,

That is by the
xpulsion and
comandement
of the holy
Ghost, who
draweth me as
with a band.

By the Pro-
phets.

In Ierusalem
I am not the
occasion of any
of your destru-
ctions.

Which con-
cerneth your sal-
vation.

That which
ppertaineth to
the humanity of
Christ, is here at-
tributed to his
diuinitie, because
of the communi-
on of the propri-
eties of the two na-
tures in one per-
son.

Through their
ambition, which
is mother of all
heresie and wick-
ednesse.

To increase
you with further
graces, and to fi-
nish his worke
in you.

He promisseth
to the faithfull
continuall in-
crease of grace,
till they enter
into the posses-
sion of that inhe-
ritance which is
prepared for
them.

1 Cor. 4. 12.

1 thess. 2. 9.

2 thess. 3. 8.

Although this
be not orderly so

21 Witnessing both to the Jewes, & to
the Greckes the repentance toward God,
and faith toward our Lord Iesus Christ.

22 And now behold, I go bound in the
spirit vnto Ierusalem, and know not what
things shall come vnto me there.

23 Saue that the holy Ghost witnesseth
in euery citie, saying, that bands and afflic-
tions abide me.

24 But I passe not at all, neither is my
life deare vnto my selfe, so that I may fulfill
my course with ioy, and the ministrati-
on which I haue receiued of the Lord Iesus, to
testifie the Gospel of the grace of God.

25 And now, behold, I know that hence-
forth yee all, through whom I haue gone
preaching the kingdome of God, shall see my
face no more.

26 Wherefore I take you to record this
day, that I am pure from the blood of all
men.

27 For I haue kept nothing backe, but
haue shewed you all the counsell of God.

28 Take heed therefore vnto your selues,
and to all the flocke, whereof the holy Ghost
hath made you ouerseers, to feed the Church
of God, which he hath purchased with his
owne blood.

29 For I know this that after my depar-
ting shall diuious woolues enter in among
you, not sparing the flocke.

30 Moreover, of your owne selues shall
men arise, speaking peruerse things, to
draw disciples after them.

31 Therefore watch, and remember, that
by the space of three yeeres I ceased not to
warne euery one, both night and day with
teares.

32 And now, brethren, I commend you
to God, and to the word of his grace, which
is able to build further, and to giue you an
inheritance among all them which are sanc-
tified.

33 I haue coveted no mans siluer, nor
gold, nor apparell,

34 Yea, yee know that these hands haue
ministered vnto my necessities, and to them
that were with me.

35 I haue shewed you all things, how that
so labouring, yee ought to support the weakes,
and to remember the words of the Lord Ie-
sus, how that he said, It is a blessed thing
to giue rather then to receiue.

36 And when hee had thus spoken, hee
kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and
fell on Pauls necke, and kissed him,

38 Being chiefly sorry for the words which
hee spake, That they should see his face no
more. And they accompanied him vnto the
ship.

— Y T —
written in any one place, yet it is gathered of di-
uers places of the Scripture in effect.

CHAP. XXI.

5 The common prayers of the faithfull. 9 Philipps
four daughters propheticall. 13 Pauls constancie to
beare the crosse, as Agabus and others foretold, al-
though hee was otherwise counselled by the brethren.
28 The great danger that hee was in, and how hee
escaped.

As as we lancheth forth, and were de-
parted from them, wee came with a
straight course vnto Coos, and the day fol-
lowing vnto the Rhodes, and from thence
vnto Patara.

2 And wee found a ship that went ouer
vnto Phenice, and went aboard, & set forth.

3 And when we had discovered Cyprus,
we left it on the left hand, and sailed toward
Syria, and arrived at Tyrrus: for there the
ship vnladed the burden.

4 And when we had found disciples, we
taried there seuen daies. And they told Paul
through the Spirit, that hee should not
goe vp to Ierusalem.

5 But when the dayes were ended, wee
departed and went our way, and they all ac-
companied vs with their wiues and children
euenuot of the citie: and we kneeling down
on the shore, prayed.

6 Then when we had embraced one an-
other, wee tooke shippe and they returned
home.

7 And when wee had ended the course
from Tyrrus we arrived at Ptolemais, and
saluted the brethren, and abode with them
one day.

8 And the next day Paul and they that
were with him departed, and came vnto Ce-
sarea: and we entered into the house of Phi-
lip the Euangelist, which was one of the se-
uen Deacons, and abode with him.

9 Now he had foure daughters, virgins,
which did prophesie.

10 And as wee taried there many dayes,
there came a certaine Prophet from Iudaea,
named Agabus,

11 And when hee was come vnto vs, hee
tooke Pauls girdle, and bound his owne
hands and feete, and sayd, Thus sayth the
holy Ghost, So shall the Jewes at Ierusa-
lem binde the man that oweth this girdle,
and shall deliuer him into the hands of the
Gentiles.

12 And when we had heard these things,
both wee & other of the same place besought
him, that he would not goe vp to Ierusalem.

13 Then Paul answered, and said, What
doe yee weeping and breaking mine heart?
For I am ready not to be bound onely, but
also to die at Ierusalem for the name of the
Lord Iesus.

14 So when he would not be perswaded
we ceased, saying, The will of the Lord bee
done.

15 And after those dayes wee trusted by
our fardels, and went vp to Ierusalem.

16 There went with vs also certaine of
the disciples of Cesarea, and brought with
them one Mnason of Cyprus an olde disci-
ple, with whom we should lodge.

17 And when wee were come to Ierusa-
lem, the brethren receiued vs gladly.

18 And the next day Paul went in with
vs vnto James, and all the Elders were
there assembled.

19 And when he had embraced them, hee
told by order all things, that God had
wrought among the Gentiles by his mini-
stration.

20 So when they heard it, they glorified

a By the reuelation
of Gods
Spirit.

b The holy Spi-
rit reuealed vnto
them the persequi-
tions that Paul
should haue
made against
him, and the
same Spirit also
strengthened
Paul to sustaine
them.

Chap. 6. 5.

c This office of
Deaconship was
but for a time
according as the
Congregation
had need, or o-
therwise.

d God would
haue his seruants
bands knowne,
to the intent
that no man
should thinke
that he cast him-
selfe into wilfull
danger.

e This was not
to make Paul a-
fraid, but to en-
courage him a-
gainst the brunt.

f Who was the
chiefe or super-
intendent of the
Church of Ieru-
salem.

And the Lord, and said unto him, Thou seest brother, how many thousand Jewes there are which beleue, and they are all zealous of the law.

21 Now they are informed of thee, that thou teachest all the Jewes which are among the Gentiles, to forsake Moses, and saist, that they ought not to circumcise their children, neither to linge after the customs.

22 What is then to bee done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. Wee haue ^h foure men, which haue made a voto.

24 Them take, and ⁱ purifie thy selfe with them, and contribute with them, that they may ^{*} shawe their heads: and all shall know, that those things, whereof they haue been informed concerning thee, are nothing, but that thou thy selfe also walkest and kceppest the Law.

25 For as touching the Gentiles, which beleue, wee haue written, and determined ^{*} that they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entered into the Temple, ^{*} declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Jewes which were of Asia (when they saw him in the Temple) moued all the people, and ^{*} layd handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the law, and this place: moreover, he hath brought Grecians into the Temple, and hath ⁱ polluted this holy place.

29 For they had seen before Trophimus an Ephesian with him in the citie, whome they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ranne together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Captaine of the band, that all Ierusalem was on an uprore.

32 Who immediately tooke souldiers, and Centurions, and ranne ^a downe vnto them: and when they saw the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, and commanded him to bee bound with two chains, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the castle.

35 And when hee came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bin led into the castle, hee said vnto the chiefe captaine, Day I speake vnto thee: Who said, Canst thou speake Greeke?

38 Art not thou the ^{*} Egyptian who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul said, Doubtlesse I am a man which am a Jew, and citizen of ^{*} Carthus a famous citie in Cilicia, and I beseech thee, suffer to me to speake vnto the people.

40 And when hee had giuen him licence, Paul stood on the grieces, and beckned with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul rendereth an account of his life, and doctrine. 25 He escapeth the wholy reason he was a citizen of Rome.

Y E men, brethren, and fathers, heare my defence now toward you.

2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said.)

3 I am verely a man which am a Jew, borne in ^{*} Carthus in Cilicia, but brought vp in this citie at the ^{*} feete of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 ^{*} And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witnesse, and all the state of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 And so it was, as Iourneyed and was come nere vnto Damascus about noon, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, saying vnto mee, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whom thou persecutest.

9 Whereupon, they that were with mee, saw indeede a light, and were afraid, but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I do, Lord? And the Lord said vnto me, Arise, and goe vnto Damascus: and there it shall bee tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with mee, and came into Damascus.

g That is, according to the manners that our fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

i The end of this ceremony was thanksgiving, and was instituted by God, and partly of ignorance, and infirmities retained: therefore S Paul supported therein the weaknesse of others, and made himselfe all to all men, not hindering his conscience.

Num. 6. 18.

chap. 18. 18.

Chap. 15. 20.

Num. 6. 13.

chap. 24. 18.

k In thinking to appeale the faithfull, and to support the infirme, he fallenth into the hands of his enemies.

l By bringing in such as were not circumcised,

m Which were vnder captaines and had charge ouer an hundred souldiers,

n A notable example of Gods prouidence for the defence of his,

Chap. 5. 36.

o Iose. lib. An.

20. cap. 11. & de bello iud. lib. 2.

cap. 12.

Chap. 22. 3.

|| Or, reason, or excuse.

Chap. 21. 39.

a Whereby he declareth his modestie, diligence, and docility.

Chap. 8. 3.

|| Or, thou professest of the Christians.

Chap. 9. 1, 2.

b To the Iewes to whom the letters were directed.

CHAP. XXIII.

3 The answer of Paul being smitten, and the overthrow of his enemies. 11 The Lord encourageth him. 23 And because the Jewes laid waite for him, he is sent to Cesarea.

c This may be referred to the eternall counsell of God, or else to the execution and declaration of the same, which seemeth here to be more proper.
d Which is Christ, 1 John 2.1.
e Hee sheweth that sinnes cannot be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost.
Chap. 8.3.
Chap. 7.38.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, and was their Colonia, whereof Reade Chap. 16.12.
g Or, freedom.
h This privilege was oft times given in recompence of service to them that were farre off Rome, and to their children, though they were not borne in the citie.

12 And one Amias, a godly man, as pertaining to the Law, having good report of all the Jewes which dwelt there,
13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight: and that same houre I looked upon him.
14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.
15 For thou shalt be his witnesse unto all men, of the things which thou hast seene and heard.
16 Now therefore why tarrest thou? Arise, and bee baptized, and wash away thy sinnes, in calling on the Name of the Lord.
17 And it came to passe, that when I was come againe to Jerusalem, and prayed in the Temple, I was in a trance,
18 And saw him saying unto mee, Wake haste, and get thee quickly out of Jerusalem: for they will not receive thy witnesse concerning mee.
19 Then I sayd, Lord, they know that I am prisioned, and beat in every Synagogue them that beleue in thee.
20 And when the blood of thy Martyr Stephen was shed, I also stood by, and consented unto his death, and kept the clothes of them that slew him.
21 Then he said unto me, Depart: for I will send thee farre hence unto the Gentiles.
22 And they heard him unto this word: but then they lift up their voyces, and sayd, Away with such a fellow from the earth: for it is not meete that he should live.
23 And as they cryed and cast off their clothes, and threw dust in the ayre,
24 The chiefe Captaine commaunded him to be led into the Castle, and bade that hee should bee scourged and examined, that hee might know wherfore they cried so on him.
25 And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?
26 Now when the Centurion heard it, he went and told the chiefe Captaine, saying, Take heede what thou doest: for this man is a Romane.
27 Then the chiefe Captaine came, and said to him, Tell mee, Art thou a Romane? And he said, Yea.
28 And the chiefe Captaine answered, With a great summe obtained I this // burgeship. Then Paul said, But I was borne.
29 Then straightway they departed from him which should have examined him: and the chiefe Captaine also was afraid, after he knew that hee was a Romane, and that hee had bound him.
30 On the next day, because hee would have knownen the certaintie wherfore hee was accused of the Jewes, hee loosed him from his bonds, and commaunded the hie Priestes and all their Councill to come together: and he brought Paul, and let him befoze them.

And Paul beheld earnestly the Council, and said, Men and brethren, I have in all good conscience served God untill this day.
2 Then the high Priest Ananias commaunded them that stood by, to smite him on the mouth.
3 Then said Paul to him, God will smite thee thou whited wall: for thou sittest to iudge me according to the Law, and commaundest thou me to be smitten contrary to the Law?
4 And they that stood by, said, Revilest thou Gods hie Priest?
5 Then said Paul, I knew not, brethren, that he was the hie Priest: for it is written, Thou shalt not speake euill of the Ruler of thy people.
6 But when Paul perceived that the one part were of the Sadduces, and the other of the Pharisees, he cryed in the Council, Men and brethren, I am a Pharise, the sonne of a Pharisee: I am accused of the hope and resurrection of the dead.
7 And when he had said this, there was a dissention betwene the Pharisees and the Sadduces, so that the multitude was diuided.
8 For the Sadduces say that there is no resurrection, neither Angel, no spirit: but the Pharisees confesse both.
9 Then there was a great cry: and the scribes of the Pharisees part rose up, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.
10 And when there was a great dissention, the chiefe Captaine fearing lest Paul should have bene pulled in pieces of them, commaunded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.
11 Now the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Jerusalem, so must thou beare witnesse also at Rome.
12 And when the day was come, certaine of the Jewes made an assembly, and bound themselves with an oath, saying, that they would neither eate nor drinke, till they had killed Paul.
13 And they were more then foure, which had made this conspiracie.
14 And they came to the chiefe Priestes and Elders, and sayd, Wee have bound our selues with a solemne oath, that we will eate nothing untill we have slaine Paul.
15 Now therefore, ye and the Councill, signifie to the chiefe Captaine, that he bring him forth unto you to morrow, as though yee would know some thing more perfectly of him, and we, or ener he come neere, will be ready to kill him.
16 But when Pauls sisters sonne heard of Paul doth not curse the high Priest, but denounceth sharply the punishment of God which should light vpon him, who vnder pretence of maintaining the Law, doth transgressioit.
d He made this excuse as it were in mockery, as if he would say, I know nothing in this man worthy the office of the high Priest, Exod. 22.28. phil. 3.5. chap. 24.22.
e He denieth not but there were other points, but hee expresseth that for which the Sadduces that were the chiefe gouernours hated him most. Mat. 23.23.
d Vnderstanding both kindes, the Angels, and the spirits, which he concluded vnder one, and the resurrection which is the other part.
e The word signifie cursing, as when a man either sweareth, voweth, or wisheth himselfe to die, or to be giue to the deuill, except he bring his purpose to passe.
f This declareth that God hath so many means to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries cannot conspire so craftily against them, but he hath infinite means to defeat their wicked practises.

of their laying await, hee went, and entered into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and said, Bring this young man vnto the chiefe Captaine: for hee hath a certaine thing to shew him.

18 So hee tooke him, and brought him to the chiefe Captaine, and said, Paul the prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe Captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Councill, as though they would enquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in wait for him of them more then fortie men, which haue bound themselves with an oath, that they will neither eat nor drinke, till they haue killed him: and now are they ready, and wait for thy promise,

22 The chiefe captaine then let the yong man depart, and charged him to speake it to no man, that he had shewed him these things.

23 And hee called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and horsemen threescore and tenne, and two hundred with darts, at the third houre of the night.

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the Gouernour.

25 And he wrote an Epistle in this manner:

26 Claudius Lysias vnto the most noble Gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, & rescued him, perceiving that he was a Romane.

28 And when I would haue knownen the cause wherefore they accused him, I brought him forth into their Councill.

29 There I perceived that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes laid wait for the man, I sent him straightway to thee, and commaunded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day they left the horsemen to goe with him, and returned vnto the castle.

33 Now when they came to Cesarea, they delivered the Epistle to the Gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what Province hee was: and when he understood that he was of Cilicia,

35 I will heare thee, said hee, when thine

accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix gropeth him, thinking to haue a bribe, 28. and after leaneth him in prison.

Now after fūe dayes, Ananias the high Priest came downe with the Elders, and with Tertullus a certaine Orator, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing, that wee haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix with all thanks.

4 But that I be not tedious vnto thee, I pray thee that thou wouldest heare vs of thy curtesie a few words.

5 Certainly we haue found this man a pestilent fellow, and a mouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying, that it was so.

10 Then Paul, after that the gouernour had beckned vnto him that he should speake, answered, I doe the more gladly answer for my selfe, forasmuch as I know that thou hast bene of many yeeres a iudge vnto this nation.

11 Seeing that thou mayest know, that there are but twelue dayes since I came vp to worship in Ierusalem.

12 And they neither found me in the temple disputing with any man, neither making brouce among the people, neither in the Synagogues, nor in the city.

13 Neither can they proue the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets.

15 And haue hope towards God, that the resurrection of the dead which they themselves looke for also, shall be both of iust and vniust.

16 And herein I indenuer my selfe to haue

Not that his purpose was to worship here, but the Iewes so found him by the counsell of others: for he thought to haue wonne the simple brethren, and to stoppe the enemies mouths. S. As the Scribes and Pharisees reamed the Christians doctrine.

alway

† Greeke, that thou hast shewed these things to me.

g This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him, h The captaine dissembleth to commend his owne diligence: for he did not know that Paul was a Romane, before he had rescued him, and given him to be straitly examined.

i By this name the Romans called euery country which they had subdued.

a For Felix by his diligence had taken Eleazarus the captaine of the murderers, & put the Egyptian to flight, which raised vp tumults in Iudea: for these the orator praiseth him, other wise he was both cruel and couetous, reade Iosephus lib. 30. Antiq. cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12. b Or, heresie: for so the wicked termed the true Christian religion. c Which taught the people to maintaine their libertie against the Romans and though the accusers approued both this sect, & their doctrine, yet to get Paul punished, they seeme to condemn it.

Or, captaine of a thousand. d Or, gouernor: for before this, he ruled Trachonitis, Batanea, and Gaulanites. e So that thou art not ignorant of their fashions.

g. As the

h Meaning, that it was a long time since he had bene at Ierusalem, which was when he brought almes.

Chap. 11. 29.

rom. 15. 29.

2. cor. 9. 2.

Chap. 21. 27.

i For his accusers spake but vpon a false report, which these bel- lowes of Satan had blown a- broad, and durst not themselves appeare.

Chap. 2. 7.

|| Or, scilicet.

k By whole counsell Felix called for Paul.

l The word of God maketh the very wicked astonished, and therefore to them it is the fauour of death vnto death.

|| Or, to doe a pleasure.

away a cleare conscience toward God, and toward men.

17 Now after many yeres I came and brought almes to my nation, and offerings.

18 At what time certaine Jewes of Asia found me purified in the Temple,

19 Neither with multitude, nor with tumult.

20 Who ought to haue bene present before thee, and accule mee, if they had ought against me.

21 Let these themselves say, if they haue found any vnjust thing in me, while I stood in the Councill,

22 Except it be for this one voyce that I cried standing amongst them. Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he deferred them, and said, When I shall more perfectly know the things which concerne this way, by the comming of Lysias the chiefe captaine, I will decide your matter.

24 Then he commanded a Centurion to keepe Paul, and that hee should haue ease, and that hee should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine dayes came Felix with his wife Drusilla, which was a Jewesse, and he called forth Paul, and heard him of the faith in Christ.

26 And as he disputed of Righteouslines, and Temperance, and of the Iudgement to come, Felix trembled, and answered, See thy way for this time, and when I haue convenient time, I will call for thee.

27 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.

28 When two yeres were expired, Porcius Festus came into Felix rouse: and Felix willing to get fauour of the Jewes, left Paul bound.

CHAP. XXV.

2 The Jewes accuse Paul before Festus. 8 Hee answereth for himselfe. 11 and appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa. 23 and he is brought forth.

VVhen Festus was then come into the prouince, after three dayes hee went vp from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chiefe of the Jewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that he would send for him to Ierusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul should bee kept at Cesarea, and that hee himselfe would shortly depart thither.

5 Let them therefore, said hee, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 Now when hee had taried among them no more then tenne dayes, hee went downe to Cesarea, and the next day late in

the iudgement seat, and commanded Paul to be brought.

7 And when hee was come, the Jewes which were come from Ierusalem, stood about him, and laid many and grievous complaints against Paul, which they could not prooue.

8 Forasmuch as hee answered: that hee had neither offended any thing against the Law of the Jewes, neither against the Temple, nor against Cesar.

9 Pet Festus willing to get fauour of the Jewes, answered Paul, and said, Wilt thou goe vp to Ierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cesars iudgement seat, where I ought to bee iudged: to the Jewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there bee none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Councell, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 And after certaine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus proposed Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Ierusalem, the high Priests and Elders of the Jewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to deliuer any man to death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe concerning the crime.

17 Therefore when they were come hither, without delay the day following, I sate on the iudgement seat, and commanded the man to be brought forth:

18 Against whom when the accusers stood vp, they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alue.

20 And because I doubted of such maner of question, I asked him, whether hee would goe to Ierusalem, and there bee iudged of these things.

21 But because hee appealed to be referred to the examination of Augustus, I commanded him to bee kept, till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come and Bernice with great pompe, and were entered into the common hall with the chiefe Captaines and chiefe men of the Citie, at Festus com- mande-

c Paul defendeth himselfe in iudgement.

|| Or, to doe pleasure.

d Seeing himselfe betrayed by the ambition of the iudge, hee desired that in consideration of his freedom hee may be sent to Rome.

e It is lawfull to require the defence of the Magistrate to maintain our right. f Without whose consent he could doe nothing. g This was his own sister whom he entertained.

h This word doth also signifie religion: but hee speaketh in contempt of the true doctrine.

a The enuious sutes of the Priests against Paul.

b Which may most commodiously.

|| Or, auditory.

mandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, see this man, about whom all the multitude of the Jewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue some what to write.

27 For mee thinketh it unreasonable to send a prisoner, and not to shew the causes which are layd against him.

CHAP. XXVI.

1 The innocencie of Paul is approved by recovering his conversation, 2 his modest answer against the iniurie of Festus.

Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jewes:

3 Chastely, because thou hast knowledge of all customes, and questions which are among the Jewes: wherefore, I beseech thee to heare me patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Jewes.

5 Which knew mee heretofore (if they would testifie) that after the most strait sect of our religion, I lived a Pharisee.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelve tribes instantly turning God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Jewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to do many contrary things against the name of Iesus of Nazaret.

10 Which thing I also did in Ierusalem: for many of the Saints, I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being moze madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the high Priests;

13 At mid day, O King, I saw in the way a light from heauen, passing the brightness

of the sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the希伯来 tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I sayd, Who art thou, Lord? And he said, I am Iesus, whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast scene, and of the things in the which I will appeare vnto thee.

17 Delivering thee from the people, and from the Gentiles, vnto whom now I send thee.

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision,

20 But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudea, and then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendment of life.

21 For this cause the Jewes caught mee in the Temple, and went about to kill me.

22 Nevertheless I obteyned helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Apostles did say should come.

23 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light vnto the people and to the Gentiles.

24 And as hee thus answered for himselfe, Festus layd with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee madde.

25 But hee sayd, I am not mad, O noble Festus, but I speake the wordes of truth and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beseekest thou the Prophets? I know that thou dost.

28 Then Agrippa sayd vnto Paul, Almost thou perswadest mee to become a Christian.

29 Then Paul sayde, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bondes.

30 And when hee had thus spoken, the King rose vp, and the governor, and Bernice, and they that sat with them.

31 And when they were gone apart, they talked betweene themselves, saying, This man doeth nothing worthy of death.

noy:

a Platerers first used to call Tyrants by this name, and after it so grew in to vie that vertuous Princes refused it not as appeareth by Plinies epistles to Traiane.

Chap. 9. 4. and 12. 7.

d Of the Jewes

e A'though this properly apper- teineth vnto God, yet he ap- plyeth this vnto his ministers vnto

whom he giueth his holy Spirit;

Chap. 9. 2. 26. and 13. 14. 16.

Chap. 21. 30.

f He knewe that the Law, and the prophets were of God, but he did not vnderstand the true applying of the same.

a Forasmuch as he best vnderstood the religion, he ought to be more attentive.

b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holy above all others: for their doctrine was least corrupt.

Chap. 8. 3.

c That is, I approved their cruelty which they used against them.

Chap. 5. 2. 3.

not of bonds.

32 Then sayde Agrippa vnto Festus, This man might haue been loosed, if he had not appealed vnto Celsar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his company toward Rome. 44 How, and where they arrive.

Now when it was concluded, that wee should saile into Italie, they deliuered both Paul, and certain other prisoners vnto a Centurion named Iulius, of the band of Augustus.

a. Cor. 1. 15.

2 And we entered into a ship of Adramyttium, purposing to saile by the coastes of Asia, and launched forth, and had Artarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arrived at Sidon: and Iulius courteously intreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched & sailed hard by Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphilia, and came to Myra, a citie in Lyka.

6 And there the Centurion found a ship of Alexandria, sailing into Italie, and put vs therein.

7 And when wee had sailed slowly many dayes, and scarce were come against Ouidum, because the winde suffered vs not, we sailed hard by Candie, neere to Salomone.

8 And with much adoe sailed beyond it, and came vnto a certaine place called the faire hauens, neere vnto the which was the citie Laia.

9 So when much time was spent, and sayling was now leopordous, because also the fast was now passed, Paul exhorted them,

10 And sayd vnto them, Syrs, I see that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 Neuerthelesse the Centurion beleued rather the gouernour and the master of the ship, then those things which were spoken of Paul,

12 And because the haven was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an haven of Candie, and lieth toward the Southwest and by West, and North-west and by West.

13 And when the Southerne wind blew softly, they supposing to obtaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by it a stormie wind called Euroclydon.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were carryed away.

16 And wee ranne vnder a litle Ile named Claudia, and had much adoe to get the boate,

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing lest they should haue fallen into Spites, and they let downe the vessel, and so were carryed.

18 The next day when wee were tossed with an exceeding tempest, they lightened the ship.

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that wee should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and said, Syrs, yee should haue hearkened to mee, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, saue of the shippe onely.

23 For there stood by mee this night the Angel of God, whose I am, and whom I serue.

24 Saying, Feare not, Paul: for thou must be brought before Celsar: and loe, God hath giuen vnto thee all that saile with thee.

25 Wherefore, syrs, be of good courage: for I beleue God, that it shall bee so as it hath bene tolde me.

26 Howbeit, wee must be cast into a certaine Iland.

27 And when the fourteenth night was come, as wee were carryed to and fro in the Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them,

28 And sounded, and found it twentie fathoms: and when they had gone a litle further, they sounded againe and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Nowe as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ankers out of the fore shippe,

31 Paul said vnto the Centurion, and the souldiers, Except these abide in the shippe, we cannot be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue carryed, and continued fasting, receiuing nothing.

34 Wherefore I exhort you to take meate: for this is for your safegarde: for there shall not an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God, in presence of them all, and brake it and began to eate.

Or, boate.

Or, cast out the warre.

f That is, ye should haue saued the losse by auoyding the danger.

g They could not then reprove him of rashnesse seeing that this was the ordinance of God.

h The graces & blessings which God giueth to his children, preste many times the enemies, which are vnto the fruites thereof.

i Faith is grounded vpon the word of God k This sea in Strabos time was taken for all that parte, which was about the mountaines called Cerunij, and so diuident Italy from Dalmatia, and goeth vnto Venice.

l Paul would vie such means as God had ordeined, lest he should seeme to haue tempted him.

m He meaneth an extraordinary abstinence, which came of the feare of death, and so tooke away their appetite.

n By this Hebrew phrase is meant that they should be in all points safe and found, 1. Sam.

4. 45. 1. King. 1. 32. Mat. 10. 30

a From Sidon to Myra they should haue sailed North and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphilia and Myra plaine West.

Or, Creta. b Which was an high hill of Candie, bowing to the seaward.

c This Fast the Iewes obserued about the month of October in the fast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

d That is, the Northeast winde or euery East winde that is furious and stormy

e This yle was west and by South fro Candie streight toward the gulfes Syres, which were certaine boyling sands that swallowed vp all that they caught.

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in the shippe in all two hundred threelcore and sixtene soules.

38 And when they had eaten enough they lightened the ship, and cast out the wheat into the Sea.

39 And when it was day, they knew not the country, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken up the anchors, they committed the shippe unto the sea, and loosed the rudder bonds, and hoysed up the maine saile to the winde, and drew to the shoare.

41 And when they fell into a place where two seas met, they thrust in the ship, and the forepart stucke fast, and could not be moued, but the hinderpart was broken with the violence of the waues.

42 Then the souldiers counsell was * to kill the prisoners: least any of them when he had swomme out, should flee away.

43 But the Centurion willing to saue Paul, slayed them from this counsell, and commanded that they that could swimme, should cast themselves first into the sea, and goe out to land:

44 And the other some on boards, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XVIII.

2 Paul with his company are gently treated of the barbarous people. 3 The viper hurteth him not.

8 He healeth Publius father and others, and being furnished by them of things necessary, he saied toward Rome. 15 Where being receiued of the brethren, he declareth his business. 30 And there preacheth two yerres.

And when they were come safe, then they knew that the yle was called Malta.

2 And the Barbarians shewed vs no little kinde of kinde: for they kindled a fire, and receiued vs euery one, because of the present shoure, and because of the cold.

3 And when Paul had gathered a number of sickes, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 Now when the Barbarians saw the worme hang on his hand, they said among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet vengeance hath not suffered to liue.

5 But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their minds, and said, That he was a God.

7 In the same quarters, the chiefe man of the yle (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was that the father of Publius lay sick of the feuer, and of a bloody fluxe, to whom Paul entred in, and when hee prayed, hee layd his hands on him, and healed him.

9 When this then was done, other also in the yle, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when wee departed they laden vs with things necessary.

11 Now after three moneths we departed in a ship of Alexandria, which had wintered in the yle, whose badge was Castor and Pollux.

12 And when wee arrived at Syracuse we taried there three dayes.

13 And from thence we set a compass, and came to Rhegium: and after one day the South wind blew, and we came the second day to Puttoli.

14 Where we found brethren, and were desired to tary with them seuen daies, and so we went toward Rome.

15 And from thence when the brethren heard of vs, they came to meet vs at the Mark of Appius, and at the thirde Taverna, whom when Paul saw, hee thanked God, and waxed bold.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he sayd vnto them, Men, and brethren, though I haue committed nothing against the people or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you and to speake with you: for the hope of Israels sake, I am bound with this chaine.

21 When they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom hee expounded and testified the kingdom of God, and preached vnto them concerning Iesus both out of the Lawe of Moses, and out of the Prophets from morning to night.

24 And some were perswaded with the things which were spoken, and some beleued not.

25 Wherefore when they agreed not among them-

These the Poenims fained to be Jupiters children and gods of the sea.

These places were distant from Rome a dayes iourney, or shereabout. Or shoppes.

No doubt the captaine vnderstood both by Festus letters, and also by the report of the vndercaptaine, that Paul had committed no fault.

That is, for Iesus Christs cause whom they had long looked for, as he that should be the Redeemer of the world.

That this kingdom, which was spoken of by the Prophets, was offered vnto them by the coming of Christ.

This declareth the great & barbarous ingratitude of the wicked, which can not be won by any benefits.

a Now called Malta,

b Or, heape.

b Such is the peruerse iudgement of men that they condemne such as they see in any affliction. c Whom they made a goddesse and called her Dice, or Nemesis. d Behold the extremitie of these infidels, and how much they are bent to superstition: for after onerage and error they fell in to another.

Isa. 69. matth. 13. 14. Marke 4. 12. Luke 8. 10. 10. 11. 8. k Hereby the heart: of the infidels ought to be mollified, and the weaklings confirmed that they be not offended by the stubbornesse of the wicked.

themselves, they departed after that Paul had spoken one word, to wit, **Will** I shall the holy Ghost by **Elai** as the Prophet vnto our fathers, 26 Saying, ***k** See vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue. 27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might

heale them.

28 See it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among themselves.

30 And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things, which concerne the Lord Iesus Christ, with al boldnes of speech without let.

1 The word of God healeth, when the vertue of the Spirit is ioyned with it, and it is preached generally, that all might be inexcusable.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

The great mercy of God is declared toward man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption could not fulfil the Law. yea, committed most abominably, both against the law of God and nature, the infinite bounty of God, mindful of his promise made to his seruant Abraham, the father of all beleeuers, ordained that mans saluation should onely stand in the perfect obedience of his Son Iesus Christ: So that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: even as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receiued circumcision as a seale or badge of the same righteousness by faith. And to intent that none should thinke that the couenant which God made to him, and his posteritie was not Performed: either because the Iewes receiued not Christ (which was the blessed seed) or els beleued not that he was the true Redeemer, because he did not onely, or at the least more notably preferre the Iewes: the examples of Ismael & Elau declareth that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promise. The cause whereof is the only will of God: forasmuch as of his free mercy he electeth some to be saued, and of his iust iudgement reiecteth other to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten down, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberal mercy of God, which he at length will stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This groundworke of faith & doctrine laid, instructions of Christian maners follow, teaching euery man to walke in soundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the Magistrate, exercising charity, putting off the old man, and putting on Christ, bearing with the weak, and louing one another according to Christs example. Finally, Saint Paul after his commendations to the brethren, exhorteth them to vnity, and to flee false Preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whom, and to what purpose hee is called. 13 His ready will. 16 What the Gospell is. 20 The vse of creatures and wherefore they were made. 21. 24 The ingratitude, peruersitie and punishment of all mankind.

¶ Or, minister. a Thorow Gods mercy and also appointed by commandement to this Apostleship. b Or chosen by the eternal counsell of God, or by Dauid according to the flesh, the declaration of the same. c The Scriptures onely set forth the great benefit of God promised and performed to the world, in Iesus Christ. d Meaning of the posteritie, of the flesh of the virgin Mary.



Paul a seruant of Iesus Christ, called to be an Apostle, * put apart to preach the Gospell of God, 2 (Which he had promised afore by his * Prophets in the * holy Scriptures.)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the * seede of sell of God, or by Dauid according to the flesh,

4 And declared mightily to be the Sonne of the same.

of God touching the Spirit of * Sanctification by the resurrection from the dead)

5 By whom wee haue receiued * grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles.

6 Among whom ye be also the * called of Iesus Christ.

7 To all you that be at Rome beloued of God, called to be Saints: * Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First, I thanke my God through Iesus Vs Christ for you all, because your faith is published throughout the whole world.

9 For God is my witnes (whom I serue in my * spirit in the * Gospell of his Sonne) that without ceasing I make mention of you

e By the Spirit he declareth that Christ is God whose power doo so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death. f Which was that most liberal benefite to preach the vnsearchable riches of Christ. g That is, by the mercie of God are adopted in Iesus Christ.

1. Cor. 1. gal. 1. 3. 2. tim. 1. 2. h The free mercy of God, and prosperous successe in all things. i That is, through all Christian Churches. k Earnestly, and from the heart. l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

IO Alwayes

Chap. 15. 31.
m Either by Sa-
tan, 1. Thel. 3. 18
or by the holy
Ghost, Acts 16. 6
or called to some
other place to
preach the Gos-
pel, Chap. 15. 20
n Whereof is
spoken Iohn
15. 16.
o He passeth not
for the mocking
of the wicked,
1. Cor. 1. 18.
p Or effectfull
instrument,
|| Or, Gentle.
q The perfection
and integritie,
which whoe-
ver hath, appea-
reth before God
holy, blameless
and can be ac-
used of no fault:
and this iustice
is contrary to man-
s iustice, or the ius-
tice of works,
and onely is ap-
prehended by
faith which day-
ly increaseth,
Psal 84 7.
r Which God
approoueth.
Habak. 2. 4.
galat. 3. 11.
hob. 10. 38.
f He diuided the
Law of nature
corrupt, into vn-
godlinesse & vn-
righteousnesse.
Vngodlinesse
containeth the
false worship-
ping of God: vn-
righteousnesse,
breach of loue
toward man,
t In that they
neither worship
God, as nature
partly teacheth
them, nor loue
one another.
Ephes. 4. 18.
u They wor-
shipped him
not as he prescribed, but after their good intentions. x Or deli-
uered them as a iust Iudge. y Seeing men would not according
to the knowledge that God gaue them, worshipp him aright, hee
smote their hearts with blindness, that they should not know them-
selves, but doe iniurie one to another, and commit such horrible
villenie. || Or, about the Creator.

10 Alwayes in my prayers, beseeching
that by some meanes one time or other I
might haue a prosperous iourney by the will
of God to come vnto you.
11 For I long to see you, that I might
bestow among you some spirituall gift, to
strengthen you.
12 That is, that I might bee comforted
together with you, through our mutual faith
both yours and mine.
13 Now my brethren, I would that yee
should not bee ignorant, how that I haue
oftentimes purposed to come vnto you (but
haue bene let hitherto) that I might gaue
some fruit also among you, as I haue among
the other Gentiles.
14 I am debter both to the Grecians,
and to the Barbarians, both to the wise
men, and to the vnwise.
15 Therefore as much as in me is, I am
ready to preach the Gospel to you also that
are at Rome,
16 For I am not ashamed of the Gos-
pel of Christ: for it is the power of God
vnto saluation to every one that belieu-
eth, to the Jew first, and also to the Gre-
cian.
17 For by it the righteousness of God
is revealed from faith to faith: as it is writ-
ten, The iust shall liue by faith.
18 For the wrath of God is revealed from
heauen against all vngodlinesse, and vn-
righteousnesse of men, which withhold the
truth in unrighteousnesse.
19 For as much as that, which may be
known of God, is manifest in them: for
God hath shewed it vnto them.
20 For the invisible things of him, that
is, his eternall power and Godhead, are
seene by the creation of the world, being con-
sidered in his workes, to the intent that they
should be without excuse.
21 Because that when they knew God,
they glorified him not as God, neither
were thankfull, but became vaine in their
imaginacions, and their foolish heart was
full of darkenesse.
22 When they professed themselves to be
wise, they became fooles.
23 For they turned the glory of the in-
corruptible God to the similitude of the
image of a corruptible man, and of birds
and foure footed beastes, and of creeping
things.
24 Therefore also God gave them vp
to their heartes lusts, vnto uncleannesse,
to desire their owne bodies betwene them-
selves:
25 Which turned the truth of God vnto
a lie, and worshipped and serued the crea-
ture, || forsaking the Creator, which is ble-
ssed for ever. Amen.
26 For this cause God gaue them vp vnto
vile affections: for euen their women dis-
torted their naturall vse into that which is a-
gainst nature.
27 And likewise also the men left the na-
turall vse of the woman, and burned in their
lust one toward another, and man with
man wrought filthinesse, and received in
themselves such recompence of their errour,
as was meete.
28 For as they regarded not to know
God, euen so God deliuered them vp vnto a
reprobate minde, to do those things which
are not conuenient,
29 Being full of all vnrightheousnesse, for-
nication, wickednesse, couerousnesse, malici-
ousnesse, full of enuie, of murder, of debate,
of deceit, taking all things in the euill part,
whisperers,
30 Backbiters, haters of God, doers of
wrong, proud, boasters, inuenters of euill
things, disobedient to parents, without vn-
derstanding, conuenant breakers, without
naturall affection, such as can neuer be ap-
peared, merciless.
31 Which men, though they knew the
Law of God, how that they which com-
mit such things, are worthy of death, yet not
onely doe the same, but also fauour them
that doe them.

change the naturall vse into that which is a-
gainst nature.
27 And likewise also the men left the na-
turall vse of the woman, and burned in their
lust one toward another, and man with
man wrought filthinesse, and received in
themselves such recompence of their errour,
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28 For as they regarded not to know
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reprobate minde, to do those things which
are not conuenient,
29 Being full of all vnrightheousnesse, for-
nication, wickednesse, couerousnesse, malici-
ousnesse, full of enuie, of murder, of debate,
of deceit, taking all things in the euill part,
whisperers,
30 Backbiters, haters of God, doers of
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derstanding, conuenant breakers, without
naturall affection, such as can neuer be ap-
peared, merciless.
31 Which men, though they knew the
Law of God, how that they which com-
mit such things, are worthy of death, yet not
onely doe the same, but also fauour them
that doe them.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement,
7 And comforteth the faithfull, 12 To boaste
downe all vaine pretence of ignorance, holinesse, and
of alliance with God, bes preuith all men to be sin-
ners, 15 The Gentiles by their conscience, 17 The
Jewes by the Law written.

Therefore thou art inexcusable, O man,
whosoever thou art that iudgest: for
in that that thou iudgest another, thou con-
demnest thy selfe: for thou that iudgest,
doest the same things.
2 But we know that the iudgement of
God is according to truth, against them
which commit such things.
3 And thinkest thou this, O thou man,
that iudgest them which doe such things,
and dost the same, that thou shalt escape the
iudgement of God?
4 O despisest thou the riches of his
bountifullnesse, and patience, and long suf-
ferance, not knowing that the bountifullnesse
of God leadeth thee to repentance?
5 But thou after thine hardnesse, and
heart that cannot repent, heapest vnto thy
selfe wrath against the day of wrath, and
of the declaration of the iust iudgement of
God,
6 Who will rewarde every man accor-
ding to his workes:
7 That is, to them which by continuance
in well doing seeke glory, and honour, and
immortalitie, eternall life:
8 But vnto them that are contentious
and disobey the truth, and obey vnrighte-
ousnesse, shall be indignation and wrath.

Or, appetite.
z That is, such a
one as was desti-
tute of all iudge-
ment,
a Which law
God writ in their
consciences, and
the Philosphers
called it the law
of nature, the
Lawyers the law
of nations, wher-
of Moses law is a
plain exposition.
|| Or, right consue-
tude. Or, consent to
them: which is
the full measure
of all iniquitie.
|| Or, blameless.
a Neither they
which doe ap-
peare euil doers,
nor they which
reproue them,
are excusable be-
fore God,
Math. 7. 1, 2.
1. cor. 4. 5.
b For either thou
art guiltie of the
same fault, or the
like.
c For he iudgeth
the heart, and re-
gardeth not the
outward person.
2. Pet. 3. 9.
James. 5. 3.
d The wicked
shall be condem-
ned, & the faith-
full deliuered.
Psal. 62. 12.
math. 16. 27.
rom. 2. 12.
e The common
sort of men are
most vnable to
be iustified by their works: seeing Abraham the father of beleeuers
hath nothing to glory of before God, and therefore all mens works
shall condemne them, and they onely shall be saved, which apprehend
Iesus Christ by faith to be their onely iustice and sanctification.

By the Grecian he vnderstandeth the Gentile, and every one that is not a Jew.
Dent. 10. 17.
2 Chron. 19. 7.
Job. 34. 19.
Ages. 10. 34.
g As touching any outward qualitie, but as the potter before he make his vessels, he doth appoint some to glory, and others to ignominie.
h That is, without knowledge of the law written, which was giuen by Moses.
Matth. 7. 21.
James. 1. 22.
i For mans conscience sheweth him whē he doth good or euill.
k He awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Law.
Chap. 9. 4.
|| Or, trieth the things that differ from it.
l The way to teach others in the knowledge of the truth.
Isa. 52. 5.
Ezek. 36. 30.
m The end of circumcision was the keeping of the law & the Sacrament separated from his end, is of none effect.
|| Or, condemne.
n When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministry of death, or that it is the strength of sinne, it is meant as we consider the Law of it selfe without Christ.
Coloss. 2. 13.
o In the inward man and heart.

9 Tribulation and anguish shall be vpon the soule of every man that doeth euill: of the Jew first, and also of the Grecian.
10 But to every man that doth good, shall be glory, and honour, and peace, to the Iew first, and also to the Grecian.
11 For there is no respect of persons with God.
12 For as many as haue sinned without the Law, shall perishe also without the Law: and as many as haue sinned in the Law, shall be iudged by the Law.
13 (* For the hearers of the Law are not righteous before God: but the doers of the Law shall be iustified.)
14 For when the Gentiles which haue not the Law, doe by nature the things contained in the Law, they hauing not the Law, are a Law vnto themselves,
15 Which shew the effect of the Lawe written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing.)
16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.
17 Behold, thou art called a Iew, and rekest in the Law, and gloriest in God,
18 And knowest his will, and allowest the things that are excellent, in that thou art instructed by the Law:
19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darknesse,
20 An instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in the Law.
21 Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, dost thou steale?
22 Thou that sayest, A man should not commit adultery, dost thou commit adultery? thou that abhorrest idoles, committest thou sacrificed?
23 Thou that gloriest in the Lawe, through breaking the Lawe, dishonourest thou God?
24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.
25 For circumcision verely is profitable, if thou doe the Law: but if thou bee a transgressor of the Law, thy circumcision is made vncircumcision.
26 Therefore if the vncircumcision keepe the ordinances of the Law, shall not his vncircumcision bee counted for circumcision?
27 And shall not vncircumcision which is by nature (if it keepe the Law) iudge thee, which by the letter and circumcision are a transgression of the Law?
28 For hee is not a Jew which is one outwardly: neither is that circumcision which is outward in the flesh:
29 But he is a Jewe which is one within, and the circumcision is of the heart. in the spirit, not in the letter, whose praise is not of men, but of God.

Having granted some prerogatives to the Iewes, because of Gods free and stable promise, 10 he proueth by the Scriptures, both Iewes and Gentiles to bee sinners, 21. 24 and to be iustified by grace through faith, and not by works, 31 and so the Law to be established.
What is then the preferment of the Jew? or what is the profit of circumcision?
2 Such every manner of way: for chiefly, because vnto them were committed the oracles of God.
3 For what though some did not beleene? shall their vnbellefe make the faith of God without effect?
4 God forbid: yea, let God be true, and every man a liar, as it is written, * What thou mightest bee iustified in thy wordes, and ouercome when thou art iudged.
5 Now if our vnrightheousnesse commend the righteousnesse of God, what shall we say? Is God vnrightheous which punisheth? (I speake as a man)
6 God forbid: else how shall God iudge the world?
7 For if the veritie of God hath more abounded through my lie, vnto his glory, why am I yet condemned as a sinner?
8 And (as wee are blamed, and as some affirme that wee say) why doe wee not euill, that good may come thereof? whose damnation is iust.
9 What then? are wee more excellent? No, in no wise: for we haue already proued that all, both Iewes and Gentiles are vnder sinne,
10 As it is written, * There is none righteous, no not one.
11 There is none, that vnderstandeth: there is none that seeketh God.
12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.
13 * Their throte is an open sepulchre: they haue vsed their tongues to deccit: * the poyson of aspes is vnder their lips.
14 * Whose mouth is full of cursing and bitterness.
15 * Their feet are swift to shed blood.
16 Destruction and calamitie are in their wayes,
17 And the way of peace they haue not known.
18 * The feare of God is not before their eyes.
19 Now wee know that whatsoever the Law saith, it saith it to them which are vnder the Law, that every mouth may be stopped, and all the world bee culpable before God.
20 * Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Lawe commeth the knowledge of sinne.
Testament. g The Law doeth not make vs guiltie, but doeth declare that we are guiltie before God, and deserue condemnation. Galat. 3. 16. h He meaneth the Law, either written, or vnrwritten which commandeth or forbiddeh any thing, whose workes cannot iustifie, because we cannot performe them.

|| Or, words.
Isa. 46. 13. chap. 9. 6. 2 Tim. 2. 13.
|| Or, promise.
Iohn 3. 33.
Psal. 116. 11.
Psal. 51. 4.
a That thou mayest be declared iust, and thy goodnesse and truth in performing thy promises may appear when man either, of curiositie or arrogancy would iudge thy workes,
b He sheweth how the wicked doe reason against God,
c Whose carnall wilddome wil not obey the will of God.
d Left the Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercy of God, forasmuch as both Iew and Gentile through sinne are subiect to Gods wrath, that they might both be made equall in Christ, Galat. 3. 22.
Psal. 14. 1, 3. and 53. 1, 3.
Psal. 5. 9.
Psal. 140. 3.
Psal. 10. 7.
Isa. 59. 7.
Psal. 1. 16.
e A peaceable & innocent life, Psal. 36. 1.
f That is, the old

Chap. i. 17.

i The word signifieth them which are left behind in the race and are not able to runne to the marke, that is, to everlasting life, which here is called the glory of God.
k Or fidelitie in performing his promise.
l The lawe of faith is the Gospel, which offereth saluation with condition (if thou beleueest) which condition also Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the which onely Christ hath fulfilled for vs.
m Meaning, that they are all iustified by one meane, and if they will haue any difference, it onely standeth in words: for in effect there is none.
n The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his death hath satisfied the Law: so that the Law which could not bring vs to saluation by reason of our owne corruption, is now made effectually to vs by Christ Iesus.

21 But now is the righteousnes of God made manifest without the Lawe, having witnesse of the Law and of the Prophets.
22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deuyed of the glory of God.

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus.

25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousnesse, by the forgiveness of the sinnes that are past, through the patience of God.

26 To shew at this time his righteousnesse, that he might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is he the God of the Iewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision of faith, and vncircumcision through faith.

31 Doe we then make the Law of none effect through faith? God forbid: yea, we establish the Law.

CHAP. III.

1. 17. Hee declareth that iustification is a free gift, euen by them themselves of whom the Iewes most boasted, as of Abraham and of David, 15 And also by the office of the Law and faith.

What shall wee say then, that Abraham our father hath found concerning the flesh?

2 For if Abraham were iustified by workes, hee hath wherein to reioyce, but not with God.

3 For what saith the Scripture? Abraham beleued God, and it was counted to him for righteousness.

4 Now to him that worketh, the wages is not counted by fauour, but by debt:

5 But to him that worketh not, but beleueth in him that iustifieth the vngodly, his faith is counted for righteousness.

6 Euen as David declareth the blessednesse of the man vnto whom God imputeth righteousness without workes, saying,

7 Blessed are they, whose iniquities are forgiven, and whose sinnes are covered.

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 Came this blessednesse then vpon the circumcision only, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when hee was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 After he receiued the signe of circumcision, as the scale of the righteousnesse of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleue, not being circumcised, & righteousness might be imputed to them also.

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promise that he should bee the heire of the world, was not giuen to Abraham, or to his seed through the Law, but through the righteousness of faith.

14 For if they which are of the Law bee heires, faith is made void, and the promise is made of none effect.

15 For the Law causeth wrath: for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seed, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all.

17 (As it is written, I haue made thee a father of many nations) euen before God whom hee beleued, who quickeneth the dead, and calleth those things which be not, as though they were.

18 Which Abraham about hope beleued vnder hope, that hee should bee the father of many nations, according to that which was spoken to him, So shall thy seed be.

19 And he not weake in the faith, considered not his owne body, which was now dead, being almost an hundred yeres old, neither the deadnes of Saras wombe,

20 Neither did hee doubt of the promise of God through vncircumcision, but was strengthened in the faith, and gaue glory to God.

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not witten for him onely, that it was imputed vnto him for righteousness.

24 But also for vs, to whom it shall be imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead.

25 Who was deliuered to death, for our sinnes, and is risen againe for our iustification.

and constant. r In that he was past childbearing. s For his mercy and truth. t For our instruction, for we shall bee iustified by the same means. u To accomplish and make perfect our iustification.

CHAP. V.

1 He declareth the fruit of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the foundation and ground of the same.

Gm. 17. 11.

This may not be vnderstood of the fruits of faith (for thereof the Apostle doeth hereafter expressly in treat) but of the faith it selfe. h In fulfilling workes thereof. i And thinke to performe the same by workes. k If it be requisite to fulfill the law for him that shall be of Abrahams inheritance, then it is in vaine to beleue the promise: for it serueth to no vse.

l Through our default, and not of it selfe. m That is, no breach of commandement. n Which beleue Gen. 17. 4. o By a spirituall kindred, which God chiefly accepteth. p Abraham begate the circumcised, euen by the virtue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull.

Gen. 15. 5.

q But most strong

a By peace here is meant that incredible & most constant ioy of minde, when we are deliuered from all terror of conscience, and fully perswaded of the fauour of God: and this peace is the fruit of faith.

Ephes. 2. 18.

James 1. 3.

b For it hath ever good successe.

c He meaneth that loue wherewith God loueth vs.

Hebr. 9. 15.

1. pet. 3. 18.

d By this comparison he amplifieth the death of Christ.

e That is, for such one of whom he hath received good.

f Because of sinne: yet friends by the grace of Christ.

g From Adam to Moses.

h He meaneth yong babes, which neither had the knowledge of the law of nature, nor any motion of conscience,

much lesse committed any actual sinne, and this may also comprehend the Gentiles.

i Yet all mankind as it were sinned when they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the finnes of Adam, but also from all such as we have added hereunto.

m The iustice of Iesus Christ, which is imputed to the faithfull.

n Which beleeue to be saved in Iesus Christ.

Then being iustified by faith, wee haue peace toward God through our Lord Iesus Christ.

2 By whom also wee haue access through faith vnto this grace, wherein we stand, and reioyce vnder the hope of the glorie of God.

3 Neither doe we so onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope.

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ when wee were yet of no strength, at his time died for the vngodly.

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then being now iustified by his blood, wee shall be saved from wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saved by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom wee haue now received the atonement.

12 Wherefore as by one man sinne entered into the world, and death by sinne, and so death went over all men so much as all men haue sinned.

13 For vnto the time of the Law was sinne in the world, but sinne is not imputed while there is no Law.

14 But death reigned from Adam to Moses, euen over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shall they which receive the abundance of grace, and of the gift of righteousness, reigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefice abounded toward all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience

of one, shall many also be made righteous.

20 Wherefore, the Law entered thereupon, that the offence should abound: neither the less, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glory in the flesh, but rather seek to subdue it to the spirit, 3 He sheweth by the vertue and end of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of sinne and righteousness.

What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 How shall wee that are dead to sinne, liue yet therein?

3 Know ye not, that all we which haue bene baptizd into Iesus Christ, haue bene baptizd into his death?

4 We are buried then with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walke in newnes of life.

5 For if wee be grafted with him to the similitude of his death, euen so shall wee be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth wee should not serue sinne.

7 For hee that is dead is freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him.

9 Knowing that Christ being raised fro the dead, dieth no more: death hath no more dominion ouer him.

10 For in that hee died, hee died once to sinne: but in that hee liueth, hee liueth to God.

11 Likewise thinke ye also, that yee are dead to sinne, but are aliuē to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that yee should obey it in the lusts thereof.

13 Neither giue yee your members as weapons of vnrightheousnesse vnto sinne: but giue your selues vnto God, as they that are aliuē from the dead, and giue your members as weapons of righteousness vnto God.

14 Being dead we cannot sinne, 2 That he might destroy sin in our flesh. h And sitteth at the right hand of the Father. i We may gather that we are dead to sinne, when sinne becometh to die in vs, which is by the participation of Christs death, by whom also being quickned, we liue to God, that is, to righteousness.

k In that ye are led with the Spirit of God. l The mind first ministrerth euill motions, whereby mans will is enticed: thence burst forth the lusts, by them the body is prouoked, and the body by his actions doth sollicite the mind: therefore he commandeth at the least, that we rule our bodies. || Or, instruments, by armour.

15 For as by one mans disobedience, many were made sinners: so by the obedience

o The law of Moses.

p That it might be more manifestly knowne,

and set before all mens eyes.

q He dieth to sinne, in whom the strength of sinne is broken by the vertue of Christ, & so now liueth to God.

r Galas. 3. 27.

s Which is, that growing together with him, we might receive vertue to kill sinne, and raise vp our new man.

t Colos. 2. 12.

u Ephes. 4. 23, 24.

v col. 3. 8. heb. 12. 1.

w 1. pet. 2. 1.

x 1. Cor. 6. 14.

y 2. tim. 2. 11.

z The Greeke word meaneth that we grow vp together with Christ, as we see mosse, yuie, mistow, or such like grow vp by a tree, and are nourished with the iuyce thereof.

aa d If we by his vertue die to sinne.

ab e The flesh wherein sinne sticketh fast.

ac f Because that

m Which is the declaration of sinne.

n Indued with the spirit of Christ.

Iohn 8.34.

2. Pet. 3.19.

o Shewing that none came beuiff, which doth not obey God.

p To conforme your selues vnto it.

q It is a most vile thing for him that is deliuered from the flauerie of sinne, to retorne againe to the same.

r Learning to speake of heauy things, according to your capacite, lvs these similitudes of seruitude and freedome, that ye might the better vnderstand.

s Of the reward and recompense.

t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Law.

14 For sinne shall not haue dominion over you, for ye are not vnder the Law, but vnder grace.

15 What then? shall wee sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 Know ye not, that to whomsoever ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it bee of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue bin the seruants of sin: but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were delivered.

18 Being then made free from sinne, ye are made the seruants of righteousness.

19 I speake after the manner of man, because of the infirmite of your flesh: for as ye haue giuen your members seruants to uncleannes and to iniquity, to commit iniquity, so now giue your members seruants vnto righteousness in holinesse.

20 For when ye were the seruants of sin, ye were freed from righteousness.

21 What fruite had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, and the end euermolting life.

23 For the wages of sin is death: but the gift of God is eternal life through Iesus Christ our Lord.

CHAP. VII.

1. 7. 12. The vse of the Law, 6. 24. and how Christ hath deliuered vs from it. 16 The infirmity of the flesh. 23 The dangerous fight betweene the flesh and the spirit.

Know ye not brethren (for I speake to them that know the Lawe) that the Law hath dominion over a man as long as he liueth?

2 For the woman which is in subjection to a man, is bound by the Law to the man while hee liueth: but if the man bee dead, shee is deliuered from the law of the man.

3 So then, if while the man liueth, shee take another man, shee shall be called an adulteresse: but if the man be dead, shee is free from the Law, so that shee is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to the Law, by the body of Christ, that ye should be vnto another, euen vnto him that is raised vp from the dead, that we should bring forth fruit vnto God.

5 For when wee were in the flesh, the motions of sinnes, which were by the law, had force in our members, to bring forth fruit vnto death.

6 But now wee are deliuered from the Lawe, being dead vnto it, wherein wee were holden, that wee should serue in newnesse of spirit, and not in the oldnesse of the letter.

7 What shall wee say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the law: for I had not knowne lust, except the Law had said, Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in mee all manner of concupiscence: for without the law sinne is dead.

9 But I once was aloue without the law: but when the commandement came, sinne reuiued.

10 But I died: and the same commandement which was ordeined vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued mee, and thereby slew me.

12 Wherefore the Law is holy, and the Commandement is holy, and iust, and good.

13 Was then that which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in mee by that which is good, that sinne might be out of measure sinfull by the commandement.

14 For we know that the law is spirituall, but I am carnall, sold vnder sinne.

15 For I allow not that which I do: for what I would, that doe I not: but what I hate, that doe I.

16 If I do then that which I would not, I consent to the Law, that it is good.

17 Now then it is no more I, that doe it: but the sinne that dwelleth in me.

18 For I know that in me, that is, in my flesh dwelleth no good thing: for to will is present with mee: but I finde no meanes to performe that which is good.

19 For I do not the good thing which I would, but the euill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sin that dwelleth in me.

21 I finde then by the Law, that when I would doe good, euill is present with me.

22 For I delight in the Law of God, concerning the inner man:

23 But I see another Law in my members, rebelling against the Law of my minde, and leading mee captiue vnto the Law of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from the body of this death?

25 I thanke God through Iesus Christ our Lord. Then I say selle in my minde serue the Law of God, but in my flesh the law of sinne.

p Euen the corruption which yet remaineth. q This fleshly lumpe of sinne and death. r In that part which is degenerate. s Which is the part corrupted.

a Meaning, to signe our first husband.

f There is nothing more due vnto sinne, than the Law: if so be therefore that sinne rage more by reason thereof then before, why should it be imputed to the Law which doth close the sleights of sinne her enemy.

g Which is an inward vice not openly knowne.

Exod. 30.17.

dent. 5.31.

h He thought himselfe to be aloue when he knew not the law.

i. 1. 1. 3.

i Sinne being disclosed by the law, is so much more detestable, because it turneth the goodness of the law to our destruction.

k So that it can iudge the affections of the heart.

l He is not able to do, that which he desireth to doe, and therefore is farre from the true perfection.

m He doth not excuse himselfe, but sheweth that he is not able to accomplish the good desire which is in him.

n Or, in my nature.

o The flesh striueth euen the most perfect to runne forward as the spirit.

p That is in the spirit.

q Or, commandments.

r

s

t

u

v

w

x

a Meaning, the morall law.

1. Cor. 7.39.

b Both in this first marriage and in the second the husband and the wife must bee considered with-

in our selues: the first husband was sinne, and our flesh was the wife: their children were the fruites of the flesh, Gal. 5.19.

In the second marriage the spirit is the husband, the new creature is the wife and their children are the fruites of the spirit. Gal. 5.22. Mat. 5.32.

c Which is the spirit of the second husband.

d When wee were destitute of the spirit of God.

e Or, affections.

1 The assurance of the faithfull, and the fruits of the holy Ghost in them. 3 The weakenes of the law, and who accomplished it. 4 And wherefore 5 Of what sort the faithfull ought to be. 6 The fruites of the spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutuall love betwixt God and his children. 29 Of his foreknowledge.

a Though sinne be a vs, yet it is not imputed vnto vs through Christ Iesus.

b He annexeth the condition, lest we should abuse the liberty.

c The power and authoritie of the Spirit, that is, the grace of regeneration.

d Whose sanctification is made ours.

|| Or, of no strength.

e Christ did take flesh, which of nature was subiect to sin, which notwithstanding he sanctified euery in the very instant of his conception, & so did appropriate it vnto him, that he might destroy sin in it.

|| Or, by sinne.

f That which the law requir-eth.

g The word comprehendeth all that which is most excellent in man, as will, vnderstanding,

reason, wit, &c.

|| Or, of so be.

|| Or, flesh.

h The spirit of regeneration,

which abolisheth sinne in our flesh, not all at once, but by degrees: wherefore

we must in the meantime call to God through patience.

i But to liue after the Spirit.

k So he nameth the holy Ghost of the Father, which hee causeth in vs, when hee proposeth vs saluation by the law, with an impossible condition, who also doth seale our saluation in our hearts by Christs free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father. Gal. 4.

6. l So that we haue two witnesses, Gods Spirit, and ours, who certified by the Spirit of God,

NOW then there is no^a condemnation to them that are in Christ Iesus, which walke not^b after the flesh, but after the spirit,

2 For the^c Law of the Spirit of life, which is in^d Christ Iesus, hath freed mee from the law of sinne and of death.

3 For (that that was impossible to the Law, in as much as it was || weake, because of the flesh) God sendeth his owne Sonne, in the^e similitude of sinfull flesh, and || for sinne, condemned sinne in the flesh,

4 That the^f righteousnesse of the Law, might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, loue the^g thinges of the flesh: but they that are after the Spirit, the thinges of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace,

7 Because the wisdom of the flesh, is enmity against God: for it is not subiect to the Law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God.

9 Now yee are not in the flesh, but in the Spirit, || because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ bee in you, the || body is dead because of sinne: but the^h Spirit is life for righteousnesse sake.

11 But if the Spirit of him that raised by Iesus from the dead, dwell in you, he that raised by Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, wee are debtors not to the flesh, to liue after theⁱ flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For yee haue not received the spirit of bondage to feare againe: but yee haue receiued the spirit of^j adoption, whereby wee cry^k Abba, Father.

16 The same Spirit^l beareth witnesse with our Spirit, that we are the children of God.

17 If we be children, we are also^m heires, in Freely made

euery the heires of God, and heires annexed with Christ, if so bee that wee suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time, are not || worthy of the glory || Or, of like value, which shall be shewed vnto vs.

19 For the feruent desire of the creature waiteth when the sonnes of God shall be re- uelled.

20 Because theⁿ creature is subiect to n The creatures shall not be re- stored before that Gods chil- dren be brought to their perfecti- on: in the meane season they wait, o That is, to de- struction, because of mans sinne, p He meaneth not the Angels, neither deuils, nor men, q And yet are farre from the perfection. Luke 21. 28. r Which shall be in the resurrection, when we shall be made con- formable to our head Christ. f By hope is meant that thing which we hope for, t In that he stir- reth their hearts to pray, and sheweth both whom to aske, and how, u He sheweth by the order of our election, that af- flictions are meane to make vs like the Sonne of God,

21 Because the creature also shall be de- liuered from the bondage of corruption, into the glorious liberty of the sonnes of God.

22 For wee know that euery^p creature groaneth with vs also, and travaileth in paine together vnto this present.

23 And not onely the creature, but we also which haue the^q first fruites of the Spirit, euen wee doe sigh in our selues, waiting for the adoption, euen the^r redemption of our^s body.

24 For wee are saved by hope: but^t hope that is seeme, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for wee know not what to pray as we ought: but the Spirit it selfe maketh request for vs with sighes, which cannot be^u expressed.

27 But he that searcheth the hearts, know- ceth what is the meaning of the Spirit: for he^v maketh request for the^w Saints according to the will of God.

28 And we know that all things worke together for the best vnto them that loue God, euen to them that are called of his pur- pose.

29 For those which he^x knew, before hee also predestinated to be made like to the i- mage of his Son, that he might bee the first borne among many brethren.

30 Whereouer, whom hee predestinated, them also hee called, & whom hee called, them also hee iustified, and whom hee iustified, them hee also glorified.

31 What shall we then say to these things? If God bee on our side, who can be against vs?

32 Who spared not his owne Sonne, but gave him for vs all to death, how shall he not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? It is God that^y iustifi- eth.

34 Who shall condemne? It is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or pe- rill, or sword?

36 As it is written, For thy sake are we^z killed

partakers of the fathers treasures.

shall not be re- stored before that Gods chil- dren be brought to their perfecti- on: in the meane season they wait,

o That is, to de- struction, because of mans sinne,

p He meaneth not the Angels, neither deuils, nor men,

q And yet are farre from the perfection.

Luke 21. 28.

r Which shall be in the resurrection, when we shall be made con- formable to our head Christ.

f By hope is meant that thing which we hope for,

t In that he stir- reth their hearts to pray, and sheweth both whom to aske, and how,

u He sheweth by the order of our election, that af- flictions are meane to make vs like the Sonne of God,

of God,

I/a. 50. 8.

x Who pro- nounceth his, iust in his Sonne Christ.

y Wherewith hee loued vs, or God in Christ, which loue is grounded vpon his deter- minate purpose, and Christ is the pledge thereof.

I/a. 44. 22.

z killed

2 Which is to
signifie the con-
dition of Christs
Church.

a Paul seereth
foorth by these
words the won-
derfull nature of
the spirits, as we
the good, Ephel.
1. 3. 1. Col. 1. 10.
as the euill spi-
rits, Ephel. 6. 12.
Col. 3. 15.

b That is, where with God loueth vs in his Sonne Christ Iesus.

CHAP. IX.

2 Having testified his great loue toward his nation,
and the signes thereof, 11 Hee intreateth of the elec-
tion, and reprobation. 24 Of the vocation of the Gen-
tiles, 30 And reuersion of the Iewes.

a As becommeth
him that reue-
renceth Christ,
or whose tongue
Christ ruleth, and
so taketh Christ
for his wit-
nesse.

b He would re-
deem the reiects
of the Iewes with
his owne damna-
tion, which de-
clareth his zeale
towards Gods
glory, reade
Exod. 32. 32.

c The Arke of
the conenant,
because it was a
signe of Gods
presence, was cal-
led Gods glory,
1 Sam. 4. 21.
Psal. 26. 8.

d The two tables
of the Couenant,
Deut. 10. 9.

Chap. 1. 17.
ephes. 3. 12.
e Christ is very
God.

Chap. 2. 28.

f Gr. fall away.
That is, of Ia-
cob, whose name
was also Israel.

Gen. 21. 12.

hebr. 11. 18.

g The Israelites
must nor be este-
med by their kin-
red, but by the se-
cret election of
God, which is a-
bout the ex-er-
nall vocation. h As Isaac, Gal. 4. 28. Gen. 18. 10. Gen. 25. 21.
Gen. 25. 23. Mal. 1. 2. 3. Exod. 33. 19. i As the onely will and
purpose of God is the chiefe cause of his election, and reprobation:
so his free mercie in Christ is an inferiour cause of saluation, and the
hardening of their heart an inferiour cause of damnation.

* killed all day long: wee are counted as
sheepe for the slaughter.

37 Heuere thele, in all these things wee
are more then conquerers through him that
loueth vs.

38 For I am perswaded that neither
death, nor life, nor Angels, nor principali-
ties, nor powers, nor things present, nor
things to come,

39 Nor height, nor depth, nor any other
creature shall bee able to separate vs from
the loue of God, which is in Christ Iesus
our Lord.

2 Having testified his great loue toward his nation,

and the signes thereof, 11 Hee intreateth of the elec-
tion, and reprobation. 24 Of the vocation of the Gen-
tiles, 30 And reuersion of the Iewes.

I say the truth in Christ, I lie not, my
conscience bearing me witnesse in the holy
Ghost,

2 That I haue great heavinesse, and
continual sorrow in mine heart.

3 For I would wish my selfe to bee se-
parated from Christ, for my brethren that
are my kinsmen according to the flesh,

4 Which are the Israelites, to whom
pertaineth the adoption, and the glory, & the
covenants, and the giuing of the Law,
and the seruice of God, and the promises.

5 Of whom are the fathers, and of whom
concerning the flesh, Christ came, who is
God ouer all, blessed for ever Amen.

6 Notwithstanding, it cannot bee that
the word of God should take none effect: for
all they are not Israel, which are of Israel:

7 Neither are they all children, because
they are the seed of Abraham: * but, in I-
saac shall thy seed be called:

8 That is, they which are the children of
the flesh, are not the children of God: but
the children of the promise are counted for
the seed.

9 For this is a word of promise, * In this
saue time will I come, and Sara shall haue
a sonne.

10 Neither he onely selet this, but also * Re-
becca, when she had conceived by one, even by
our father Isaac.

11 For, yee the children were borne, and
when they had neither done good nor euill,
(that the purpose of God might remaine ac-
cording to election, not by works, but by him
that calleth.)

12 It was said vnto her, * The elder shall
serue the younger,

13 As it is written, * I haue loued Jacob,
and haue hated Esau.

14 What shall we say then? Is there vn-
righteousnesse with God? God forbid.

15 For he saith to Moses, * I will haue
mercie on him to whom I will shew mercie:
and will haue compassion on him, on whom

I will haue compassion.

16 So then it is not in him that willet,
nor in him that runneth, but in God that
sheweth mercie.

17 For the Scripture saith vnto Pha-
rao, * For this same purpose haue I stirred
thee vp, that I might shewe my power in
thee, and that my name might bee declared
throughout all the earth.

18 Therefore he hath mercie on whom he
will, and whom he will he hardeneth.

19 Thou wilt say then vnto mee, * Why
doth he yet complain: for who hath resisted
his will?

20 But, I man, who art thou which
|| pleadest against God? Shall the thing for-
med say to him that formed it, * Why hast
thou made me thus?

21 Hath not the potter power of the clay,
to make of the same lumpe one vessel to || ho-
nour, and another to dishonour?

22 What and if God would, to shew his
wrath, and to make his power known, suf-
fer with long patience the vessels of wrath
prepared to destruction?

23 And that he might declare the riches
of his glory vpon the vessels of mercie, which
he hath prepared vnto glory?

24 Euen vs, whom he hath called, not of
the Iewes onely, but also of the Gentiles,

25 As he saith also in Osee, * I will call
them my people, which were not my people:
and her. Beloued, which was not beloued.

26 And it shall bee in the place where it
was said vnto them, * Ye are not my people,
that there they shall be called, * The children
of the liuing God.

27 Also Elias crieth concerning Israel,
* Though the number of the children of Is-
rael were as the sand of the sea, yet shall but a
remnant be saued.

28 For hee will make his account, and
gather it into a sheaf summe with righteou-
nesse: for the Lord will make a sheaf count
in the earth.

29 And as Elias said before, Except
the Lord of hosts had left vs a seed, wee had
been made as Sodom, and had been like
to Gomorrah.

30 What shall we say then? That the
Gentiles which followed not righteousness,
haue attained vnto righteousness, euen the
righteousnesse which is of faith.

31 But Israel which followed the Law
of righteousness, could not attaine vnto the
Law of righteousness.

32 Wherefore? Because they sought it not
by faith, but as it were by the workes of the
Law: for they haue stumbled at the stum-
bling stone,

33 As it is written, * Behold, I lay in Si-
on a stumbling stone, and a rocke to make
men fall: and euery one that beleueth in him,
shall not be ashamed.

CHAP. X.

1 After that hee had declared his zeale towards
them, 3 He sheweth the cause of the ruine of the Iewes.

4 The end of the Law, 5 The difference betweene
the iustice of the Law, and of faith, 17 Whereof faith
cometh, and to whom it belongeth, 19 The reuersion
of the Iewes, and calling of the Gentiles.

k That is, God
in the Scripture.
Exod. 9. 16.

|| Or, speak
gainst.
|| A. 45. 9. ier. 18
6 wif. 1. 5. 7.

|| Or, unto house
v/s.

Hos. 2. 23. 1 per
2. 10.

Hos. 1. 10.

I. 10. 21. 22.

I God wil make
such waste of the
people, that the
few which shall
remaine, shall be
a worke of his
iustice, and shall
set forth his glo-
ry in his Church
I. 1. 9.
m That is, v-
terly lost.

I. 3. 14. and 2
16. 1. per. 2. 6.

psal. 118. 22.

n Iesus Christ
to the Infidels
destruction, an
to the faithfull
life and retri-
rection.

Bethen, mine hearts desire and prayer to God for Israel is, that they might be saved.

2 For I heare them record, that they haue the zeale of God, but not according to knowledge.

3 For they being ignorant of the righteousness of God, and going about to establish their owne righteousness, haue not submitted themselves to the righteousness of God.

4 For Christ is the ende of the Law for righteousness vnto every one that beleueth.

5 For Moses thus describeth the righteousness which is of the Law, * That the man which doeth these things, shall liue thereby.

6 But the righteousness which is of faith, speaketh on this wise, * Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue.)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead)

8 But what sauyeth it? * The worde is neere thee, euen in thy mouth, and in thine heart. This is the word of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saved.

10 For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoever beleueth in him, shall not be ashamed.

12 For there is no difference betwene the Jew and the Grecian: for hee that is Lord ouer all, is rich vnto all, that call on him.

13 * For whosoever shall call vpon the name of the Lord, shall be saved.

14 But how shall they call on him, in whom they haue not beleued? and how shall they beleue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautifull are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospel: for Elias saith, * Lord, who hath beleued our report?

17 Then faith is by hearing, and hearing by the word of God.

18 But I demand, Haue they not heard? * No doubt their sound went out through all the earth, and their words into

the ends of the world.

19 But I demand, Did not Israel know God? First Moses saith, * I will prouoke you to enuie by a nation that is not my nation, and by a foolish nation I will anger you.

20 And Elias is bold, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after mee.

21 And vnto Israel he saith, * All thy day long haue I stretched forth mine hand vnto all disobedient and gaine saying people.

CHAP. XI.

4 God hath his Church, although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed himselfe to the Gentiles. 18 Whom he warneth to humble themselves. 29 The gifts of God without repentance. 33 The depth of Gods iudgements.

I Demand then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which hee knew before. Know ye not what the Scripture saith of Elias, how hee maketh request vnto God against Israel, saying,

3 * Lord they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seek my life?

4 But what saith the answer of God to him? * I haue reserved vnto my selfe seven thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is there a remnant through the election of grace.

6 And if it be of grace, it is no more of works: or else grace were no more grace: but if it be of works, it is no more grace: or else were worke no more worke.

7 What then? Israel hath not obtained that hee sought: but the election hath obtained it, and the rest haue bene hardened.

8 According as it is written, * God hath giuen them the spirit of slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And David saith, * Let their table be made a snare, and a nette, and a stumbling block, euen for a recompence vnto them.

10 Let their eyes be darkened that they see not, & bow downe their backes alwayes.

11 I demand then, Haue they stumbled, that they should fall? God forbid: but through their fall saluation cometh vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them bee the riches of the world: and the diminishing of them the riches of the Gentiles: how much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

to be restored. g The Iewes to follow the Gentiles, h In that the Gentiles haue the knowledge of the Gospel.

k Then seeing all the world knew God by his creatures, the Iewes could not be ignorant, and so sinned of malice, *Drut. 3. 21. I sa. 65. 1. I sa. 65. 2.*

Or, unbelieving.

a And elected before all beginning.

b He talked with God, nor that he should punish Israel, but yet la-

c mented their falshood and so his words made against them.

1. King. 19. 10.

1. King. 19. 18.

c Meaning an

infinite number

of, free election.

I sa. 6. 9. mar. 13

13. ioh. 12. 40.

act. 28. 26.

d Or, pricking.

Psal. 69. 22.

e Christ by the

mouth of the

Prophet wiseth

that which came

upon the Iewes,

that is, that as

birds are taken

whereas they

thinke to finde

food, so the Law

which the Iewes

of a blinde zeale

preferred to the

Gospel, thinking

to haue saluation

by it, should

turne to their

destruction.

f Take from

them thy grace

and strength.

g Without hope

i That they might be ielous ouer Christ against the Gentiles, and so to be more frequent in loue toward Christ then the Gentiles.

k The Iewes now remaine, as it were in death, for lacke of the Gospel: but when both they and the Gentiles shall embrace Christ, the world shall be restored to a new life.

l Abraham was not onely sanctified, but his seed also which neglected not the promise, m Meaning, Abraham.

n That is, the Church of the Israelites.

o Be carefull: worship God, and trust in his promise.

p He speaketh of the Iewes and Gentiles in generall.

q Meaning stubbornnesse and induration against Gods word.

r He sheweth that the time shall come that the whole nation of the Iewes, though not every one particularly, shall be ioined to the Church of Christ.

Isa. 59. 20.

Isa. 27. 9. ier. 31. 33. 34. heb. 8. 8. and p 16. 17.

s To whom God giueth his Spirit of adoption and whom he calleth effectually, hee cannot perish, for Gods eternall counsell neuer changeth.

t That is, both Iewes and Gentiles.

u Hee reprooueth the rashnesse of men which murmur against the iudgements of God.

14 To trie if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the retaining be but life from the dead?

16 For if the first fruits be holy, so is the whole lump: and if the roote be holy, so are the branches.

17 And though some of the branches bee broken off, and thou being a wilde Olive tree, wast grafted in for them, and made partaker of the roote, and fatnesse of the Olive tree,

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well: though unbelieve they are broken off, and thou standest by faith: bee not high minded, but feare.

21 For if God spared not the naturall branches, take heed, lest he also spare not thee.

22 Behold therefore the bountifullnesse and severity of God: toward them which haue fallen, severity: but toward thee bountifullnesse, if thou continue in his bountifullnesse: or else thou shalt also be cut off.

23 And they also, if they abide not still in unbelieve, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Olive tree, which was wilde by nature, and wast grafted contrary to nature in a right Olive tree, how much more shall they that are by nature, be grafted in their owne Olive tree?

25 For I would not, brethren, that yee should bee ignorant of this secret, (least yee should be arrogant in your selues) that partly obstinate is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so all Israel shall be saued, as it is written, The delinquer shall come out of Sion, and shall rurne away the vngodlinesse from Jacob,

27 And this is my covenant to them When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

29 For the gifts and calling of God are without repentance.

30 For euen as yee in time past haue not beleued God, yet haue now obtained mercie through their unbelieve,

31 Euen so now haue they not beleued by the mercie shewed vnto you, that they also may obtaine mercie.

32 For God hath shut vp all in unbelieve, that he might haue mercie on all.

33 O the deepenesse of the riches, both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 For who hath knowen the mind

of the Lord? or who was his counsell?

35 Or who hath giuen vnto him first, and he shall be recompensed?

36 For of him, and through him, and for him are all things: to him be glory for euer. Amen.

CHAP. XII.

The conuersation, loue and workes of such as beloue in Christ. 19 Not to seeke vengeance.

I Beseech you therefore brethren, by the mercies of God, that ye giue vp your bodies as a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God.

2 And fashion not your selues like vnto this world, but be ye changed by the renewing of your mind, that ye may proue what is the good will of God, and acceptable, and perfect.

3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to understand, aboue that which is meete to understand, but that hee vnderstand according to his measure, as God hath dealt to euery man the measure of faith.

4 For as wee haue many members in one body, and all members haue not one office,

5 So wee being many are one bodie in Christ, and euery one, one anothers members.

6 Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether wee haue prophesie, let vs prophesie according to the proportion of faith:

7 Or an office, let vs waite on the office: or be that teacheth, on teaching:

8 Or be that exhorteth, on exhortation: hee that distributeth, let him doe it with simplicity: hee that ruleth, with diligence: hee that sheweth mercie, with cheerefulness.

9 Let loue be without dissimulation. Abhorre that which is euill, and cleaue vnto that which is good.

10 Bee affectioned to loue one another with brotherly loue. In giuing honour, goe one before another.

11 Be not slothfull to doe seruice: seruent in spirit, seruing the Lord,

12 Reioycing in hope, patient in tribulation, continuing in prayer,

13 Distributing vnto the necessities of the Saints: giuing your selues to hospitality.

14 Bless them which persecute you: blesse, say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

stery, all such offices as pertaine to the Church, as Elders, Deacons &c. g By faith he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost. h Oth. s. officers some are Deacons some gouernours, some keepe the poore. Mat. 6. 2. i He meaneth them which were appointed to looke vnto the poore, as for the most part where the widowes, Act. 6. 1. 1. tim. 5. 9. 2. Cor. 9. 7. Amos 5. Eps. 4. 2. 1. pet. 2. 17 heb. 13. 1. || Or, the time. Luk. 18. 1. 1. Cor. 16. Heb. 13. 2. 1. pet. 4. 9. Mat. 9. 44.

x That is, prouoked him by his good workes? y All things are created & preserved of God to set forth his glorie.

a In stead of dead beasts, liuely sacrifice: in stead of the blood of beasts, which was but a shadow, & pleased not God of himselfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines and charitie.

b That is true, lawfull and spirituall, 1. Pet. 2. 5. Ephes. 5. 17.

1. thess. 4. 1, 3.

c Whatsoeuer is not agreeable to Gods will, is euill, displeasing, and vnperfect.

d Two things are required if wee will iudge soberly of Gods gifts in vs: the one, that wee doe not arrogate to our selues that which we haue not:

next, that wee boast not of the gifts, but referre them to Gods honour.

e That is, soberly, not neglecting Gods gifts, but vsing them to his glory.

1. Cor. 12. 11. 1. pet. 4. 10.

f By prophesying here, he meaneth preaching, and teaching, and office and ministry.

g By faith he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost.

h Oth. s. officers some are Deacons some keepe the poore.

i He meaneth them which were appointed to looke vnto the poore, as for the most part where the widowes, Act. 6. 1. 1. tim. 5. 9. 2. Cor. 9. 7. Amos 5. Eps. 4. 2. 1. pet. 2. 17 heb. 13. 1. || Or, the time. Luk. 18. 1. 1. Cor. 16. Heb. 13. 2. 1. pet. 4. 9. Mat. 9. 44.

Prov. 3. 7.
isa. 5. 21.
k That is, in
your owne con-
ceit.

Prov. 30. 32.
matth. 5. 39.
1. pet. 3. 9.
1. cor. 6. 7.
l Live so honest-
ly & godly, that
no man can find
faule with you.
Heb. 12. 14.
Eccles. 28. 1.
matth. 5. 39.
Deut. 32. 35.
hebr. 10. 30.

Prov. 25. 21, 22. m For thou shalt either winne him with thy be-
nefit, or else his conscience shall beare him witness that Gods bur-
ning wrath hangeth over him.

CHAP. XIII.

1 The obedience to the rulers. 4 Why they have
the sword. 8 Charity ought to measure all our do-
ings. 11 An exhortation to innocencie and puritie of
life.

Let every soule be subject unto the higher
powers: for there is no power but of
God: and the powers that be, are ordained
of God.

2 Whosoever therfore resisteth the pow-
er, resisteth the ordinance of God: and they
that resist, shall receive to themselves iudge-
ment.

3 For princes are not to be feared for
good workes, but for euill. Wilt thou then
be without feare of the power? doe well: so
shalt thou haue prayse of the same.

4 For hee is the minister of God for thy
wealch: but if thou doe euill, feare: for hee
beareth not the sword for nought: for hee is
the minister of God to take vengeance on
him that doth euill.

5 Therefore wee must be subject, not be-
cause of wrath onely, but also for conscience
sake.

6 For, for this cause ye pay also tribute:
for they are Gods ministers, applying them-
selves for the same thing.

7 Give to all men therfore their duty:
tribute, to whom ye owe tribute: custome, to
whom custome: feare, to whom feare: hono-
r, to whom ye owe honour.

8 Dwe nothing to any man: but to loue
one another: for he that loueth another, hath
fulfilled the Law.

9 For this, Thou shalt not commit
adultery, Thou shalt not kill, Thou shalt
not steale, Thou shalt not beare false wit-
nesse, Thou shalt not couet: and if there bee
any other commandement, it is briefly
comprehended in this saying, even in this,
Thou shalt loue thy neighbour as thy
selfe.

10 Loue doeth not euill to his neigh-
bour: therfore is loue the fulfilling of the
Law.

11 And that considering the season, that
is now time that wee should arise from

sleepe: for now is our saluation: neerer the
when we beleueued it.

12 The night is past, and the day is at
hand: let vs therfore cast away the workes
of darkenes, and let vs put on the armour of
light,

13 So that wee walke honestly, as in the
day: not in gluttonie and drunkenness,
neither in chambering and wantonnesse, nor
in strife and enuying:

14 But put yee on the Lord IESVS
Christ, and take no thought for the flesh, to
fulfill the lusts of it.

CHAP. XVIII.

1 The weake ought not to be despised, 10 No
man should offend anothers conscience. 15 But one
support another in charitie and faith.

Am that is weake in the faith, receiue
unto you, but not for controuerfies of
disputations.

2 One beleueueth that hee may eate of all
things: and another, which is weake, eateth
herbes.

3 Let not him that eateth, despise him
that eateth not: and let not him which eateth
not iudge him that eateth: for God hath re-
ceiued him.

4 Who art thou that condemnest ano-
ther mans seruant? hee standeth or fal-
leth to his owne master: yea, hee shall bee
established: for God is able to make him
stand.

5 This man esteemeth one day aboue an-
other day, and another man counteth every
day alike: let every man be fully perswaded
in his minde.

6 Wee that obserueth the day, obserueth
it to the Lord: and hee that obserueth not
the day, obserueth it not to the Lord. Wee
that eateth, eateth to the Lord: for hee gi-
ueth God thanks: and he that eateth not,
eateth not to the Lord, and giueth God
thanks.

7 For none of vs lueth to himselfe, nei-
ther doth any die to himselfe.

8 For whether wee liue, wee liue vnto the
Lord: or whether wee die, wee die vnto the
Lord: whether wee liue therfore, or die, we
are the Lords.

9 For Christ therfore died, and rose a-
gaine, and reuiued, that he might bee Lord
both of the dead and the quick.

10 But why doest thou iudge thy bro-
ther? or why doest thou despise thy brother?
for wee shall all appeare before the iudge-
ment seate of Christ.

11 For it is written, I will line, saith the
Lord, and every knee shall bow to mee, and
all tongues shall confesse vnto God.

rent, albeit in the Law they were not: next, that hee reprobeth not
the condemning of the act, but of the persons: thirdly, that he mea-
neth not the stubborne and malicious, whom hee calleth dogs and
conscion, but the weake and infirme, to whom God as yet had not
reuealed the perfect liberty. i Both our life & death ought to pro-
fit our brother. 2 Cor. 5. 10. 1sa. 45. 23. phil. 2. 10. k This oath
particularly appertaineth to God, who is the true life of himselfe,
and giueth it to all others. 1 And acknowledge me for their God.

e Before we be-
leueued, it had bin
in vaine to tell vs
these things, but
now seeing our
saluation is nere,
let vs take heede
that we neglect
not this occasion
f That is, honest
maners & godly.
Luke 21. 34.
g Or, riot.
Gal. 5. 16.
1. pet. 2. 11.

a That is, the
doctrine of the
Gospel.

b Left he should
depart either
more ignorant
then he came, or
else with a grea-
ter scruple of
conscience.

c It is the Lords
matter, and not
thine.

d We must be
assured in our
conscience by
Gods word in all
things that wee
doe: that if wee
be strong we may
know what is
our libertie, and
if we be weake,
we may learn
to profit dayly.

e That counteth
one day more
holly then ano-
ther.

f Who iudgeth
whether he doth
well or no.

g Because hee
thinketh the
meats vncleane
by the Law.

h Here we must
note three things:
first, that he spea-
keth of things
which of them-
selves are indiffe-
rent.

m He preventeth the objection. which the Christians might vie. 1. Cor. 8. 11. n Which is the benefit of Christian libertie, by abusing whereof ye cause the weakelings to blaspheme the Gospel, which might seeme to them contrary to Gods wil, and the doctrine of the law. o God will not reigne ouer his by such obseruations. p In peace and righteousness. Titus 1. 13. q Faith here is taken for a full perswasion of the Christian liberty in things indifferent, as the Apostle interpreteth it in the 14. vers. r Which hath none euill remors of conscience in his doing. s Meaning of a right conscience.

12 So then every one of vs shall glue accounts of himselfe to God.
13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.
14 I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to bee vncleane, to him it is vncleane.
15 But if thy brother bee grieved for the meate, now walkest thou not charitably: destroy not him with thy meate, for whom Christ dyed.
16 Cause not your^a commoditie to be vnil spoken of.
17 For the^b kingdom of God is not meate nor drinke, but righteousness, and peace, and joy in the holy Ghost.
18 For whosoever^c in these things serueth Christ, is acceptable to God, and is approved of men.
19 Let vs then follow those things which concerne peace, and wherewith one may edifie another.
20 Destroy not the worke of God for meates sake: all things indrede are pure: but it is euill for the man which eateth with offence.
21 It is good neither to eat flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth or is offended, or made weake.
22 Hast thou^d faith? haue it with thy selfe before God: blessed is he that^e condemneth not himselfe in that thing which he alloweth.
23 For he that doubteth, is condemned if hee eate, because hee eateth not of faith: and whatsoeuer is not of faith is sinne.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ. 9 and by the only mercie of God, which is the cause of saluation both of the one and the other. 14 Hee sheweth his zeale toward them and the Church, 30 And requireth the same of them.

Which are strong ought to beare the infirmities of the weak, and not to please our selues.

2 Therefore let every man please his neighbour in that that is good to^a edification.

3 For Christ also would not please himselfe, but as it is written, The rebukes of them which rebuke thee, fell^b on me.

14 For whatsoeuer things are written afore time, are written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.

5 Now the God of^c patience and con-

a To edifi- signifieth to doe all manner duties to our neighbour, either to bring him to Christ, or if he be wonne, that he may grow from faith to faith: for the faithfull are called the Temple of God wherein hee is resident by his holy Spirit: and these faithfull are the stones of the new Ierusalem: that is, the vniuersall Church, 1sa. 54. Reuel. 21. of the which building Christ is the chiefe corner stone, Ephes. 2. 20. Psal 69. 9. b I did so beare them as if they had bin done to me, and not to my father, c Which is the authour of patience.

blarson glue you that yee be^d like minded one towards another, according to Christ Iesus.

6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore, receiue yee one another, as Christ also receiued vs to the^e glory of God.

8 Now I say, that Iesus Christ was a minister of the circumcision, for the^f truth of God: to confirme the promises made vnto the Fathers.

9 And let the Gentiles praise God for his mercy, as it is written, For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe he sayeth, Reioyce, yee Gentiles, with his people.

11 And againe, Praise the Lord all yee Gentiles, and laud ye him all people together.

12 And againe Elisas saith, There shall be a root of Jesse, and e hee that shall rise to reigne ouer the^g Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy, and peace in believing, that yee may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are full of goodness, and filled with all knowledge, and are able to admonish one another.

15 Remembered be ye brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God.

16 That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering vp of the Gentiles might bee acceptable^h being sanctified by the holy Ghost.

17 I haue therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare notⁱ speake of any thing which Christ hath not wrought by mee, to make the Gentiles obedient in word and deed,

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation,

21 But as it is written, To whom hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 Therefore also I haue bene^j off let to come vnto you.

23 But now seeing I haue no more place in these quarters, and also haue^k bene desirous many yeeres agoe to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to

1. Cor. 1. 10. Phil. 3. 16. and 4. 3.

d To make vs partakers of Gods glory. e First to gather the Iewes, and then the Gentiles, that both might be made one flocke. f That God might bee knowne true. Psal. 118. 49. 2. sam. 22. 50. Dent. 32. 43. g Which is Christ, who did spring as a yong bud out of the dry and dead root. h Then seeing hee tooke both the Iewes and Gentiles to his Fathers glory, they ought by his example to loue together.

i The minister offereth vp the people to God by the Gospel.

k God gaue him such ample occasions to set forth his excellent works that he had done by him, that the Apostle need not to seeke any other thing to boast vpon,

1sa. 52. 15.

Chap. 1. 13. 1. thes. 2. 17, 18.

Chap. 1. 10.

1 Which was to
eary the almes.
1. Cor. 9. 11.
m I shall faith-
fully leaue it
with them, and
as it were sealed
most surely.
n Almes is the
fruit of faith and
charitie.

Chap. 1. 11.
o His coming
shall be profita-
ble vnto them:
for God wil giue
him abundant
knowledge of
diuine mysteries,
to communicate
vnto them.
1. Cor. 1. 11.
p He feared lest
slanderous
tongues would
haue made his
message either
odious, or lesse
acceptable.
1. Cor. 9. 6.

to see you in my journey, and to bee brought
on my way thitherward by you, after that I
haue bene somewhat filled with your com-
panie.

25 But now goe I to Ierusalem, to mi-
nister vnto the Saints.

26 For it hath pleased them of Macedo-
nia and Achata, to make a certaine distri-
bution vnto the poore Saints which are at
Ierusalem.

27 For it hath pleased them, and their
debtors are they: * for if the Gentiles bee
made partakers of their spirituall things,
their duettie is also to minister vnto them in
carnall things.

28 When I haue therefore performed
this, & haue sealed them this fruit, I will
passe by you into Spaine.

29 * And I know when I come, that I
shall come to you with * abundance of the
blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our
Lord Iesus Christ sake, and for the loue of
the spirit, that ye * would strue with me by
prayers to God for me,

31 That I may bee deliuered from them
which are disobedient in Iudea, and that my
seruice which I haue to doe at Ierusalem,
may be * accepted of the Saints,

32 That I may come vnto you with joy
by the will of God, and may with you bee re-
freshed.

33 Thus the * God of peace be with you
all, Amen.

CHAP. XVI.

1 After many recommendations, 17 he admoni-
sheth them to beware of false brethren, and to bee cir-
cumspet, 20 He prayeth for them, and giueth thanks
to God.

I Commend vnto you Phoebe our sister,
which is a seruant of the Church of Cen-
chrea,

2 That yee receiue her in the Lord, as it
becometh Saints, and that ye assist her in
whatsoeuer businesse she needeth of your aid:
for shee hath giuen hospitalitie vnto many,
and to me also.

3 Greete * Pricilla and Aquila my fel-
low helpers in Christ Iesus.

4 (Which haue for my life laid downe
their owne necke, vnto whom not I onely
giue thanks, but also all the Churches of
the Gentiles.)

5 Likewise greets the Church, that is in
their house. Salute my beloued Epnetus,
which is the * first fruite of Achata in
Christ.

6 Greete Marie, which bestowed much
labour on vs.

7 Salute Andronicus, and Junia, my
cousins and fellow prisoners, which are no-
table among the Apostles, and * were in
Christ before me.

8 Greete Amplias my beloued in the
Lord.

9 Salute Archippus our fellow helper in
Christ, and Stachis my beloued.

10 Salute Apelles approued in Christ,
Salute them which are of Aristobulus
friends.

11 Salute Herodion my kinsman. Greet
them which are of the friends of Narcissus,
which are in the Lord.

12 Salute Tryphena and Tryphosa,
which women labour in the Lord. Salute
the beloued Persis, which woman hath la-
boured much in the Lord.

13 Salute Rufus chosen in the Lord, and
his mother and mine.

14 Greete Asyncritus, Phlegon, Hermes,
Patrobas, Percurtus, and the brethren
which are with them.

15 Salute Philologus and Iulias, Re-
reas, and his sister, and Olympas, and all
the Saints which are with them.

16 Salute one another with an * holy
kisse. The Churches of Christ salute you.

17 Now I beseech you brethren, marke
them diligently which cause diuision and of-
fences, contrary to the doctrine which yee
haue learned, and * auoyd them.

18 For they that are such, serue not the
Lord Iesus Christ, but their owne bellies,
and with * faire speech & flattering decieve
the hearts of the simple.

19 For your obedience is come abroad
among all: I am glad therefore of you:
but yet I would haue you wise vnto that
which is good, and simple concerning euil.

20 The God of peace shall tread Sa-
tan vnder your feete shortly. The grace of
our Lord Iesus Christ be with you.

21 * Timotheus my companion, and Lu-
cius, and Iason, and Sosipater my kinsmen
salute you.

22 I Tertius, which wrote out this Epi-
stle, salute you in the Lord.

23 * Salus mine hoste, and of the whole
Church saluteth you. Erastus the Cham-
berlaine of the city saluteth you, and Quar-
tus a brother.

24 The grace of our Lord Iesus Christ,
be with you all. Amen.

25 * To him now that is of power to es-
tablish you according to my Gospel, and
preaching of Iesus Christ, by the reuelation
of the myserie, which was kept secret since
the world began:

26 (But now is opened, and published
among all Nations by the Scriptures of
the Prophets, at the Commandement of
the euertlasting God for the obedience of
faith.)

27 To God, I say, onely wise, bee praise
through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus,
and sent by Phoebe, seruant of the Church
which is at Cenchrea.

1. Cor. 16. 20.

2. Cor. 13. 12.

1. pet. 5. 14.

c Which was a
signe of amity a-
mong the Iewes,
which he willeth
to be holy, that
is, that it come
from a mind full
of godly charity.

2. Iohn 10.

d These be
markes to know
the false apo-
stles by.

e The word sig-
nifieth him that
promiseth much,
and performeth
nothing, who
seemeth also to
speake for thy
profit, but doth
nothing lesse.

Acts 16. 1.

phil. 2. 19.

1. Cor. 1. 14.

|| Or, receiver.

f Corinthus,

Eph. 3. 20.

Eph. 3. 9. col. 1.

26. 2. tim. 1. 9.

tit. 1. 2. 1. pet.

2. 20.

g Both as tou-
ching the do-
ctrine of the
Gospel, and also
the calling of
the Gentiles.

Acts 18. 2.

a The first which
was consecrated
to the Lord by
embracing the
Gospel.

|| Or, Asia.

b They were
grafted in Christ
by faith afore I
was called, and
were wellesee-
med of the Apo-
stles, and of the
Churches.

The

The first Epistle of Paul to the Corinthians.

THE ARGUMENT.

After that Saint Paul had preached at Corinthus a yeere and a halfe, hee was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glorie, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefe points of Christian Religion. Against these evils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproveth their contentions and debates, their arrogancie and pride, and exhorteth them to concord and humilitie, setting before their eyes the spirituall vertue, and heauenly wisdom of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reuealed by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued himselfe skillfully, building according to the foundation (which is in Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heede that they bee not polluted with vaine doctrine, seeing they are the temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he hath declared by manifest signes that he neuer sought his owne glory, neither yet how he might liue, but onely the glory of Christ: which thing at his comming he would declare more amply, to the shame of those vaine-glorious braggars, who sought themelues onely, and therefore suffered most horrible vices vnreproved and unpunished, as incest, contentions, pleadings before Infidels, fornication, and such like, to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, duty of marriage, of discord and dissention among the married, of virginie, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, hee warneth them to haue respect to their weaker brethren, whose faith by that dissembling was hindred, and their consciences wounded, which thing rather then he would doe, he would neuer vie that libertie, which God had given him. But forasmuch as pride, and selfe will was the cause of those great evils, he admonisheth them by the example of the Iewes not to glory in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to follow Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behaviour of me, and women in their assemblies: of the Lords Supper, the abuse of the Spirituall gifts, which God hath giuen to maintaine loue, and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all, he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and welldoing, sending his commendations, and wishing them peace.

CHAP. I.

2 He praiseth the great graces of God shewed to ward them, 10. Exhorting them to concord and humilitie, 19. Hee beateth downe all pride, and wisdom which is not grounded on God, 26. Shewing whom God hath chosen to confound the wisdoms of the world.

IN ALL called to be and Apostle of IESVS CHRIST, through the will of God, and our brother Souldiers,

2 Unto the Church of God, which is at Corinthus, to them that are sanctified in Christ Iesus, * Saints by calling, * with all that call on the Name of our Lord Iesus Christ in euery place, both their Lord and ours:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

1. Thess. 1. 5.

1. Thess. 4. 7.

a Whom God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. Rom. 8. 7. ephes. 1. 1. colos. 1. 22. 3. 1. tim. 1. 9. titus 2. 3.

b Made holy by the free mercy and calling of God. 2. Tim. 2. 22. c Which is to acknowledge him to be very God, to worship him, and seeke vnto him for helpe.

4 I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ.

5 That in all things yee are made rich in him, in all kinde of speech, and in all knowledge:

6 As the testimony of Iesus Christ hath bene confirmed in you:

7 So that yee are not destitute of any gift: waiting for the appearing of our Lord Iesus Christ.

8 Who shall also confirme you vnto the ende, that yee may be blameless in the day of our Lord Iesus Christ.

9 God is faithfull, by whom yee are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, that yee all speake one thing, and that there bee no dissensions among you: but bee yee

d For all the benedictions which yee haue received by the Gospel. Coloss. 1. 10.

and 2. 7.

e As members of the same body which communicate with their head.

f He commendeth these gifts in them whose abuse after hee doth reprove, as eloquence, philosophie, and their knowledge of Gods word. Phil. 3. 20. titus

3. 13. 1. Thess. 3. 12. & 5. 23. g For there is no condemnation them that are grafted in Christ Iesus. Psal. 138. 8. 1. thessal. 5. 3. Rom. 15. 5. phil. 3. 16. h Disagreeing in wordes inendred dissension of minde, whereof proceedeth repugnancy of iudgement which is the mother of schisme and heresie.

knit

i Which was a
vertuous woman
and zealous of
Gods glory, and
fought the quiet-
nesse of the
Church.

Acts 18. 24.
k Read the An-
notation, Acts
3. 16.

Acts 18. 8.
l This Gaius was
Pauls host, in
whose house also
the Church was
at Corinthus,

Rō. 16. 13. there
was yet another
so called, which
was of Derbe,

and followed
Paul, Acts 20. 4.
m That is, chiefly
and peculiarly.

Chap. 2. 13.
galas. 5. 4.
2. pet. 1. 16.

n As rhetoricke
or arte oratorie.
o When men
should attribute

that vnto elo-
quence, which
only belonged
to the power of
God.

Row. 1. 16.
Ja. 29. 14.
p That is, the in-
terpreter of the
Law.

q Herthat is so
subtill in discus-
sing questions?

and herein Paul
reprocheth euen
the best learned,

as though not
one of them
could perceiue
by his own wis-
dom this myste-
rie of Christ re-
uealed in the
Gospel.

Matth. 12. 38.
r He speaketh
in the person of
the wicked, who
contrary to their
conscience rather

attribute these things to God, then acknowledge their owne follie
and weakenesse.

l According as the world tearmeth wise men.
Which are in mans iudgement almost nothing, but taken for ab-
surdities and cast awayes. u Esteemed and in reputation. x Thus
e calleth man in contempt, and to beate downe his arrogancy.

knit together in one mind, and in one iudge-
ment.

11 For it hath beene declared vnto mee,
my brethren, of you, by them that are of the
house of ¹ Cloe, that there are contentions
among you.

12 Nowe this I say, that enery one of
you sayeth, I am Pauls, and I am ² A-
pollos, and I am Cephas, and I am
Christs.

13 Is Christ diuided? was Paul cruci-
fied for you? either were yee baptized ³ into
the name of Paul?

14 I thanke God, that I baptized none
of you, but ⁴ Crispus, and ⁵ Gaius,

15 Lest any should say, that I had bapti-
zed into mine owne name.

16 I baptized also the household of Ste-
phanas: furthermore know I not whether
I baptized any other.

17 For Christ sent mee not to ⁶ baptize,
but to preach the Gospel, not with ⁷ a wis-
dome of wordes, ⁸ lest the crosse of Christ
should be made of one effect.

18 For the preaching of the crosse is to
them that perish, foolishnesse: but vnto vs
which are saved, it is the ⁹ power of God.

19 For it is written, ¹⁰ I will destroy the
wisdom of the wise, and will cast away the
vnderstanding of the Prudent.

20 Where is the wise? where is the
¹¹ Scrbe? where is the ¹² disputer of this
world? hath not God made the wisdom of
this world foolishnesse?

21 For seeing the world by wisdom
knew not God in the wisdom of God, it
pleased God by the foolishnesse of preaching
to save them that beleue:

22 Seeing also that the Jewes require
a ¹³ signe, and the Grecians seeke after wis-
dome.

23 But we preach Christ crucified: vnto
the Jewes, euen a stumbling blocke, and vnto
the Grecians foolishnesse:

24 But vnto them which are called, both
of the Jewes and Grecians, wee preach
Christ, the power of God, and the wisdom of
God.

25 For the ¹⁴ foolishnesse of God is wiser
then men, and the weaknesse of God is stron-
ger then men.

26 For brethren, you see your calling,
how that not many wise men ¹⁵ after the
flesh, nor many mighty, nor many noble are
called.

27 But God hath chosen the foolish things
of the world, to confound the wise, and God
hath chosen the weak things of the world,
to confound the mighty things.

28 And vile things of the world, & things
which are despised, hath God chosen, and
things ¹⁶ which are not, to bring to nought
things ¹⁷ that are,

29 That no ¹⁸ flesh should reioyce in his
presence.

30 But yet are of him in Christ Iesus, ¹⁹ who
of God is made vnto vs ²⁰ wisdom, and
righteousnesse, and sanctification, and re-
demption,

31 That according as it is written, ²¹ We
that reioyce, let him reioyce in the Lord.

CHAP. II.

1 He putteth for example his manner of preaching,
which was according to the tenour of the Gospel.
2 Which Gospel was contemptible and hid to the
earnall, 3 And againe honorable and manifest
to the spirituall.

AND I, brethren, when I came to you,
I came not with ²² excellencie of wordes, or
of wisdom, shewing vnto you the ²³ testi-
monie of God.

2 For I esteemed not to ²⁴ know any
thing among you, saue Iesus Christ, and
him crucified.

3 And I was among you in ²⁵ weak-
nesse and in feare, and in much trembling.

4 Neither stood my word, and my prea-
ching in the ²⁶ intiking speech of mans wis-
dome, but in plaine euidence of ²⁷ the Spirit
and of power,

5 That your faith should not bee in the
wisdom of men, but in the power of
God.

6 And we speake wisdom among them
that are ²⁸ perfit: not the wisdom of this
world, neither of the ²⁹ princes of this world,
which come to nought:

7 But wee speake the wisdom of God
in a mystery, euen the hid wisdom, which
God hath determined before the world, vnto
our glory.

8 Which ³⁰ none of the Princes of this
world hath known: for had they known
it, they would not haue crucified the ³¹ Lord
of glory.

9 But as it is written, ³² The things
which eye hath not seene, neither eare hath
heard, neither came into mans heart, are,
which ³³ God hath prepared for them that
loue him.

10 But God hath reuelled them vnto vs
by his Spirit: for the Spirit ³⁴ searcheth all
things, yea, the deepe things of God.

11 For what man knoweth the things of
a man, saue the Spirit ³⁵ of a man, which is in
him? euen so the things of God knoweth no
man, saue the Spirit of God.

12 Now wee haue ³⁶ received not the
Spirit of the world, but the Spirit,
which is of ³⁷ God, that wee might
know the ³⁸ things that are giuen to vs of
God.

e That is, very few. f He calleth Iesus the mighty God, full of
true glory and maiesty, whom David also calleth the King of glory,
Psal. 24. 7. and Steuen nameth him the God of glory, Acts 7. 2. and
hereby appeareth the diuinity of Christ, and coniunction of two
natures in one person. I/a 64. 4. g Man is not able to thinke
Gods providence toward his. h For hee is one God with the Fa-
ther and the Sonne. i Mans mind which vnderstandeth and iud-
geth. k Wee are not moued with that Spirit, which teacheth
things wherewith the world is delighted, and which men vnder-
stand by nature l All the benefits of God in Iesus Christ,

Chap. 1. 17.
Or, mysterie.

a That is, the
Gospel, whereby
God doth mani-
fest himselfe to
the world, or
whereof God is
the authour and
witness.

Or, I thought no
thing worthy to be
known.

Acts 18. 1.

b Herein appea-
reth his great
modesty, who
was not glorious
but abiect and
humble, not full
of vaingloa-
sing and arro-
gancie, but with
feare and trem-
bling set forth
the mighty pow-
er of God.

Chap. 1. 17.
2. pet. 1. 16.

Or, heavenly, or,
diuine.

c They whose
vnderstandings
are illumine by
faith, acknow-
ledge this wise-
dome which the
world calleth
folly.

d The word is
here taken for
them, whom ei-
ther for wisdom,
riches, or power
men most esteem.

Chap. i. 17.

2. pet. i. 16.

m As that which we teach is spirituall, so our kind of teaching must be spirituall, that the words may agree with the matter.

n Whole knowledge and iudgement is not cleared by Gods Spirit.

Prer. 27. 19.

o For the truth of God is not subiect to the iudgement of man. 1st. 40. 13. wisd. 9. 13. rom. 11. 34. p That is, Christs Spirit, Iohn 16. 13. rom. 8. 9.

13 Which things also wee speake, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall things.

14 But the naturall man perceiveth not the things of the Spirit of God: for they are foolishnesse unto him: neither can hee know them, because they are spiritually discerned.

15 But hee that is spirituall discerneth all things: yet hee himselfe is iudged of no man.

16 For who hath knowen the minde of the Lord, that hee might instruct him: but we haue the minde of Christ.

CHAP. III.

3 Paul rebuketh the sects and authors thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

a Being ingrafted in Christ by faith we begin to moue by his Spirit, and as we profic in faith, wee grow vnto a ripe age. And here let him take heede that teacheth, lest for milke he giue poison: for milke and strong meat in effect are one, but onely differ in manner and forme. b He chargeth them with two fautes: the one that they attributed too much to the ministers, and the other, that they preferred one minister to another.

Psal. 62. 12.

galat. 6. 5.

c So made by his grace.

d Hereproueth the ministers of Corinth, as teachers of curious doctrines and questions.

e Or, the time:

which is, when

the light of the

truth shal expel

the darkenesse of

ignorance, then the

curious ostentation

of mans wisdom

shall be brought

to nought, f By

the tryall of Gods

Spirit.

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto babes in Christ.

2 I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are ye able.

3 For yee are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are yee not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then, and who is Apollos, but the ministers by whom ye beleueed, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the increase.

7 So then, neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase.

8 And he that planteth, and he that watereth are one, and euery man shall receiue his wages, according to his labour.

9 For we together are Gods labourers: yee are Gods husbandry, and Gods building.

10 According to the grace of God giuen to mee, as a skilfull master builder, I haue laide the foundation, and another buildeth thereon: but let euery man take heede how hee buildeth vpon it.

11 For other foundation can no man lay, then that which is laide, which is Iesus Christ.

12 And if any man build on this foundation, gold, silver, precious stones, timber, hay, or stubble,

13 Euery mans worke shall be made manifest: for the day shall declare it, because it shall be reuealed by the fire: and the

fire shall triuie euery mans worke of what sort it is.

14 If any mans worke, that he hath builded vpon, abide, he shall receiue wages.

15 If any mans worke burne, hee shall lose it, but hee shall bee safe himselfe: neuertheless yet as it were by the fire.

16 Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to bee wise in this world, let him bee a foole, that hee may be wise.

19 For the wisdom of this world is foolishnesse with God: for is written, He catcheth the wise in their owne craftinesse.

20 And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man glory in men: for all things are yours.

22 Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death: whether they bee things present, or things to come, euen all are yours,

23 And yet Christ, and Christ Gods.

which they laide for others, Psal. 94. 11. But in God who worke by his ministers to his owne glory and the comfort of his Church.

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 Hee appealeth to Gods iudgement, 7 Beating down their glory which hindered them to praise that which they dispraised in him. 19 Hee sheweth what he requirerh on their part, and what they ought to looke for of him at his returne.

Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that euery man be found faithfull.

3 As touching me, I passe very little to bee iudged of you, or of mans iudgement: no, I Iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustificed: but hee that iudgeth me, is the Lord.

5 Therefore Iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applyed vnto mine owne selfe and Apollos for your sakes, that ye might learne by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

Math. 7. 1. rom. 12. 1. e By our example. f Towit, from other men, and preferreth thee.

g Both his labor and reward.

h He reprooeth them not as false apostles, but as curious teachers of humane Sciences, as they which loathing at the simplicity of Gods word, preach philosophical speculations.

i As touching his life, if he hold fast the foundation.

Chap. 6. 19. 3. cor. 6. 16.

Job 5. 13.

k When they themselves are entangled in the same snares

But in God who

worketh by his

ministers to his

owne glory and

the comfort of his

Church.

As it is a thing

intollerable to

contemne the

true ministers of

God, so it is

geratly reprehens-

ible to attribute

more vnto them

then is meet.

Math. 7. 1. 2.

† Greeke, mans

day.

b Whether I

haue great gifts

or little, few or

many.

c For as I doe

not know where

by I should take

any occasion of

glory: so I am

certaine that be-

fore God ano-

ther maner of

iustice is requi-

red.

d Concerning

mine office.

8 Now ye are full: now ye are made rich: ye reigne as kings without vs, and would to God, ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs as his last Apostles, as men appointed to death: for we are made a gazing stocke vnto the world, and to the Angels, and to men.

10 We are fools for Christs sake, and we are wise in Christ: we are weak, and yet strong: we are honourable, and we are despised.

11 Vnto this houre we both hunger and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 And labour, working with our owne hands: we are reviled, and yet we blesse: we are persecuted, and suffer it.

13 We are evil spoken of, and we pray: we are made as the filth of the world, the outscouring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children, I admonish you.

15 For though ye haue ten thousand instructors in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach every where in every Church.

18 Some are puffed up as though I would not come to you.

19 But I wil come to you shortly, if the Lords will, and will know, not the speech of them which are puffed up, but the power.

20 For the Kingdome of God is not in word, but in power.

21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirit of meeknesse?

CHAP. V.

1 Hee reproveth sharply their negligence in punishing him that had committed incest, 3 Wiling them to excommunicate him, 7 To embrace purity, 9 And flee wickednesse.

It is heard certainly, that there is, fornication among you, and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

2 And ye are puffed up, and haue not rather sorrowed, that he which hath done this deed, might be put from among you.

3 For I verely as absent in body, but present in spirit, haue determined already, as though I were present, that hee that hath thus done this thing,

4 When ye are gathered together, and my spirit, in the name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

a Who would thinke that you would suffer that mischief vnpunished which the most barbrous nations abhorre to speake of? *Lam. 1. 8. 8.*

b Having now receiued the Gospel.

c My will and

consent, d With invocation of Gods Name, as becommeth them which procure the Lords business, and not their owne.

5 Bee deliuered vnto Satan, for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not good: know ye not that a little leauen leaueth the whole lump?

7 Purge out therefore the olde leauen, that ye may be a new lump, as ye are unleavened: for Christ our Passouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with olde leauen, neither in the leauen of malitiousnesse and wickednesse: but with the unleavened bread of sincerity and truerh.

9 I wrote vnto you in an Epistle, that ye should not company together with fornicators,

10 And not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicator, or couetous, or an idolater, or a rader, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also, which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to win them to Christ. k Who to please both parts would be present at idole seruice, and yet prolesse the Gospel. l Vnto whom the ecclesiasticall discipline doeth not stretch. m Which are subiect to Gods word, and to the discipline of the Church.

CHAP. VI.

1 Hee rebuketh them for going to Law together before the heathen, 7 Christians ought rather to suffer. 12 He reproveth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely both in body and soule.

Are any of you, hauing businessse against another, be iudged vnder the vnjust, and not vnder the Saints?

2 Doe ye not know, that the Saints shall iudge the world? If the world then shall be iudged by you, are ye unworthy to iudge the smallest matters?

3 Know ye not that wee shall iudge the Angels? how much more things that pertaine to this life?

4 If then ye haue iudgement of things pertaining to this life, set vp them which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to Law with a brother, and that vnder the infidels.

7 Now therefore there is utterly a fault

esteemed your iudge: for it is most easie to iudge betweene brethren, *Or, impotencie of minde.*

1. Tim. 1. 20. Which is to be as a heathen man and Pablicane.

f For being wounded with shame and sorrow, his flesh or olde man shall die: and the Spirit or new man shall remaine alive and enioy the victory in that day when the Lord shall iudge the quicke and dead, 2. Cor. 4. 18. 1. pet. 4. 6.

g Seeing you suffer such monstrous vices among you.

Gal. 5. 9. As euery man particularly is pure, so y whole Church in general may be pure.

Math. 18. 17. 2. thes. 3. 14. i But he meant of those that

of those that

of those that

of those that

of those that

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among

Math. 5. 39.

Luke 6. 29.

Rom. 12. 19.

1. Thes. 4. 6.

e Herdoeth not reprove the godly, which with a good conscience vnto the magistrate to defend his right, but cōdemneth hatred, grudges & desires of reuengence.

Ephes. 5. 3, 5.

1. Titus 1. 9, 10.

Ephes. 2. 13.

Titus 3. 3.

1. Pet. 4. 3.

Chap. 10. 23.

ecclus. 37. 27.

f Here he speaketh of things indifferent of their nature, and first as touching carnall liberty, g For we are subiect to those things which we cannot want. h They abused meates, both in that they offended others thereby, and also prouoked their own lusts to vncleanesse, i God will bee Lord both of the soule and body.

Rom. 6. 5.

k Whereby he signifieth, that both we shall see the glory of the resurrection of the iust, and also that dignitie and priuiledge whereby we bee made the members of Christ. Gen. 2. 24. math. 19. 5. mar. 10. 2. ephes. 5. 31. l That is, he more polluteth his owne body, then hee that committeth any other sinne. Chap. 3. 16. 2. cor. 6. 16. Chap. 7. 23. 1. Pet. 1. 15, 19.

among you, because yee goe to lawe one with another: why rather suffer yee not wrong: why rather liuite yee not harme?

8 * Nay, ye pour selues: doe wrong, and doe harme, and that to your brethren.

9 Know yee not that the vnrightrous shall not inherite the Kingdome of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the Kingdome of God.

11 And such were some of you: but yee are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ All things are lawfull vnto me: but all things are not profitable. I may doe all things, but I will not bee brought vnder the power of any thing.

13 Meates are ordeined for the belly, and the belly for the meates: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised by the Lord, and shall raise vs up by his power.

15 Know ye not that your bodies are the members of Christ: shall I then take the members of Christ, & make them the members of an harlot? God forbid.

16 Doe ye not know, that hee which coupleth himselfe with an harlot, is one body: for two, saith he, shall be one flesh.

17 But hee that is ioyned vnto the Lord, is one Spirit.

18 Flee fornication: every sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 Know yee not, that your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and ye are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

¶ When such things come to passe, that the faithful and vnfaithful bee married together, and the one forsake the other without cause. The lawfull vocation in outward things must not lightly bee neglected. n Which is, when the Surgeon by art draweth out the skinne to couer the part circumcised, Cellus lib. 7. cap. 25. Epiphani. lib. de ponderibus & mensuris, 1. Mac. 1. 6. o It is all one whether thou be Iew or Gentile. Ephes. 4. 1, 1. Tim. 6. 1.

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to know, 2 As of single life, 3 Of the dutie of marriage, 11 Of discords and dissention in marriage, 13 Of marriage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginities, 32 And second marriage.

a Or, expedient because marriage, through mans corruption, and not by Gods institution, bringeth cares and troubles. b Speaking to all men in generall,

NOW concerning the things whereof ye wrote vnto me, It were good for a man not to touch a woman.

2 Nevertheless, to auoyd fornication, let every man haue his wife, and let euery woman haue her owne husband.

3 * Let the husband giue vnto the wife due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, except it bee with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say vnto the vnmarrid, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to burne.

10 And vnto the married I command, not I, but the Lord, Let not the wife depart from her husband.

11 But as if she depart, let her remaine vnmarrid, or bee reconciled vnto her husband, and let not the husband put away his wife.

12 But to the remnant I speake, and not the Lord, If any brother haue a wife, that beleueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleueth not, if hee be content to dwell with her, let her not forsake him.

14 For the vnbelleuing husband is sanctified by the wife, and the vnbelleuing wife is sanctified by the husband, els were your children vncleane: but now are they hol.

15 But if the vnbelleuing depart, let him depart: a brother or a sister is not in subiection in such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? What knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke: and so ordaine I in all Churches.

18 As any man called being circumcised: let him not gather his vncircumcision: is any called vncircumcised: let him not bee circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the same vo-

1. Pet. 3. 7.

e Which contendeth all duties pertaining to marriage, d He sheweth that he commandeth not precisely all men to marry, but that God hath granted this remedie vnto them which cannot liue chaste.

e With the first of concupiscence, that is, when mans will so giueth place to the lust that tempteth, that he cannot call vpon God with a quiet conscience.

Math. 5. 32.

and 19. 9.

marke 10. 11.

Luke 16. 18.

f For hatred, dissention, anger, &c. g Saue for whoredomes, as Math. 5. 32.

h In as much as there was nothing expressly spoken hereof in the Law, or Prophets: or els he spake this moued by the Spirit of God as he testifieth in the 25. verse, i Meaning, that the faith of the beleuer hath more power to sanctifie marriage, then the wickednesse of the other to pollute it.

k They that are borne of either of the parents faithfull, are also counted members of Christs Church, because of the promise, Actes 2. 29.

When such things come to passe, that the faithful and vnfaithful bee married together, and the one forsake the other without cause. The lawfull vocation in outward things must not lightly bee neglected. n Which is, when the Surgeon by art draweth out the skinne to couer the part circumcised, Cellus lib. 7. cap. 25. Epiphani. lib. de ponderibus & mensuris, 1. Mac. 1. 6. o It is all one whether thou be Iew or Gentile. Ephes. 4. 1, 1. Tim. 6. 1.

p Although God hath called thee to serue in this life, yet thinke not thy cōdition worthy for a Christian: but reioyce that thou art deliuered by Christ, from the miserable slavery of sinne & death, q Being seruant by condition is made partaker of Christ.

Chap. 6. 10.
1. per. 1. 19.
|| Or, dearly.
r Sincerely as in the presence of God.
|| Or, the state of virginitie.
f He bindech no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.
|| Or, beleued.
t To desingle.
u In these afflictions and persecutions.
x As worldly cares of their children and familie.
y He doth not preferre singleness as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.

z In wishing that you could liue without wiues.
|| Or, it remaineth that.

a Which be in aduersitie.

b Which bee in prosperitie.

c In this world there is nothing but meere vanitie d Which onely appertaine to this present life.

|| And he is decided, meaning into diuers cares. e Shee may attaine vnto it sooner then the other, because she is without cares. f Seeing Saint Paul could bind no mans conscience to single life, what presumption is it, that any other should doe it? g That is, that he should marrie to auoyd fornication. h Meaning, hee that is fully perswaded that he hath no need.

cation wherein he was called.

21 Art thou called being a seruant? care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the Lord being a seruant, is the Lords freeman: likewise also hee that is called being free, is Christs seruant.

23 We are bought with a price: bee not the seruants of men.

24 Brethren, let euery man wherein hee was called, therein abide with God.

25 Now concerning virgins, I haue no commandement of the Lord: but I giue mine aduice, as one that hath obtained mercie of the Lord to be faithful.

26 I suppose then this to be good for the present necessity: I meane, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marry, she sinneth not: neuertheless, such shall haue trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which haue wiues, bee as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world as though they vsted it not: for the fashion of this world goeth away.

32 And I would haue you without care. The unmarried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, careth for the things of the world, how he may please his wife.

34 There is difference also betweene a virgine and a wife: the unmarried woman careth for the things of the Lord, that shee may bee holy, both in body and in spirit: but shee that is married, careth for the things of the world, how shee may please her husband.

35 And this I speake for your owne commodities, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if any man thinketh that it is vncome for his virgine, if shee passe the flower of her age, and neede so require, let him do what he will, he sinneth not: let them be married.

37 Neuertheless, he that standeth firme in his heart, that he hath no need, but hath

power ouer his owne will, and hath so desired in his heart, that hee will keepe his virginie, he doth well.

38 So then hee that giueth her to marriage, doth well, but he that giueth her not to marriage, doth better.

39 The wife is bound by the Law, as long as her husband liueth: but if her husband be dead, she is at liberty to marry with whom she will, only in the Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: and I thinke that I haue also the Spirit of God.

k And more commodious for his children in preteruing them from cares. l Of matrimonie. Rom. 7. 2. 1. Ths. 4. 9.

CHAP. VIII.

1 Hee rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices, 9 And sheweth how men ought to behaue them toward such as be weake.

As touching things sacrificed vnto idols, we know that we all haue knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is knowne of him.

4 Concerning therefore meate sacrificed vnto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many lords)

6 Yet vnto vs there is but one God, which is the Father, of whom are all things, and wee in him: and one Lord Iesus Christ, by whom are all things, and wee by him.

7 But euery man hath not knowledge: for some haue conscience of the idol, vntill this houre, eate as a thing sacrificed vnto the idol, and so their conscience being weake, is defiled.

8 But meate maketh vs not acceptable to God: for neither if wee eate, haue wee the more: neither if wee eate not, haue wee the lesse.

9 But take heed lest by any meanes this power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be boldened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shall the weake brother perish, for whom Christ died.

12 Now when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 Wherefore if meate offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

g Which eateth against his conscience, or in doubt. Rom. 14. 21.

CHAP.

For the fathers will dependeth on his childrens in this point: in so much as he is bound to haue respect to their infirmities, neither can he iustly require of them singleness, if they haue not that gift of God so to liue.

a Of the liberty that God hath giuen vs concerning outward things.

|| Or, taught.

b This he speaketh in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

c Which being idoles, are yet esteemed of men as Lords and

Seignours.

John 13. 13.

chap. 12. 3.

d In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good conscience.

e This abundance and want is referred to spiritual things.

Rom. 14. 17.

|| Or, libertie in things indifferents.

f I seeke I woulded vp.

g By thine example without any ground of doctrine.

Rom. 14. 15.

CHAP. IX.

1 He exhorteth them by his example to use their liberty to the edification of others. 2 To runne on forth in the course that they haue begunne.

a I neede no further declaration but the workes
b And call into doubt mine office.

c Of the Church charges.

d The Apostles led their wiues about with them.

e A faithfull and Christian wife.

f Or, confins.

g Whether they might not as lawfully liue without labouring for their

owne hands, as other Apostles.

h To liue on other mens charges.

i For that part that was burne,

was deuoured of the altar, and other was due vnto the Priests by the Law.

k For now you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.

l Seeing he is charged to preach he must willingly and earnestly follow it: for if he doe it by constraint, hee doeth not his dutie.

m That I be not chargeable to them to whom I preach seeing that they thinke that I preach for gaines.

A **W** I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord as ye nor my workes in the Lord?

2 **I** f I be not an Apostle vnto other, yet doubtlesse I am vnto you: for ye are the scale of mine Apostleship in the Lord.

3 **O** p defence to them that examine me, is this,

4 **H** aue wee not power to eate, and to drinke?

5 **O** p haue we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 **O** p I only and Barnabas, haue not we power not to worke?

7 **W** ho goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 **S** ay I these things according to man? saith not the Law the same also?

9 **F** or it is written in the Law of Moses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doeth God take care for oxen?

10 **E** ither saith hee it not altogether for our sakes? for our sakes no doubt it is written, that hee which eareth, should eare in hope: and that hee that Christeth in hope, should be partaker of his hope.

11 **I** f we haue sowne vnto you spirituall things, is it a great thing if we reape your carnall things?

12 **I** f others with you be partakers of this power, are not we rather? neuertheless, we haue not used this power: but suffer all things that we should not hinder the Gospel of Christ.

13 **D** o ye not know, that they which minister about the holy things, eat of the things of the Temple? and they which waite at the altar, are partakers with the altar?

14 **S** o also hath the Lord ordained, that they which preach the Gospel, should liue of the Gospel.

15 **B** ut I haue used none of these things neither wrote I these things, that it should be done vnto me: for it were better for me to die, then that any man should make my reioycing vaile.

16 **F** or though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layd vpon mee, and woe is vnto mee, if I preach not the Gospel.

17 **F** or if I doe it willingly, I haue a reward: but if I doe it against my will, notwithstanding the dispensation is committed vnto me.

18 **W** hat is my reward then? verily that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authoritie in the Gospel.

19 **F** or though I be free from all men yet haue I made my selfe seruant vnto all

men, that I might winne the more.

20 **A** nd vnto the Jewes I become as a Jew, that I may winne the Jewes: to them that are vnder the Lawe, as though I were vnder the Lawe, that I may winne them that are vnder the Law:

21 **T** o them that are without Law, as though I were without Law (when I am not without Law as pertaining to God, but am in the Law through Christ) that I may winne them that are without Law.

22 **T** o the weak I become as weak, that I may win the weak: I am made all things to all men, that I might by all means saue some.

23 **A** nd this I doe for the Gospels sake, that I might be partaker thereof with you.

24 **K** now ye not, that ye which runne in a race runne all, yet one receiveth the prize? so runne that ye may obtaine.

25 **A** nd every man that putteth his masterles, abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 **I** therefore so runne, not as vncertainly: so fight I, not as one that beatech the ayre.

27 **B** ut I beate downe my body, and bring it into subiection, lest by any meanes after that I haue preached to other, I myselfe should be reprooued.

CHAP. X.

He feareth them with the examples of the Jewes, that they put not their trust carnally in the graces of God,

14 Exhorting them to flee all idolatrie, 23 and offence of their neighbour.

M oreouer, brethren, I would not that ye should be ignorant that all our fathers were vnder the cloud, and all passed thowen the sea.

2 **A** nd were all baptized vnto Moses in the cloud, and in the sea.

3 **A** nd did all eate the same spiritual meate.

4 **A** nd did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke was Christ.)

5 **B** ut with many of them God was not pleased: for they were ouerthrowen in the wilderness.

6 **N** ow these are ensamples to vs, to the intent that wee should not lust after euill things as they also lusted.

7 **N** either be ye idolaters, as were some of them, as it is written, The people sate downe to eate and drinke, and rose vp to play.

8 **N** either let vs commit fornication, as some of them committed fornication, and fell in one day thre and twentie thousand.

9 **N** either let vs be like them, who were

Exod. 17. 6. Num. 20. 10. 11. d That is, signified Christ as all Sacraments doe. Num. 26. 65. Num. 11. 4. and 26. 64. psal. 106. 14

Exod. 32. 6. e Because hereby occasion was taken to forget God, and commit idolatrie, therefore these indifferent things are counted idolatrie. Num. 25. 9. f Moses readeth foure and twantie thousand, which declareth an infinite number.

Exod. 13. 21. Num. 9. 18. Exod. 24. 16. 22. a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses

Exod. 16. 5. b That is, Manna, which was the outward signe or Sacrament of the Spirituall grace.

c They are the same meate that we doe, because of the substance of theirs and our Sacraments is all one.

d That is, signified Christ as all Sacraments doe. Num. 26. 65. Num. 11. 4. and 26. 64. psal. 106. 14

Exod. 32. 6. e Because hereby occasion was taken to forget God, and commit idolatrie, therefore these indifferent things are counted idolatrie. Num. 25. 9. f Moses readeth foure and twantie thousand, which declareth an infinite number.

8. Who was
the leader, and
was called the
Angel of God.
Numb. 2. 16.
Psal. 106. 14.

Numb. 14. 37.
h. Meaning, ei-
ther the good or
evil angel, whose
ministerie God
voucheth to execute
his iudgement
to the vice de-
struction of the
wicked.
i. How God will
plague vs, if we
be subiect to the
like vices.

k. Or, latter dayes,
of Christs com-
ming.

l. Hee that led
you into this
temptation, which
commeth vnto
you either in pro-
peritie or aduer-
sarie, or for your
sinnes past, will
turne it to your
commoditie, and
deliuer you.

m. Or, thanksgiving.
n. Or prepare
to this holy vse
with praiſe and
thanksgiving.
o. The effectuall
badge of our
coniunction and
incorporation
with Christ?

p. If we that are
many in number
are but one body
in effe & i. yned
with our head
Christ, as many
cornes make but
one loafe, let vs
renounce idola-
try which doeth
separate our
vnitie.

q. Which is go-
uerned accord-
ing to the cere-
monies of the
Law.

r. Which is to
assemble in that
companie where
idoles are called
vpon.

s. Chap. 6. 12.
t. 1. Cor. 10. 37. 27.

u. For in those dayes they were accustomed to sell certaine of the
fleſh of beaſtes ſacrificed in the ſhambles, and turned the money to
the Priests profit. f. Or, doubt not. Psal. 24. 1.

9. Neither let vs tempt Christ, as some
of them also tempted him, & were destroyed
of serpents.

10. Neither murmure ye as some of them
also murmured, and were destroyed of the
destroyer.

11. Now all these things came vnto them
for examples, and were written to admo-
nition vs, vpon whom the ends of the world
are come.

12. Wherefore let him that thinketh hee
standeth, take heed lest hee fall.

13. There hath no temptation taken you,
but such as appertaineth to man, and God
is faithful, which will not suffer you to be
tempted aboue that you be able, but will e-
uen giue the issue with the temptation, that ye
may be able to beare it.

14. Wherefore my beloved, flee from ido-
latry.

15. I ſpeake as vnto them which haue vn-
derſtanding: iudge ye what I ſay.

16. The cuppe of blessing which wee
bless, is it not the communion of the blood
of Christ? The bread which wee breake
is it not the communion of the body of
Christ?

17. For we that are many are one bread
and one body, because we are all partakers
of one bread.

18. Behold Israel which is after the flesh
are not they which eate of the sacrifices par-
takers of the altar?

19. What ſay I then? that the ſoule is a-
ny thing? or that that which is sacrificed to
idoles, is any thing?

20. Nay, but that these things which the
Gentiles sacrifice, they sacrifice to deuils,
and not vnto God: and I would not
that ye should haue fellowship with the de-
uils.

21. Pre cannot drinke the cup of the Lord
and the cup of the devil. Ye cannot be par-
takers of the Lords table, and of the table of
deuils.

22. Doe wee prouoke the Lord to anger?
are we stronger then he?

23. All things are lawfull for mee, but
all things are not expedient: all things are
lawfull for me, but all things edifie not.

24. Let no man ſeek his owne, but euery
man anothers wealth.

25. Whatſoeuer is ſold in the ſhambles
eate ye, and aſke no queſtion for conſcience
ſake.

26. For the earth is the Lords, and all
that therein is.

27. If any of them which beleeue not call
you to a feaſt, and if ye will go, whatſoeuer
is ſet before you, eate, aſking no queſtion for
conſcience ſake.

28. But if any man ſay vnto you, This is
ſacrificed vnto idoles, eate it not, becauſe of
him that ſhewed it, and for the conſcience,
(for the earth is the Lords, and all that there-
in is.)

29. And the conſcience I ſay, not thine,

but of that other: for why ſhould my con-
ſcience be condemned of another mans con-
ſcience?

30. For if I through Gods benefite be
partaker, why am I cuil ſpoken of, for that
wherefore I giue thanks?

31. Whether therefore ye eate or drinke,
or whatſoeuer you doe, doe all to the glory of
God.

32. Giue none offence, neither to the Iewes,
nor to the Grecians, nor to the Church of
God:

33. Euen as I pleaſe all men in all
things, not ſeeking mine owne proſite,
but the proſite of many, that they might be
ſaved.

CHAP. XI.

Hee rebuketh the abuſes which were crept into their
Church, 4. As touching prayer, prophecyng, 18. And
miniſtring of the Lords Supper, 23. Bringing them
again to the firſt inſtitution thereof.

Be ye the followers of me, euen as I am
of Christ.

2. Now, brethren, I commend you, that
ye remember ſail my things, and keepe the
ordinances, as I deliuered them to you.

3. But I will that ye know that Christ is
the head of euery man: and the man is the
womans head: and God is Christs head.

4. Euery man praying, or prophecyng
haueing anything on his head, diſhonoureth
his head.

5. But euery woman that prayeth or
propheſieth bare headed, diſhonoureth her
head: for it is euen one very thing, as though
ſhe were ſhauen.

6. Therefore if the woman be not cou-
ered, let her alſo be ſhorne: and if it be ſhame
for a woman to be ſhorne or ſhauen, let her
be couered.

7. For a man ought not to couer his head
for ſomuch as hee is the image and glory
of God: but the woman is the glory of the
man.

8. For the man is not of the woman, but
the woman of the man.

9. For the man was not created for the
womans ſake: but the woman for the mans
ſake.

10. Therefore ought the woman to haue
power on her head, becauſe of the Angels.

11.ouer heeſſe, neither is the man with-
out the woman, neither the woman without
the man in the Lord.

12. For as the woman is of the man, ſo is
the man alſo by the woman: but all things
are of God.

13. Iudge in your ſelues, Is it comely that
a woman pray vnto God vncouered?

14. Doeth not nature it ſelfe teach you,
that if a man haue long haire, it is a ſhame
vnto him.

15. But if a woman haue long haire, it is

ſigne of ſubiection, g. To whom they alſo ſhew their diſſolution, and not onely to
Chriſt. h. Who is author and maintainer of their naturall con-
iunction. i. For as God made the woman of man, ſo now is man
multiplied by the woman. k. As women vſe to weare,

We muſt take
heed that tho-
row our abuſe,
our libertie be
not condemned.
u. If by the bene-
fit of God I may
eate any kind of
meat, why ſhould
I by my default
cauſe this benefite
to be cuil ſpoken
of?
Col. 3. 17.
x. That is, the
infinite.
y. Which art
indifferent.

2. Theſ. 3. 9.
|| Or, in all things
remember me.

Ephes. 5. 23.

a. This is referred
to comon prayer
and preaching:
for although one
ſpeake, yet the
action is com-
mon, ſo that the
whole Church
may be ſayd to
pray or preach
|| Or, preaching.

b. This tradition
was obſerued ac-
cording to the
time and place,
that all things
might be done in
comelineſſe and
to edification.

c. Reade Chap.
14. 34.

|| Or, powdered.
Gen. 1. 26. & 5. 1.
and 9. 6. col. 3. 10.

d. The image of
Gods glory in
whom his maie-

ſtie and power
ſhine concerning
his authority.

e. Or, receiueſt
her glory, in
commendation
of man, and there-
fore is ſubiect.

Gen. 2. 18. 23.

f. Some thing to
couer her head in
ſigne of ſubiection.

g. To whom they alſo ſhew their diſſolution, and not onely to
Chriſt. h. Who is author and maintainer of their naturall con-
iunction. i. For as God made the woman of man, ſo now is man
multiplied by the woman. k. As women vſe to weare,
a payle

1 For God hath
giuen to women
longer haire then
vnto man, to the
end the should
truſſe it vp about
her head, where-
by ſhe declareth
that ſhe muſt co-
uer her head.

m Not that all
were ſo, but the
moſt part.

n Gods Church
is not onely ſub-
iect to diſſention
as touching or-
ders and maners
but alſo to here-
ſies as touching
doctrines.

o Who ought
onely to beare
authority in the
Church.

p Signifying the
maner of his
death, when his
body ſhould, as
it were, be torne
and broken with
moſt grievous
torments (albeit
not as the thighes
of the theeues
were) the which
thing the break-
ing of the bread
as a figure doth
moſt liuely re-
present.

q By peruerſing
the true and pure
uſe of the ſame.

r But as though
theſe holy myſte-
ries of the Lords
body and blood
were common
meats, ſo with-
out reuerence he
commeth vnto
them.

s Or, die. Let
them looke to
theſelues, which
either adde or
take away from
the Lords inſti-
tution.

t Not that all
were ſo, but the
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u Gods Church
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them.

z Or, die. Let
them looke to
theſelues, which
either adde or
take away from
the Lords inſti-
tution.

a praife vnto her: for her haire is giuen her
for a covering.

16 But if any man liſt to be contentious,
we haue no ſuch cuſtome, neither the Churches
of God.

17 Now in this that I declare, I praife
you not, that ye come together, not with pro-
fit, but with hurt.

18 For ſirſt of all when ye come together
in the Church, I heare that there are diſſen-
tions among you: and I beleue it to be true
in ſome part.

19 For there muſt be hereties euen a-
mong you, that they which are approued a-
mong you, might be knowne.

20 When yee come together therefore in-
to one place, this is not to eate the Lords
Supper.

21 For euery man when they ſhould eate,
taketh his own ſupper afore, and one is hun-
gry, and another is drunken.

22 Haue yee not houſes to eate and to
drinke in? help ſe ye the Church of God, and
ſhame them that haue not: what ſhall I ſay
to you? ſhall I praife you in this? I praife
you not.

23 For I haue receiued of the Lord that
which I alſo haue deliuered vnto you, to wit,
that the Lord Ieſus in the night that he was
betrayed, tooke bread:

24 And when he had giuen thanks, hee
broke it, and ſaid, Take, eat: this is my body
which is broken for you: this doe yee in re-
membrance of me.

25 After the ſame manner alſo he tooke
the cup when he had ſupped, ſaying, This
cup is the new Teſtament in my blood, this
doe aſo as ye drinke it, in remembrance of
me.

26 For aſo often as ye ſhall eat this bread,
and drinke this cup, ye ſhew the Lords death
till he come.

27 Wherefore, whoſoever ſhall eate this
bread, & drinke the cup of the Lord unwor-
thily, ſhall be guilty of the body and blood of
the Lord.

28 Let a man therefore examine himſelfe,
and ſo let him eat of this bread, and drinke
of this cup.

29 For hee that eateth and drinketh un-
worthily, eateth and drinketh his own dam-
nation, becauſe he diſcerneth not the Lords
body.

30 For this cauſe many are weake, and
ſicke among you, and many ſleepe.

31 For if we would iudge our ſelues, we
ſhould not be iudged.

32 But when we are iudged, we are cha-
ſtened of the Lord, becauſe we ſhould not be
condemned with the world.

33 Wherefore my brethren, when ye come
together to eat, tary one for another.

34 And if any man be hungry, let him eat
at home, that ye come not together vnto con-
demnation. Other things will I ſet in order
when I come.

CHAP. XII.

1 The diſpenſation of the gifts of the holy Ghoſt ought
to be viſed to the edifying of Chriffs Church, 12 as the
members of mans body ſerue to the uſe one of another.

Now concerning ſpiritual gifts, brethren
I would not haue you ignorant.

Ye know that ye were Gentiles, and
were caried away vnto the dumb images,
as ye were led.

3 Wherefore I declare vnto you, that
no man ſpeaking by the Spirit of God,
called Ieſus excreable: alſo no man can
ſay that Ieſus is the Lord, but by the holy
Ghoſt.

4 Now there are diuerſities of gifts, but
the ſame Spirit.

5 And there are diuerſities of adminiſtra-
tions, but the ſame Lord.

6 And there are diuerſities of operati-
ons, but God is the ſame, which worketh all
in all.

7 But the manifeſtation of the Spirit is
giuen to every man, to profit withall.

8 For to one is giuen by the Spirit the
word of wiſdom, and to another the word of
knowledge by the ſame Spirit:

9 And to another is giuen faith, by the
ſame Spirit: and to another the gifts of hea-
ling by the ſame Spirit:

10 And to another the operations of
great works: and to another, propheſie:
and to another, the diſcerning of ſpirits:
and to another, diuerſities of tongues:
and to another, the interpretation of
tongues.

11 And all theſe things worketh euen
the ſelfe ſame Spirit, diſtributing to every
man ſeuerally as he will.

12 For as the body is one, and hath many
members, and all the members of the body,
which is one, though they be many, yet are
but one body: euen ſo is Chriſt.

13 For by one Spirit are wee all bapti-
zed into one body, whether wee be Jewes
or Grecians, whether wee be bond or free,
and haue bene all made to drinke into one
Spirit.

14 For the body alſo is not one member,
but many.

15 If the foote would ſay, Becauſe I am
not the hand, I am not of the body, is it there-
fore not of the body?

16 And if the eare would ſay, Becauſe I
am not the eye, I am not of the body, is it
therefore not of the body?

17 If the whole body were an eye, where
were the hearing? If the whole were hearing,
where were the ſmelling?

18 But now God hath diſpoſed the mem-
bers euery one of them in the body at his
owne pleaſure.

19 For if they were all one member, where
were the body?

20 But now are there many members, yet
but one body?

21 And the eye cannot ſay vnto the hand,
I haue no need of thee: nor the head againe
to the feet, I haue no need of you.

22 Yea, much rather thoſe members of
the body, which ſeeme to be more feeble,
are incorporate into Chriſts body to be gouerned by the ſame ſpi-
rit. m And therefore whatſoever the diuerſitie is, yet the profit
ought to be common, and ſerue to the edification of the Church
n Whole viſe ſeemeth to be more vile.

a The Corinthi-
ans hauing nota-
ble gifts, ſeemed
to haue forgot-
ten, of whom, and
for what ende
they had recei-
ued them.

b Which could
not heare your
prayers.

c By Satans ſug-
geſtion.

d As no man than
hath the ſpirit of
God, can blaſ-
pheme Chriſt,

e ſo none
can acknow-
ledge Chriſt for
Lord and God
without the ſame
ſpirit.

f That is, the vnder-
ſtanding of
the Scriptures.

g To do onely
miracles by.

h To worke by
miracles againſt
Satan and hypo-
crites, as was
done againſt
Ananias, Syla-
mas, &c.

i Meaning, the
declaration of
Gods myſteries.

k To try both
the doctrine and
the perſons.

l That we might
be one body with
Chriſt, and the
whole Church
one Chriſt: of
the which con-
iunction, Bap-
tiſme and the
Lords Supper are
effectuall ſignes

m we are regene-
rated into one ſpi-
rit, and by the
Lords Supper we

n Whole viſe ſeemeth to be more vile.

are necessary.

23 And upon those members of the body, which wee thinke most vn honest, put wee more honesty on: and our vncomely parts haue more comeltnesse on.

24 For our comely parts need it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked.

25 Lett there shoulde be any diuision in the body: but that the members shoulde haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now wee are the body of Christ, and members \parallel for your part.

28 And God hath ordeined some in the Church: as first Apostles, secondly Prophets, thirdly Teachers, then them that doe miracles: after that, the giftes of healing, helpers, gouernours, diuersiti of tongues.

29 Are all Apostles? are all Prophets? are all Teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues? doe all interpret?

31 But \parallel desire you the best gifts, and I will yet shew you a more excellent way.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, hee setteth forth the nature, office and praise thereof.

Though I speake with the tongues of men and Angels, and haue not loue, I am as sounding brass, or a tinkling cymbal.

2 And though I had the gift of prophesie, and knew all secrets, and all knowledge, yea, if I had all faith, so that I could remoue mountaynes, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue enuyeth not: loue doth not boast it selfe: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it tinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the truth:

7 It suffereth all things: it beleueth all things: it hopeth all things: it endureth all things.

8 Loue doth neuer fall away, though that prophesyngs be abolished, or the tongues cease, or knowledge vanishe away.

9 For we know in part, and we \parallel know the faith that iustifieth in effect cannot, as 1. John 2.9. Mai. 17. 20. Luke 17. 6. c North that it suffereth it selfe to be abused, but iudgeth others by all loue and humanity. d Which may be without offence of Gods word. e Knowledge it selfe shall be perfected in the world to come and not abolished: but the manner of knowing and teaching shall cease when wee shall be before Gods presence, where we shall need neither schooles nor teachers. That is, imperfectly. \parallel Or, teach.

phesie in part.

10 But when that which is perfect, is come, then that which is in part, shalbe abolished.

11 When I was a childe, I spake as a childe, I vnderstood as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For now wee see as thorow a glasse darkly, but then shall we see face to face. Now I know in part: but then shall I know euery as I am \parallel knowen.

13 And now abideth faith, hope and loue, even these three: but the chiefest of these is loue.

CHAP. XIII.

Hee exhorteth to loue, commendeth the gift of tongues, and other spiritual gifts, 5 But chiefly prophesying. 34 He commendeth women to keepe silence in the Church. 40 And sheweth what good order ought to be obserued in the Church.

Follow after loue, and conet spiritual gifts, and rather that ye may prophesie.

2 For hee that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth himselfe: but he that prophesieth, edifieth the Church.

5 I would that ye all spake strange languages, but rather that ye prophesied: for greater is he that prophesieth, then hee that speaketh diuers tongues, except hee expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profit you, except I speake to you, either by reuelation, or by knowledge, or by prophesying, or by doctrine?

7 Whereouer, things without life, which giue a sound, whether it bee a pipe, or an harpe, except they make a distinction in the sounds, how shall it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

9 So likewise you by the tongue, except ye utter words that haue signification, how shall it be vnderstood what is spoken? for ye shall speake in the ayre.

10 There are so many kindes of voyces (\parallel as it cometh to passe) in the world, and none of them is dumb.

11 Except I know when the power of the voyce, I shall be vnto him that speaketh, a Barbarian, and hee that speaketh, shall be a Barbarian vnto me.

12 Euen so, forasmuch as ye conet spiritual gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore let him that speaketh a strange tongue, pray that he may interpret.

14 For if I pray in a strange tongue, my spirit prayeth: but mine vnderstanding is without fruit.

The mysteries of God.

\parallel Or, taught of God.

Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

That is, to expound the word of God to the edification of the Church.

b Vnderstandeth him.

c By the spiritual gift which he hath received.

d For he profiteth none save himselfe.

e The prophetic expoundeth that which God hath revealed: and the doctrine teacheth that which he hath giuen vs to vnderstand.

\parallel Or, just.

f Your words shalbe lost for ye shal neither glorifie God thereby, nor profit man.

\parallel Or, as the thing requirerth.

g That is, they may be able to be vnderstood.

h He condemneth to Corinthians of barbarousnesse in that thing whereby they thought to haue attained to greatest praise of eloquence.

i And doth his part.

k Not in respect of him that prayeth, but in respect of the Church which is nothing edified thereby.

1 Or, giue thanks by singing.

m One onely made the prayers, and the rest of the people followed in heart his words, and when hee had prayed, they all layd, Amen, signifying that they beleue assuredly that God would grant their requests. n That is, most few.

Math. 18. 3.

1/a. 28. 11.

deu. 28. 49.

ierem. 5. 15.

ezek. 3. 6.

o He threatneth them most sharply, that God will punish the contempt of his word, and their counterteife ignorance, forasmuch as to speak with vnknewen tongues is a signe of Gods curse toward the wicked.

p Of Gods curse when they are not vnderstood. q By hearing his secret faults ript vp, and his sinnes reprooued by Gods word, hee is compelled by his owne conscience to praise God.

r Which expoud the word of God. s Paul beareth as yet with their weaknesse, because also these were the gifts of God: but yet he sheweth that they should not passe this measure, that first one, after another, and at the vtmost the third

should read in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly hee commandeth that nothing be done without interpretation. t Or, learning, which Gods Spirit moueth them to viter.

15 What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

16 Else, when thou bleisest with the spirit, how shall he that occupieth the roume of the vnlearned, say, Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest?

17 For thou verely giuest thanks well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake five wordes with mine vnderstanding, than I might also instruct others, then tenne thousand wordes in a strange tongue.

20 Brethren, be not children in vnderstanding, but as concerning malicioussnesse be children, but in vnderstanding be of a ripe age.

21 In the Lawe it is written, By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 Wherefore strange tongues are for a signe, not to them that beleue, but to them that beleue not: but prophesying serueth not for them that beleue not, but for them which beleue.

23 If therefore when the whole Church is come together in one, and all speak strange tongues, there come in they that are vnlearned, or they which beleue not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face, and worship God, and say plainly, that God is in you indeed.

26 What is to bee done then, brethren? when yee come together, according as euery one of you hath a psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things bee done vnto edifying.

27 If any man speake a strange tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him kepe silence in the Church, which speaketh languages, and let him speake to himselfe and to God.

29 Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing bee revealed to another that sitteth by, let the first hold his peace.

31 For yee may all prophesie one by one, that all may learne, and all may haue comfort.

32 And the spirits of the Prophets are

subject to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subject, as also the Law saith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 Came the word of God out from you: either came it vnto you onely?

37 If any man thinke himselfe to bee a Prophet, or spirituall, let him acknowledge that the things that I write vnto you, are the commandements of the Lord.

38 And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, conet to prophesie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

abuse before, yet he referred it to this place to be reproofed, because there hee brought it in for another purpose. Gen. 3. 16. y Are ye the first or the last Christians, that yee neither submit your selues to the Churches, of whom ye haue received the Gospel, nor haue respect to the others, to whom the Gospel doeth likewise appertaine? z To haue vnderstanding of spirituall things. A If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

CHAP. XV.

Hee prooueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shall rise: 52 And the manner how.

Mououer, brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also received, and wherein ye continue,

2 And whereby yee are saued, if yee keepe in memorie after what manner I preached it vnto you, except yee haue beleueed in daine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the Scriptures,

4 And that he was buried, and that hee arose the third day, according to the Scriptures,

5 And that hee was scene of Cephas, then of the twelve.

6 After that hee was scene of more then fiftie hundred brethren at once: whereof many remaine vnto this present, and some also are asleepe.

7 After that hee was scene of James: then of all the Apostles.

8 And last of all, hee was scene also of me, as of one bozne out of due time.

9 For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God, I am that

u To the intent that others may iudge of him, that hath spoken, if he hath passed the compass of Gods word, wherefore Saint Iohn commandeth to trie the spirits, whether they be of God.

1. Tim. 3. 11. x Because this disorder was in the Church, that women vsurped that which was peculiar to men, the Apostle here sheweth what is meete to be done, and what is not: and albeit hee mentioned this

Gal. 1. 11. a If you beleueed to be saued by the Gospel, yee must beleue also the resurrection of the dead, which is one of the principall pointes thereof, or els your beleefe is but vaine. b Hee sheweth that nothing ought to bee taught, which we haue not learned by Gods word.)

1/a. 53. 5. 1. pet. 3. 24. Ioh. 2. 10. Ioh. 10. 19.

c Although Iudas wanted, yet they were so called still. Acts 9. 4. rom. 8. 1. Ephes. 3. 8.

d For he was but the instrument and minister, and giueth the whole glory to God.

I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Therefore, whether it were I, or they, so we preach, and so haue ye beleueed.

12 Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom hee hath not raised vp, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: ye are yet in your sinnes.

18 And so they which are asleepe in Christ, are perished.

19 If in this life // onely we haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, and was made the first fruits of them that sleepe.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be made alieue.

23 But euerie man in his owne order: the first fruits is Christ, afterward they that are of Christ, at his coming, shall rise again.

24 Then shall be the end, when hee hath deliuered vp the kingdome to God, euen the Father, when hee hath put down all rule, and all authoritie and power.

25 For he must raigne, till hee hath put all his enemies vnder his feete.

26 The last enemy that shall be destroyed, is death.

27 For hee hath put downe all things vnder his feete: (And when hee saith that all things are subdued to him, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him, that did subdue all things vnder him, that God may bee all in all.

29 Else, what shall they doe which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

e Christs death is not effectually, except he rise from death.

f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

g As mortification and remission of sinnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.

h You are not forgiven nor sanctified.

i Or, onely for this life sake.

Col. 1. 18. rom. 1. 5

i As by the offering of the first fruit the whole fruit is sanctified, so by Christ which is the first that is raised, all haue assurance of the resurrection.

k Whoso first from the dead to take possession in our flesh: for vs his members.

l To wit, the faithful.

1. Thess. 4. 15.

m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the world, is King of heaven and earth.

This kingdome standeth in governing the faithful, and overcoming the aduersaries, euendeth the chiefest: which done, Christ being perfected with all his members, shall as he is man and head of the Church, with his fellow heires deliuer his Kingdome, and bee subiect to God, with whom and the holy Ghost in Godhead hee is equal.

Psalm. 110. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

n We shall be perfectly fulfilled with his glory and felicity.

That is, as dead, and because they were but newly come to Christ, could be baptized before they died.

p Except these things be true of Christs kingdome, and his subiection, what shall become of them whom the Church daily baptizeth, for to destroy death in them, which is the end of baptism, and so they to life againe?

30 Why are wee also in jeopardy euery houre?

31 By our reioycing which I haue in Christ Iesus our Lord, I die daily.

32 If I haue fought with beasts at Ephesus after the manner of men, what advantage it me, if the dead be not raised vp? let vs eate and drinke: for to morrow we shall die.

33 Bee not deceived: euill speakings corrupt good manners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God: I speake this to your shame.

35 But some man will say, How are the dead raised vp, and with what bodie come they forth?

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a bodie at his pleasure, euen to euery seed his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

40 There are also heavenly bodie, and earthly bodie: but the glory of the heavenly is one, and the glory of the earthly is another.

41 There is another glory of the sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glory: it is sown in weakenesse, and is raised in power.

44 It is sown a naturall body, and is raised a spirituall body: there is a naturall body, and there is a spirituall body.

45 As it is also written, The first man Adam was made a liuing soule: and the last Adam was made a quickening Spirit.

46 Howbeit, that was not first made which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth earthly: the second man is the Lord from heauen.

48 As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as wee haue borne the image of the earthly: so shall wee beare the image of the heavenly.

50 This say I, brethren, that flesh and blood cannot inherit the kingdome of God, neither doth corruption inherit incorruption.

51 Behold, I shew you a secret thing, which shall not all sleepe, but we shall all be changed.

This naturall body as it is now, till it be made new by the Spirit of Christ.

c When the Lord commeth to iudgement, some of the Saints shall be alieue, whom he will change euen as if they were dead, so that this change is in stead of death to them.

q I take to witnesse all my sorrowes wherein I may iustly reioyce in the Lord, that I haue subueined them among you.

r That is, having regard to this present life, and not to Gods glory, and to life euertlasting.

1sa. 22. 13.

wisd. 3. 6.

* Menander in Thais.

f There is one substance as touching the flesh both of man and beast, but the difference is as touching the quality.

t Euen as the Sunne and the Moone, being of one substance, differ in dignity, so in the resurrection our bodies shall haue more excellent qualities then they haue now.

u For what is more vile to looke vnto then the dead carkeis?

x Not changing the substance, but made partaker of the diuine nature.

Gen. 2. 7.

y Christ bringeth vs from heauen the Spirit of life,

z This is attributed to Christ as concerning his diuinity, not in respect of his humanity, whose glory hath this glory by power of God, who dwelleth in it.

a Both in substance and forme we are earthly.

Math. 24. 31.

1. Thes. 4. 16.

1. Cor. 15. 52.

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52 In a moment, in the twinkling of an eye at the last trumpet: for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption; and this mortal must put on immortality.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to passe the saying that is written, * Death is swallowed up into victory.

55 * Death, where is thy sting? Death, where is thy victory?

56 The sting of death is sinne: and the strength of sinne is the Law.

57 But thanks be unto God, which hath given us victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord.

The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

Hee putteth them in remembrance of the gathering for the poore brethren at Jerusalem. 13 Wee must perseuere in faith, in the love of Christ and our neighbour. 15 After his commendations hee wisheth to them all prosperitie.

Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also.

2 Every first day of the weeke, let every one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoever ye shall allow by letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I goe also, they shall goe with me.

5 Now I will come unto you, after I haue gone through Macedonia, (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way whithersoever I goe.

7 For I will not see you now in my passage; but I trust to abide a while with you,

if the Lord permit.

8 And I will tarrie at Ephesus untill Pentecost.

9 For a great doore, and effectfull is opened unto mee: but there are many adversaries.

10 Now if Timotheus come, see ye that hee be without feare with you, for hee doeth the worke of the Lord, such as I doe.

11 Let no man therefore despise him: but conuey him forth in peace, that he may come unto me: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his minde was not at all to come at this time: howbeit hee will come when hee shall haue convenient time.

13 Watch ye: stand fast in the faith: quite yelike men, and be strong.

14 Let all your things be done in loue.

15 Now, brethren, I beseech you (yet know the house of Stephanas, that it is the first fruits of Achaia, and that they haue giuen themselves to minister unto the Saints.)

16 That ye be obedient even unto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my spirit and yours: acknowledge therefore such men.

19 The Churches of Asia salute your Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an holy kisse.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lord Jesus Christ, let him be had in execration, yea, communicate to death.

23 The grace of our Lord Jesus Christ be with you.

24 My loue be with you all in Christ Jesus. Amen.

The first Epistle to the Corinthians, written from Philippi, and sent by Stephanas and Fortunatus, and Achaicus, and Timotheus.

c Because God blessed his labour.

d Willing that they should defend him against the adversaries of Christ, because it is the Churches duty to be careful for the preservation of their ministers.

e As though hee were too yong to be a minister,

f That is, safe and found.

g Left Satan steale upon you at vnawares,

h For they had euery man respect to his selfe

contrary to loue,

i That is, the first which embraced the Gospel.

k And reuerence them.

l The guide that I tooke for your absence, was greatly asswaged by their presence

|| Or, minds.

Rom. 16. 16.

2. cor. 13. 12.

1. pet. 5. 14.

m In token of mutuall loue,

which thing was obserued in the primitive Church when the Lords Supper was ministered.

|| Or, Maramatha.

n Or, as is most probable, from Ephesus.

Act. 11. 30. & 12

25. rom. 12. 13.

Act. 18. 23.

a Vpon the first

day of the weeke,

which the Scripture calleth the

Lords day, o-

thers Sunday,

they accustomed

not onely in the

Church, but at

home also accord-

ing to euery

mans zeale, to lay

vp some piece of

money toward

the reliefe of the

poore brethren.

b Which ye shall

send by them

that carie the

money.

The second Epistle of Paul to the Corinthians.

THE ARGVMENT.

As nothing can be written either so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by S. Paul to the Corinthians, besides the purity and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbornnesse, & contemne the Apostles authority. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them. First therefore he wisheth them well in the Lord, declaring that

that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessary schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancie, but to beare with their inabilitie and imperfection, lest contrary to his fatherly affection, he should have been compelled to vse rigor and severity. And as touching his sharpe writing in the former Epistle, it came through their fault, as is now euident both in that that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authoritie, he confuteth their arrogant brags, and commendeth his office and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatry, embracing the true doctrine, and that sorrowe which ingendred true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicity of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the truth, sought onely to fill their bellies, whereas hee contrariwise sought them, and not their goods, as those ambitious persons slandered him: wherefore at his coming he menaceth such as rebell against his authority, that hee will declare by liuely example that he is the faithfull ambassadour of Iesus Christ,

CHAP. I.

4 Hee declareth the great profite that cometh to the faithfull by their afflictions, 15. 17 And because they should not impute to lightnesse, that hee deferred his coming contrary to his promise, hee prooueth his constancie, both by the sinceritie of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.



P A L an Apostle of Iesus Christ, by the will of God, your brother Timotheus, to the Church of God which is at Corinthus, with all the saints which are in all Achaia:

2 Grace bee with you, and peace from God our father, and from our Lord Iesus Christ.

3 Blessed be God, even the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we be afflicted, it is for your consolation, and saluation, which is wrought in the induring of the same sufferings, which we also suffer: or whether wee be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we know that as pee are partakers of the sufferings, so shall ye be also of the consolation,

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that wee altogether doubted, euen of life.

9 Yea, wee received the sentence of death in our selues, because wee should not trust in our selues, but in God which raiseth the dead.

10 Who deliuered vs from so great

a death, and doeth deliuer vs: in whom wee trust, that yet hereafter he will deliuer vs,

11 So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thanks may bee given for many persons for vs.

12 For our reioycing is this, the testimony of our conscience, that in simplicity and godly purenesse, and not in fleshly wisdom, but by the grace of God we haue had our conuersation in the world, and most of all to you wards.

13 For we write none other things vnto you, then that ye read, or else that ye acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as pee haue acknowledged vs partly that wee are your reioycing, euen as pee are ours, in the day of our Lord Iesus,

15 And in this confidence was I minded first to come vnto you, that pee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 When I therefore was thus minded, did I use lightnesse, or mind I those things which I minded according to the flesh, that with mee should bee Yea, yea, and Nay nay.

18 Yea, God is faithfull that our word toward you, was not Yea, and Nay,

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by mee, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him are Yea, and are in him Amen, vnto the glorie of God through vs.

21 And it is God which establisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath given the earnest of the Spirit in our hearts.

to witnesse, that he preacheth the trueth. f He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible trueth of the Father. t They are made and performed, and wee are partakers onely by him, who is our Amen, in that hee hath fulfilled them for vs, Ephes. 1. 13. and 4. 30. Ephes. 1. 14, chap. 5. 5.

Rom. 15. 30.

i Herendroth a reason why they ought to pray vnto God for his recovery.

k Vnto that wisdom which God gaue mee from heauen.

l Ye know partly my constancy both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know me to be the same vnto the very end.

m In that wee haue taught you the Gospel so sincerely.

n Because wee haue wonne you to Christ.

o Which shall abolish all worldly glory.

p Which is rashly to promise, and not to performe.

q Now to affirme one thing, and then to denie it, which is a signe of inconstancy.

r He raketh God

f He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible trueth of the Father.

t They are made and performed, and wee are partakers onely by him, who is our Amen, in that hee hath fulfilled them for vs, Ephes. 1. 13. and 4. 30. Ephes. 1. 14, chap. 5. 5.

a Meaning the country where of Corinthus was the chiefe cite.

Ephes. 1. 3.

1 pet. 1. 3.

b Or, praise and glory be given.

c Which I suffer for Christ, or which Christ suffereth in me,

Rom. 7. 5 and 8. 5. col. 1. 24.

d Forseeing him endure so much, they had occasion to be confirmed in the Gospel.

e As God onely worketh all things in vs, so doth he also our saluation by his free mercy, and by such meanes as he hath here left in this life for vs to be exercised in.

f Hereby he sheweth his own infirmities, that he might appeare

g Now wonderfully

h So many dangers of death,

I was utterly resolved in my selfe to die.

g I was utterly resolved in my selfe to die.

h So many dangers of death,

n Christ is our mediator, and author of the new Testament, whole doctrine is spiritual, and giveth life to the Law.

John 4. 24.

o In Christ, who is God manifested in the flesh, we see God the Father, as in a most cleare glasse,

a For any troubles or afflictions.

b Meaning, such shifts, and preceses as become not them that have such a great office in hand.

Chap. 2. 17.

c To wit, Saran, John 12. 31. and 14. 30. eph. 6. 12.

d In whom God doth shew himselfe to belesene: and here Christ is called so in respect of his office.

e As they which preach for gaine,

f Which are your seruants,

g That we ha-

uing receiued

light, should

communicate

the same with o-

thers, and there-

fore Christ cal-

leth them the

light of the

world, Math.

5. 14.

h Albeit the mi-

nisters of the

Gospel be contemptible as touching their person, yet the treasure

which they cary is nothing worse or inferiour.

i All the faith-

full, and chiefly the Ministers must drinke of this cup, because the

world hateth Christ: and also that the members should be conform-

able to Christ their head, yet by the mightie power of Christ,

who ouercame death, they are made conquerours.

of that which should be abolished.

14 Therefore their minds are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the old Testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is laid ouer their hearts.

16 Neuerthelesse, when their heart shall be turned to the Lord, the vaile shall be taken away.

17 Now the * Lord is the * Spirit, and where the Spirit of the Lord is, there is libertie.

18 But we all behold as in a * mirror the glory of the Lord with open face, & are changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAP. III.

1 He declareth his diligence and roundness in his office. 8 And that which his enemies tooke for his disadvantage, to wit, the crosse and afflictions which hee endured, hee turneth to his great advantage. 11. 17 shewing what profit commeth thereby.

Therefore, seeing that we haue this ministration, as wee haue receiued mercy, * wee faint not:

2 But haue cast from vs the * clothes of shame, and * walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the truth we approue our selues to euery mans conscience in the sight of God.

3 If our Gospel bee then hid, it is hid to them that are lost.

4 In whom the * god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the * image of God, should not shine vnto them.

5 For wee preach not * our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that * commaunded the light to shine out of darkenesse, is hee which hath shined in * our hearts, to giue the * light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this * treasure in earthen vessels, that the excellency of that power might be of God, and not of vs.

8 Wee are afflicted on euery side, yet are we not in distresse: in pouerty, but not ouercome of pouerty.

9 Wee are persecuted, but not forsaken: cast downe, but perish not.

10 Euery where wee beare about in our body the * dying of our Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For wee which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.

12 For wee must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it be * good or rill.

12 So then * death worketh in vs, and life in you.

13 And because we haue the same * spirit of faith according as it is written, * I beleue, and therefore haue I spoken, we also beleue, and therefore speake,

14 Knowing that hee which hath raised by the Lord Iesus, shall * raise vs vp also by Iesus, and shall set vs with you.

15 For all things are for your sakes, that most plentious grace by the thanksgiving of * many, may redound to the praise of God.

16 Therefore wee faint not, but though our outward man // perish, yet the inward man is * renewed daily.

17 For our * light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall waight of glory:

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

you all, which are both partakers of mine affliction and comfort, may abundantly see forth his glorie. // Or, hee corrupted, o Groweth stronger. p Which is so called in respect of the everlasting life.

CHAP. V.

1 Paul proceedeth to declare the vtilitie that com-

meth by the crosse. 4 How wee ought to prepare our

selues vnto it, 5 by whom, 9 and for what end. 14

19 He setteth forth the grace of Christ, 20 and the

office of ministers, and all the faithful.

For wee know, that if * our earthly house of this Tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.

2 For therefore we sigh, desiring to be clothed with our house, which is from heauen.

3 // Because that if wee be clothed, wee shall not be found * naked.

4 For indeed we that are in this Tabernacle, sigh and are burdened, // because wee would not be vnclodged, but would be clothed vpon, that mortallitie might be swallowed vp of life.

5 And hee that hath created vs for this thing, is God, who also hath giuen vnto vs the * earnest of the spirit.

6 Therefore we are alway * bold, though we know that whilst wee are // at home in the body, we are absent from the Lord.

7 (For we * walke by faith, and not by sight.)

8 Neuerthelesse, we are bold, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Therefore also wee conet, that both dwelling * at home, and remoouing * from home, we may be acceptable to him.

10 * For wee must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it be * good or rill.

11 Knowing therefore the * terror of the

& By our death you haue life: so that the fruit of our afflictions commeth to you. // The same faith by the inspiration of the holy Ghost.

Psalm 116. 10.

m In deliuering vs from these dangers, which is as it were a re-

flecting from death to life.

n That I being deliuered and re-

stored to you againe, may not

onely my selfe giue God thanks for this infinite

benefite of diuer-

sance, but also you all, which are both partakers of mine affliction and comfort,

may abundantly see forth his glorie. // Or, hee corrupted, o Groweth stronger. p Which is so called in respect of the everlasting life.

After this body shall be dissolved, it shall be made incorruptible and immortal.

Or, if so be wee shall be found clothed and not naked.

Reuel. 6. 15. // Or, wherein.

Chap. 1. 23. b Not onely quiet in minde:

but also ready to sustaine all dangers: being assured of the good successe thereof.

Or, strangers in the body.

c For here only wee beleue in God, and see him not.

d In this body.

e Out of this body dyro heauen.

Rom. 14. 10. That is, either glory or shame.

g His fearful iudgement.

the

h He prooneth the dignity of his ministry by the fruit and effect thereof, which is to bring men to Christ.

i By embracing the same faith which we teach to others.

k As they, which more esteemed the outward shew of wisdom and eloquence, than true godliness.

l As the adversaries said, which could not abide to heare them prayed.

m Our folly ferueth to Gods glory.

n Therefore whosoever giueth place to ambition or vaine glory, is yet dead, and liueth not in Christ.

o As the onely faithfull doe in Christ.

p According to the estimation of the world: but as he is guided by the Spirit of God.

q We doe not esteeme, nor commend Christ himselfe now, as he was an excellent man: but as he was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and do you thinke that I will flatter my selfe or any man in setting forth his gifts? Yea, when I prayse my ministerie, I commend the power of God: when I commend our worthy facts, I praise the mighty power of God set forth by vs wormes and wretches.

r Let him be regenerate, and renounce himselfe, else all the rest is nothing.

s Therefore without Christ we cannot enioy the life everlasting, nor come to God.

t That is, a sacrifice for sinne.

u By imputation, when we shall be clad with Christs iustice.

the Lord, wee perswade men, and wee are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue to answere against them, which reioyce in the face, and not in the heart.

13 For whether we be out of our wit, we are it to God: or whether we be in our right minde, we are it vnto you.

14 For the lone of Christ constraineth vs: because wee thus iudge, that if one bee dead for all, then were all dead.

15 And hee died for all, that they which liue, should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe.

16 Therefore, henceforth know wee no man after the flesh, yea, though we had knowne Christ after the flesh, yet now henceforth we know him no more.

17 Therefore if any man be in Christ, let him bee a new creature. All things are passed away: behold, all things are become new.

18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Now then are wee ambassadors for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God.

21 For hee hath made him to bee sinne for vs, which knew no sinne, that wee should bee made the righteousness of God in him.

C A H P. VI.

1 An exhortation to Christian life. 2 And to beare him like affection as hee doeth them. 3 Also to keepe themselves from all pollution of idolatry both in body and soule, and to haue none acquaintance with idolaters.

¶ Wee therefore as workers together beseech you, that yee receiue not the grace of God in vaine.

2 For hee saith, *I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde now the accepted time, beholde now the day of saluation.

3 ¶ Wee giue no occasion of offence in any

thing, that our ministry should not bee reproached.

4 But in all things wee approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by purity, by knowledge, by long suffering, by kindness, by the holy Ghost, by loue vnafeined,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by reuilement, and good report, as deceiters, and yet true:

9 As vnknewen, and yet knowne: as dying, and behold, wee liue: as chastened, and yet not killed:

10 As sorrowing, and yet alway reioicing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 ¶ Corinthians, our mouth is open vnto you: our heart is made large.

12 Yee are not kept strait in vs, but yee are kept strait in your owne bowels.

13 ¶ Now for the same recompense, I speake as to my children, ¶ Yee you also enlarged.

14 ¶ We not vnequally yoked with the infidels: for what fellowship hath righteousness with vnrightrousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with Belial? or what part hath the beleuer with the infidel?

16 And what agreement hath the Temple of God with idols? for yee are the Temple of the liuing God: as God hath sayd, ¶ I will dwell among them, and walke there: and I will be their God, and they shall be my people.

17 ¶ Therefore, come out from among them, and separate your selues, sayth the Lord: and touch none vncleane thing, and I will receiue you.

18 ¶ And I will be a Father vnto you, and yee shall be my sonnes and daughters, sayth the Lord Almighty.

¶ Wee therefore, come out from among them, and separate your selues, sayth the Lord: and touch none vncleane thing, and I will receiue you.

¶ Wee therefore, come out from among them, and separate your selues, sayth the Lord: and touch none vncleane thing, and I will receiue you.

¶ Wee therefore, come out from among them, and separate your selues, sayth the Lord: and touch none vncleane thing, and I will receiue you.

¶ Wee therefore, come out from among them, and separate your selues, sayth the Lord: and touch none vncleane thing, and I will receiue you.

¶ Wee therefore, come out from among them, and separate your selues, sayth the Lord: and touch none vncleane thing, and I will receiue you.

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b By the infidels if they law the fruit of the ministry.

c He declareth with what weapons he resisted his afflictions.

d Who is the efficient cause.

e Which is the fittall cause.

f By the Gospel and the power of God and his owne integrity.

g Signifying his most vehement affection.

h Their judgement was corrupted, that they were not like wise affectioned towards him, as he was towards them.

i Shew like affection towards me.

k Hee seemeth to allude to that which is written, Deut. 32. 10.

l Where the Lord commandeth that an ox and an asse bee not yoked together, because the match is vnequall: so if the fashfull mingle with the infidels, or else

m Hee seemeth to allude to that which is written, Deut. 32. 10.

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Isa. 49. 8.

a To wit, Gods free mercie, wherein he hath powred forth his infinite loue,

3 ¶ Wee giue no occasion of offence in any

C H A P. VII.

1 Hee exhorteth them by the promises of God to keepe themselves pure. 3, 7 assuring them of his loue, 8, 13 and doeth not excuse his severity toward them, but reioyceth therat, considering what profit came thereby. 10 Of two sorts of sorrow.

¶ Wee then we haue these promises dearely beloved, let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow vnto full holinesse in the feare of God.

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2 ¶ Receiue

c That we may teach you.
d By greedy countounesse.

e He had neither rest in body nor Spirit: and it seemeth that he alludeth to that which is written, Deut. 32: 25 For the crosse to manseye is common both to the godly and to the wicked, although to contrary ends.
f This ioy ouer-came all my sorrowes.

1. Pet. 2. 19.
g Whole heart Gods spirit doth touch, he is sorie for his sinnes committed against so mercifull a Father, and these are the fruits of his repentance, as witnesseth Davids and Peters teares: others which are sorie for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Achitophel, and Iudas.

h In asking God forgiveness.
i For in iudging and chastising your selues, you prevented Gods anger.

|| Or, iudg.
k The Greeke word signifieth his bowels, whereby is meant most great Ioue and tender affections.
l Both in thinking and reporting well of you.

2 Receiue vs: we haue done wrong to no man: wee haue consumed no man: wee haue defrauded no man.

3 I speake it not to your condemnation: for I haue said before, that yee are in our hearts to die and liue together.

4 I ble great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on every side, fightings without, and terrors within.

6 But God that comforteth the abject, comforted vs at the coming of Titus:

7 And not by his coming onely, but also by the consolation wherewith hee was comforted of you, when hee tolde vs your great desire, your mourning, your feruent minde to me-ward, so that I reioyced much more.

8 For though I made you sorie with a letter, I repented not, though I did repent: for I perceiue that the same Epistle made you sorie, though it were but for a season.

9 I now reioyce, not that yee were sorie, but that ye loomed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs.

10 For godly sorrow causeth repentance vnto saluation, not to be repented of: but the worldly sorrow causeth death.

11 For behold, this thing that yee haue bene godly sorie, what great care it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what zeale: yea, what punishment: in all things ye haue shewed your selues that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when hee remembreth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therefore that I may put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 and Christ, hee exhorteth them to continue in relieuing the poore Saintes, commending their good beginning.

23 After hee commendeth Titus, and his folowes vnto them.

Woe you also to wle, brethren, of the Churches of Macedonia, grace of God bestowed vpon the

2 Because in great tryall of affliction their ioy abounded, and their most extreme pouerty abounded vnto their rich liberality.

3 For to their power (I beare record) yea, and beyond their power, they were willing,

4 And prayed vs with great instance that wee would receiue the grace and fellowship of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,

6 That we should exhort Titus, that as he had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as yee abound in euery thing, in faith, and word, and knowledge, and in all diligence, and in your loue toward vs, euen so see that yee abound in this grace also.

8 This I say I not by commandment, but because of the diligence of others: therefore psume I the naturalnesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that he being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 And I shew my minde herein: for this is expedient for you which haue begun so to doe onely, but also to will, a yere agoe.

11 Now therefore pforme to doe it also, that as there was a readinesse to will, euen so yee may pforme it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be eased and you grieved.

14 But vpon like condition at this time your abundance supplieth their lacke, that also their abundance may bee for your lacke, that there may be equality:

15 As it is written, Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 And thankes bee vnto God, which hath put in the heart of Titus the same care for you,

17 Because hee accepted the exhortation, yea, hee was so carefull, that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is in the Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to bee a fellow in our iourney concerning this grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

20 Anoyding this, that no man should blame vs in this abundance that is ministred by vs,

21 Prouiding for honest things, not onely before the Lord, but also before men.

22 And

a This benefite of God appeared in two things, first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great pouerty, were very liberal towards others, so that a most abundant riuier of riches flowed out of their pouerty.

c So he calleth their liberality, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to the distribution thereof.

Chap. 9. 12.
d Euery man may doe good that hath abilities thereunto: but to will, and haue a minde to doe good, cometh of perfect charitie.

e That as you helpe others in their neede, so others shal relieue your want.

That both you and others, as occasion shal serue, may relieue the godly according to their necessities.

Exod. 16. 18.

g And willingly offered himselfe to gather your almes.

h In preaching the Gospel. Some vnderstand this to be spoken of Luke, others of Barnabas.

Rom 12. 17.

i His well doing is approued before God and man.

22 And we haue sent with them our brother whom wee haue oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper to youward: or of our brethren, they are the messengers of the Churches, and the glory of Christ.

24 Wherefore shew toward them, and before the Churches the prooue of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 The cause of Titus and his companions comming to them, 6 He exhorteth to giue alms cheerfully, 7 Shewing what fruits will come thereof.

For as touching the ministering to the Saints, it is superfluous for me to write vnto you.

2 For I know your readinesse of minde, whereof I boast myselfe of you vnto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing ouer you should bee in vaine in this behalfe, that yee (as I haue said) be ready:

4 Lest if they of Macedonia come with me, and find you vnprepared, wee (I need not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appoynted afore, that it might be ready, and come as of beneuolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, so let him giue, not * grudgingly, or of necessity: * For God loveth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that ye alwayes hauing * all sufficiency in all things, may abound in euery * good worke.

9 * As it is written, He hath sparred abroad, and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also he that sowerth seed to the sower, will minister likewise bread for foode, and multiplie your seede, and increaseth the fruites of your beneuolence,

11 That on all parts ye may be made rich vnto all liberallitie, which causeth through vs thanksgiuing vnto God:

12 For the ministration of this seruice not onely supplieth the necessities of the Saints, but also is abundant by the thanksgiuing of many vnto God:

13 (Which by the experiment of this ministration praye God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men.)

14 And by their prayer for you, desiring after you greatly for the abundant grace of God in you.

15 Thanks therefore bee vnto God for his unspeakable gift.

CHAP. X.

Hee toucheth the false apostles and defendeth his authority, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he vseth it.

Now I Paul my selfe beseech you by the meekenesse, and gentlenesse of Christ, which when I am present among you, am * base, but I am bold toward you being absent.

2 And this I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though wee walked according to the flesh.

3 Neuerthelesse, though we walke in the flesh, yet we doe not warre after the flesh,

4 (For the weapons of our warfare are not carnal, but mighty through God to cast downe holds.)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing readie the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yee on things after the appearance: If any man trust in himselfe that he is Christ, let him consider this againe of himselfe, that as he is Christ, euen so are we Christ.

8 For though I should boast somewhat more of our authority, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as if wee were to feare you with letters.

10 For the letters, * saith he, are soe and strong, but his bodily presence is weaker, and his speech is of no value.

11 Let such one thinke this, that such as wee are in word by letters when wee are absent, such will we be also indeed, when wee are present.

12 For we dare not make our selues of the number, or to compare our selues to them which praysse themselves: but they understand not that they * measure themselves with themselves, and compare themselves with themselves.

13 But wee will not reioyce of things, which are not within our measure, * but according to the * measure of the line, wherof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond our measure, as though wee had not attained vnto you: for euen to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to bee magnified by you according to our line abundantly,

a These words his backbiters vsed, thinking thereby to diminish his authority, as verse 10. b As though we boasted of our selues by a carnall affection.

c Meaning a certain man among them, which thus spake of Paul. d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: to these boasters must measure themselves by their worthy acts: and if they will compare with others, let them shew what countreyes, what cities and people they haue wonne to the Lord: for who will praise that souldier, which onely at the table can finely talke of the warres, and when he cometh to the brum, is neither valiant nor expert? Ephes 4.7.

e That is, the gifts and vocation, which God had giuen him to winne others by.

k That is, by whom Christs glory is greatly advanced,

PROV. 11. 25.

ROM 12. 8.

ECCL. 35. 10.

a Lest they should giue but little distrustling to impouerish themselves thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue enough for themselves, and also to helpe others withall.

b That ye may doe good and helpe others at all times.

PSAL. 112. 9.

c David speaketh of that man which feareth God, and loveth his neighbour. d Besides that by their liberallitie God shall bee praised, they also shall be commended to God by their prayers whom they haue holpen, yea and all men shall reuerence them, as being endued with an excellent gift of God.

|| Or, greatly affliction ad toward you.

f God gaue the whole world to the Apoſtles to preach in, ſo that Paul here meaneth by the line, his portion of the countreys whete he preached. *Iere. 9. 24. 1. cor. 1. 31.*

16 And to preach the Goſpel in thoſe regions which are beyond you: not to reioyce in another mans line, that is, in the things that are prepared already.

17 But let him that reioyceeth, reioyce in the Lord.

18 For hee that praiſeth himſelfe, is not allowed, but he whom the Lord praiſeth.

CHAP. XI.

2 Hee declarerh his affection toward them. 5 The excellencie of his miniſterie, 9 And his diligence in the ſame. 13 The ſeiches of the falſe Apoſtles. 16 The peruerſe iudgement of the Corinthians, 22 And his owne praifes.

W Duld to God yee could ſuffer a little my fooliſhneſſe, and indeed yee ſuffer mee.

2 For I am ielous ouer you, with godly ielouſie: for I haue prepared you for one huſband, to preſent you as a pure virgin to Chriſt:

3 But I feare leſt as the ſerpent beguiled Eue through his ſubtiltie, ſo your minds ſhould bee corrupt from the ſimplicitie that is in Chriſt.

4 For if he that commeth preacheth another Jeſus then him whom we haue preached: or if yee receiue another ſpirit then that which ye haue receiued, either another Goſpel, then that ye haue receiued, ye might well haue ſuffered him.

5 Cleerly I ſuppoſe that I was not inferior to the very chiefe Apoſtles.

6 And though I bee rude in ſpeaking, yet I am not ſo in knowledge, but among you we haue bene made manifeſt to the vtmoſt, in all things.

7 Haue I committed an offence, becauſe I abaſed my ſelfe, that yee might be exalted, and becauſe I preached to you the Goſpel of God freely?

8 I robbed other Churches, and tooke wages of them to doe you ſeruice.

9 And when I was preſent with you and had neede, I was not ſlothfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia ſupplied, and in all things I kept and will keepe my ſelfe, that I ſhould not bee grieuous to you.

10 The truth of Chriſt is in mee, that this reioycing ſhal not be ſhut vp againſt me in the regions of Achaia.

11 Wherefore? becauſe I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occaſion from them which deſire occaſion, that they might bee found like vnto vs in that wherein they reioyce.

13 I laboure with my hands for my living, but in his extreme poverty preached diligently without burdening any man, or els waking ſlothfull to doe his daetie to every man.

14 Let not the truth of Chriſt be thought to be in me, if I ſuffer my ioy to be ſhut vp, which I haue conceiued of Grecia. 1 To ſlander my miniſterie, if I ſhould receiue wages.

13 For ſuch falſe Apoſtles are deceitfull workers, and tranſforme themſelues into the Apoſtles of Chriſt.

14 And no marueile: for Satan himſelfe is tranſformed into an Angel of light.

15 Therefore it is no great thing, though his miniſters tranſforme themſelues, as though they were the miniſters of righteouſneſſe, whole ende ſhall be according to their workes.

16 I ſay againe, let no man thinke that I am fooliſh: or elſe take me euen as a foole that I alſo may boaſt my ſelfe a little.

17 That I ſpeake, I ſpeake it not after the Lord: but as it were fooliſhly, in this my great boaſting.

18 Seeing that many reioyce after the fleſh, I will reioyce alſo.

19 For yee ſuffer foolcs gladly, becauſe that ye are wiſe.

20 For yee ſuffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himſelfe, if a man ſmite you on the face.

21 I ſpeake as concerning the reproch: as though that were had bene weakneſſe: but wherein any man is bolde (I ſpeake fooliſhly) I am bolde alſo.

22 They are Chiewes, ſo am I: they are Iſraelites, ſo am I: they are the ſeede of Abraham, ſo am I:

23 They are the miniſters of Chriſt, (I ſpeake as a foole) I am more: in labours more abundante: in ſtripes aboue meaſure: in priſon more plentifully: in death oft.

24 Of the Jewes ſue times receiued I ſortie ſtripes ſaued one.

25 I was thiſe beaten with rodde: I was once ſtoned: I ſuffered thiſe ſhipwracke: night and day haue I bene in the deepe ſea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderneſſe, in perils in the ſea, in perils among falſe brethren,

27 In wearineſſe and painefulneſſe, in watching often, in hunger, and thirſt, in faſtings often, in cold and nakedneſſe.

28 Beſide the things which are outward, I am cumbered daily, and haue the care of all the Churches.

29 Who is weak, and I am not weak? who is offended, and I burne not?

30 If I muſt needes reioyce, I will reioyce of mine infirmitieſ.

31 The God, euen the Father of our Lord Jeſus Chriſt, which is bleſſed for euermore, knoweth that I lyenot.

32 In Damalcus the gouernour of the people vnder King Areras, layed watch in the citie of the Damalcens, and would haue caught me.

33 But at a window was I let downe in a baſket through the wall, and eſcaped his hands.

CHAP. XII.

1 He reioyceh in his preferment, 5. 7 But chiefly in his humbleneſſe, 11 And layeth the cauſe of

By falſe apoſtles here is not meant ſuch as teach falſe doctrine (which doubtleſſe they would haue grown vnto) but ſuch as were vaine glorious, and did not their duetie ſincerely,

In his heart he had reſpect vnto the Lord: but this faſhion of boating ſeemed according to man, whereunto they compelled him. In outward things,

I note this diſhonour, which they doe vnto you.

That is, abieſt, vile, miſerable, a craftie man, an ideot, and ſubieſt to a thouſand calamities, which things the falſe apoſtles obieſted againſt him as moſt certaine teſtimonies of his ynworthineſſe.

Put caſe yee terme it ſo, yet it is true.

In the preſent danger of death,

At ſue ſeueral times, euerie time thirte and nine.

Deut. 25. 3.

Alſe 16. 22, 23.

Of the Roman Magiſtrates.

Alſe 4. 19.

Alſe 27. 34.

As imprisonment, beating, hunger, thirſt, cold, nakedneſſe, and ſuch like: which things the aduerſaries condemne as inſirme in me.

Alſe 9. 34.

his boasting upon the Corinthians. 14. He sheweth what good will he beareth them. 20. And promyseth to come vnto them.

It is not expedient for me no doubt, to reioyce: for I will come to visions and revelations of the Lord.

2. I know a man in Christ about fouretee yeres agoe, (whether hee were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the third heauen.

3. And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4. How that he was taken vp into Paradise, and heard words which cannot be spoken, which are not possible for man to utter.

5. Of such a man will I reioyce, of my selfe will I not reioyce, except it be of mine infirmities.

6. For though I would reioyce, I should not be a foole: for I will say the truth, but I refraine lest any man should thinke of me above that he seeth in me, or that he beareth of me.

7. And lest I should bee exalted out of measure, through the abundance of revelations, there was given vnto mee a piske in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8. For this thing I besought the Lord: that it might depart from me.

9. And he saith vnto me, My grace is sufficient for thee: for my power is made perfect through weakenes. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in mee.

10. Therefore I take pleasure in infirmities, in reproches, in needes, in persecutions, in anguish for Christs sake: for when I am weak, then am I strong.

11. I was a foole to boast my selfe, ye haue compelled me: for I ought to haue bin commended of you, for in nothing was I inferior vnto the very chiefe Apostles, though I be nothing.

12. The signes of an Apostle were wrought among you with all patience, with signes and wonders, and great workes.

13. For what is it wherein ye were inferior vnto other Churches, except that I haue not bin slouthfull to your hinderance? for giue me this wrong.

14. Behold, the third time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15. And I will most gladly bestowe, and will bee bestowed for your soules: though the more I loue you, the lesse I am loued.

16. But bee it that I charged you not:

yet forasmuch as I was craftie, I tooke you with guile.

17. Did I pill you by any of them whom I sent vnto you?

18. I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked wee not in the selfe same spirit? walked we not in the same steps?

19. Again, thinke yee that we excuse our selues vnto you? wee speake before God in Christ. But we doe all things, dearly beloued, for your edifying.

20. For I feare, lest when I come, I shall not find you such as I would: and that I shall bee found vnto you such as yee would not, and lest there be strife, envying, wrath, contentions, backbitings, whisperings, swellings and discords.

21. I feare lest when I come againe, my God abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the uncleauenesse, and fornication, and wantonnesse, which they haue committed.

CHAP. XIII.

1. Hee threatneth the obstinate, 5. and declareth what his power is by their owne testimony. 10. Also hee sheweth what is the effect of this Epistle. 11. After hauing exhorted them to their duty, hee wisheth them all prosperitie.

This is the third time that I come vnto you. In the mouth of two or three witnesses shall euery word stand.

2. I told you before, and tell you before: as though I had bene present the second time, to write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

3. Seeing that yee seeke experience of Christ, that speaketh in mee, which toward you is not weak, but is mighty in you.

4. For though he was crucified concerning his infirmities, yet liueth hee through the power of God. And wee no doubt are weak in him: but wee shall liue with him, though the power of God toward you.

5. Prooue your selues whether yee are in the faith: examine your selues: know yee not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6. But I trust that ye shall know that we are not reprobates.

7. Now I pray vnto God, that yee doe none euill, not that we should seeme approved, but that ye should doe that which is honest: though we be as reprobates.

8. For wee cannot doe any thing against the truth, but for the truth.

9. For we are glad when we are weak, and that ye are strong: this also wee wish for, even your perfection.

very God: so thinke, that we whom ye contemne as dead men, and cast awayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. 1. Cor. 1. 1. 2. In mans iudgement, who for the most part reiecteth the best, and aproueth the worst, f Having abundance of the grace of God,

¶ ¶ ¶ 10 There

Thus said his aduersaries, that though he tooke it not by himselfe, yet he did it by the meanes of others.

1. To go to you. m Meaning, charge & seuer. n There was nothing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory & ioy: as also nothing did so much cast down his heart, as when his labour did no good.

a His first coming was his dwelling among them: his second was his first Epistle, and now he is ready to come the third time: which three comings hee calleth his three wickednes.

Deut. 19. 15. matth. 18. 16. ioh. 8. 17. heb. 10. 28.

b In my first epistle, Chap. 4. 10.

c In that he humbled himselfe, and tooke vpon him the forme of a seruant.

d Christ as touching the flesh, in mans iudgement was vile and abject: therefore we that are his members, cannot be otherwise esteemed: but being crucified hee shewed himselfe

After 9. 3.

a That is, a Christian: or I speake it in Christ.

b That is to say, into the highest heauen.

c Mans infirmities was not able to declare them, neither were they shewed vnto him for that end.

¶ Or, lawfull.

d The Greeke word signifieth a sharpe piece of wood, as a pale, or stake, and also a little spilde or sharpe thing which pricketh one as he goeth through bushy and thicke places, and entering into the flesh, cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the Spirit, and warned him that Satan was at hand.

e That is to say, oftentimes.

f Is known and evidently seene.

g He doth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.

Chap. 11. 9.

¶ Or, chargeable.

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus,

1. Cor. 16. 5. Then when the Lord letted this purpose, he appoynted to goe straight from Ephesus to Corinthus, Chap. 1. 15. Which intent being changed, he went to Macedonia, from whence now he appointed the third time to come vnto them. i Which declareth his fatherly affection. ¶ Or, your cause or persons.

g Commit not by your negligence, that that which is ordeined to saluation turne to your destruction,

10 Therefore write I these things being absent, lest when I am present, I should be sharpende, according to the power which the Lord hath given me, to ^e edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde, live in peace, and the God of loue and peace shall be with you.

12 Greete one another with an ^a holy kisse. All the Saines salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

Rom. 16. 16.
1. cor. 16. 20.
1. pet. 5. 14.
h Which was according to those countreys in those dayes both of the Iewes, and of other nations.

The Epistle of the Apostle Paul to the Galatians.

THE ARGUMENT.

THe Galatians, after they had bin instructed by Saint Paul in the truth of the Gospel, gave place to false apostles, who entering in in his absence, corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that hee prooueth that the granting thereof is the overthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bene sent of the chiefe Apostles, and that Paul had no authority, but spake of himselfe, he prooueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles. Which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commodity: but now they are not onely vnprofitable figures, but also pernicious, because Christ the truth and the end thereof is come. Wherefore men ought now to embrace that liberty, which Christ hath purchased by his blood, and not to haue their consciences snared in the gennes of mens traditions: finally he sheweth wherein this liberty standeth: and what exercises appertaineth thereunto.

CHAP. I.

6 Paul rebuketh their inconstancy which suffered themselves to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the law were necessary to saluation, 8 and detesteth them that preach any otherwise then Christ purely. **13** He sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.

Paul * an Apostle (not * of men neither by * man, but by Iesus Christ, and God the Father, which hath raised him from the dead)

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Iesus Christ.

4 Which gaue himselfe for our finnes, that hee might deliuer vs * from this * present euill world, according to the will of God euen our Father,

5 To whom bee glory for euer and euer, Amen.

6 I maruelle that yee are so soone removed away vnto another || Gospel from him that had called you in the ^a grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to * peruert the Gospel of Christ.

8 But though that wee, or an ^a Angel from heauen preach vnto you otherwile then that which wee haue preached vnto you, let him be || accursed.

9 As wee sayd before, so I say now againe, If any man preach vnto you otherwile then that ye haue receiued, let him bee accursed.

10 For ^s now we preach I mans doctrine, or Gods: or goe I about to please men: for if I should yet please men, I were not the seruant of Christ.

11 Now I certifie you, brethren, that the Gospel which was preached of me, was not after ^a man.

12 For neither receiued I it of man, neither was I taught it, but by the ⁱ reuelation of Iesus Christ.

13 For yee haue heard of my conuersation in time past, in the Iewish religion, how that I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of || my companions of mine owne nation, and was much more zealous of the ^a traditions of my fathers.

15 But when it ⁱ pleased God (which had separated me from my mothers wombe, and had called me by his grace)

16 To reueale his sonne || in mee, that I should preach him * among the Gentiles, immediately I communicated not with ^m flesh and blood:

appointing from the mothers wombe, and thirdly his calling. || Or, *to me. Ephe. 3. 8.* *m* That is, with any man, as though I had need of his counsell to approue my doctrine.

f If it were possible that an Angel should so do: whereby Paul declareth the certainty of his preaching.

g Or, abominable. *g* Since that of a Pharise I was made an Apostle.

h That is, doctrine invented by man, neither by mans authority doe I preach it.

i By an extraordinary reuelation.

Acts 9. 1.

k That is, of the Law of God, which was giue to the ancient fathers.

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his

17 Neither came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned againe unto Damascus.

18 Then after three yeeres I came againe to Ierusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles saw I save James the Lords brother.

20 Now the things which I write vnto you, behold, I witnesse before God that I lye not.

21 After that, I went into the coasts of Syria, and Cilicia: for I was unknowne by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the faith which before hee destroyed.

23 And they glorified God for me.

a That is, the Gospel which is the doctrine of faith,

CHAP. II.

Confirming his Apostleship to bee of God, 3 Hee sheweth why Titus was not circumcised, 6 and that hee is nothing inferior to other Apostles: 11 Yes, and that hee hath reproved Peter the Apostle of the Iewes. 16 After his cometh to the principall scope, which is to proue that iustification onely cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Law.

Then foure teene yeeres after I went by againe to Ierusalem with Barnabas, and tooke with me Titus also.

2 And I went by by reuelation, and communicated with them of the Gospel which I preached among the Gentiles, but particularly with them that were the chiefe, least by any meanes I should runne, or had runne in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised,

4 For al the false brethren that crept in: who came in priuily to spie out our libertie, which wee haue in Christ Iesus that they might bring vs into bondage.

5 To whom wee gaue not place by subjection for an houre, that the truth of the Gospel might continue with you.

6 And of them which seemed to be great I was not thought what they were in time past, it maketh no matter to me: God accepteth no mans person: neuerthelesse, they that are the chiefe, did communicate nothing with me.

7 But contrariwise when they saw that the Gospel over the vncircumcision was committed vnto mee, as the Gospel over the circumcision was vnto Peter:

8 (For he that was mighty by Peter in the Apostleship over the circumcision, was also mightie by mee toward the Gentiles.)

9 And when James, and Cephas, and John knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the right

10 And when James, and Cephas, and John knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the right

hands of fellowship, that wee should preach vnto the Gentiles, and they vnto the Circumcision,

10 Warning only that we should remember the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withstood him to his face: for he was to be blamed.

12 For before that certaine came from James, hee ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw that they went not the right way to the truth of the Gospel, I layde vnto Peter before all men, If thou being a Jew, liuest as the Gentiles, and not like the Iewes, why constrainest thou the Gentiles to doe like the Iewes?

15 Wee which are Iewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Lawe, but by the faith of Iesus Christ, euen wee I say, haue beleued in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Lawe, no flesh shall be iustified.

17 If then while wee seeke to be made righteous by Christ, we our selues are found sinners, Is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am crucified with Christ.

20 Thus I liue, yet not I now, but Christ liueth in me: and in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 I do not abrogate the grace of God: for if righteousness be by the Lawe, then Christ died without a cause.

which killeth sinne. o No: as I was once, but regenerate and changed vnto a new creature, in qualitie, and not in substance, in this mortall body. q As did the false Apostles which preached not the faith of Christ. || Or, for nothing.

CHAP. III.

1 He rebuketh them sharply, 2 and proueth by diuine reasons that iustification is by faith, 6 as appeareth by the example of Abraham, 10 19, 24. and by the office, and the end, both of the Law, 11, 25 and of faith.

2 This onely would I learne of you, Receiued ye the Spirit by the workes bene crucified among you. b Meaning the gifts of Spirit.

3 And when James, and Cephas, and John knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the right

Acts. 11, 30.

2. cor. 9, 3.

g Meaning, before all men.

h Greeke with a right foot.

i In bringing their consciences into doubt by thine example and authoritie?

and here the Apostle cometh to his chiefe point.

i For to the Iewes called the Gentiles in reproch.

Or, man,

Rom. 3, 19, 20.

Phil. 3, 9.

k Except our suits he agreeable to our faith,

we declare that we haue not Christ.

l For he caused them not to

sinne, but disclosed it, neither tooke he away

the righteousness of the Law, but shewed their hypocrisie, which

were not able to performe that whereof they

boasted.

m For my doctrine is to destroy sinne by

faith in Christ, and not to establish sinne.

n And seele his strength in me

o regenerate and

changed vnto a new creature, in qualitie, and not in substance, in this mortall body.

q As did the false Apostles which preached not the faith of Christ.

|| Or, for nothing.

which killeth sinne.

o No: as I was once, but regenerate and

changed vnto a new creature, in qualitie, and not in substance, in this mortall body.

q As did the false Apostles which preached not the faith of Christ.

|| Or, for nothing.

which killeth sinne.

o No: as I was once, but regenerate and

changed vnto a new creature, in qualitie, and not in substance, in this mortall body.

q As did the false Apostles which preached not the faith of Christ.

|| Or, for nothing.

which killeth sinne.

o No: as I was once, but regenerate and

changed vnto a new creature, in qualitie, and not in substance, in this mortall body.

q As did the false Apostles which preached not the faith of Christ.

|| Or, for nothing.

a Paul nothing doubreth of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours hindred the course of the Gospel) he endeouored to remedy it, and to proue that they consented with him.

After. 15, 2.

† Greeke, without profit.

b Which declarereth that the other Apostles agreed with him.

c Lest we should haue betrayed the Christian libertie.

d Albeit they had bin conuersant with Christ aforetime.

Deut. 10, 17.

2. chron. 19, 7. job.

34, 19. wisdom. 6, 7.

ecclesi. 35, 12. acts

10, 34. rom. 2, 11.

ephe. 6, 9. col. 3, 25.

per. 1, 17. e But approved my doctrine perfectly in all points.

f In token that we all agreed in doctrine.

^a That is, the doctrine of salvation through faith in Iesus Christ, as Chap. 1. 22.

^d The false apostles taught that Christ profited nothing, except they were circumcised, & that the Law was the perfection, and Christs doctrine onely the rudiments thereunto.

^e And ceremonies of the Law?

^f Gen. 15. 6.

^g Rom. 4. 3.

^h James 2. 23.

ⁱ Gen. 12. 3. eolus.

^j 44. 30, 31.

^k After. 3. 25.

^l Which thinke to be iustified by them.

^m Deut. 27. 26.

ⁿ Habak. 3. 4.

^o Rom. 1. 17.

^p Hebr. 10. 38.

^q The Law pronounceth not them iust, which beleue, but which worke,

^r and to condemne all them which in all points doe not fulfill it.

^s Leyt. 18. 5.

^t Deut. 21. 23.

^u Which is the Gospel.

^v I will vse a common example, that you may be ashamed to attribute lesse vnto God then to such covenants, which one man maketh to another.

^w Hebr. 9. 17.

^x No more is the promise or covenant of God abrogated by the Law, nor yet is the Law added to the promise to take any thing away that was superfluous, or to supply any thing that wanted.

^y 1 Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seed.

^z That sinne might appeare and be made more abundant, and so all to bee shut vp vnder sinne.

of the Law, or by the hearing of faith preached?

2 Are ye so foolish, that after ye haue begun in the spirit, ye would now be made perfect by the flesh.

4 Haue ye suffered so many things in vaine: if so be it be euen in vaine.

5 Wherefore that ministrereth to you the spirit, and worketh miracles among you, doth hee it through the workes of the law, or by the hearing of faith preached?

6 Yea rather as Abraham beleued God, and it was imputed to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, * In thee shall all the Gentiles be blessed.

9 So then they which bee of faith, are blessed with faithfull Abraham.

10 For as many as are of the workes of the Law, are vnder the curse: for it is written, * Cursed is every man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 And that no man is iustified by the Law in the sight of God, it is euident: * for the iust shall liue by faith.

12 And the Law is not of faith: but the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Law, when hee was made a curse for vs (for it is written, * Cursed is every one that hangeth on tree.)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus that we might receiue the promise of the Spirit through faith.

15 Brethren, I speake as men doe, though it be but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. Hee saith not, And to the seedes, as speaking of many but, And to thy seede, as of one, which is Christ.

17 And this I say, that the Law which was foure hundred and thirty yeeres after, cannot disanull the couenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Law, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then serueth the Law? It was added because of the transgressions, till the seede came vnto the which

the promise was made: and it was ordained by Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediator of one: but God is one.

21 Is the Law then against the promise of God? God forbid: for if there had bene a Law given which could haue given life, surely righteousness should haue bene by the Law.

22 But the Scripture hath concluded all vnder sin, that the promise by the faith of Iesus Christ should be giuen to them that beleue.

23 But before faith came, we were kept vnder the Law, and shut vp vnto the faith which should afterward be renewed.

24 Wherefore the Law was our schoolmaster to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder a schoolmaster.

26 For ye are all the sonnes of God by faith in Christ Iesus.

27 For all ye that are baptized into Christ, haue put on Christ.

28 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

29 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

30 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

31 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

32 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

33 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

34 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

35 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

36 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

37 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

38 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

39 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

40 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

41 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

42 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

43 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

44 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

45 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

46 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

47 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

48 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

49 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

50 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

51 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

n Who as ministers gaue it to Moses by the authoritie of Christ.

o But serueth both for the Iewes and Gentiles to ioine them to God.

p Constant and alwayes like himselfe.

q Both men and all their workes.

r The full reuelation of things which were hid vnder the shadowes of the Law.

s Rom. 3. 9.

t Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

u As all one man,

v Rom. 6. 3.

w So that baptism succeedeth circumcision, and so through Christ both Iewes and Gentile is saved.

x Rom. 10. 4.

y Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

z Rom. 6. 3.

a The Church of Israel was vnder the Law as the pupill subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and then her rulership ended.

b That is, the Law, which before hee called a schoolmaster,

c Chap. 3. 25.

d That is, vnder the Law, which was but an a. b. c.

e In respect of the Gospel.

f That is, who was subiect vnto the Law.

g For our adoption vnto Christ is sealed by him.

h He instructeth both Iewes and Gentiles to call God their father in euery language, so that none are excepted,

i Which mayest not vnto thy liberty.

j Rom. 8. 14. 15.

k For our adoption vnto Christ is sealed by him.

l He instructeth both Iewes and Gentiles to call God their father in euery language, so that none are excepted,

m Which mayest not vnto thy liberty.

n Rom. 8. 14. 15.

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y Which mayest not vnto thy liberty.

CHAP. IIII.

2 Hee sheweth wherfore the ceremonies were ordained. 3 Which being shadowes, must end when Christ the truth commeth. 9 Hee moueth them by certain exhortations. 22 And confirmeth his argument with a strong example, or allegory.

When I say, that the heire as long as he is a childe, differeth nothing from a servant, though he be lord of all.

2 But is vnder tutors and gouernors vntill the time appointed of the father.

3 Euen so, wee when wee were children, were in bondage vnder the rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Law,

5 That hee might redeeme them which were vnder the Law, that we might receiue the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba Father.

7 Wherefore, thou art no more a servant, but a sonne: now if thou bee a sonne, thou art also the heire of God through Christ.

8 For our adoption vnto Christ is sealed by him.

9 He instructeth both Iewes and Gentiles to call God their father in euery language, so that none are excepted,

10 Which mayest not vnto thy liberty.

11 Rom. 8. 14. 15.

12 For our adoption vnto Christ is sealed by him.

13 He instructeth both Iewes and Gentiles to call God their father in euery language, so that none are excepted,

14 Which mayest not vnto thy liberty.

h When ye received the Gospel, ye were idolaters: therefore it is shame for you to refuse liberty, and become servants, yea, and seeing the Jewes desire to be out of their servitude.
i Not indeed but in opinion.
k The Galatians of Pains began to be Christians, but by false apostles were turned backward to begin anew the Jewish ceremonies, and so instead of going forward toward Christ, they ran backward from him.
l Ye observe dayes as Sabbathes, new moones, &c. ye observe moneths as the first and seventh moneth: ye observe times, as Easter, Whitsuntide, the feast of Tabernacles: ye observe yeres, as the jubile, or yeres of forgiveness: which beggerly ceremonies are most pernicious to them which have received the sweet libertie of the Gospel, & thrust them backe into superstitious slavery.
m So friendfull to me as I am affectioned toward you.
n For I pardon you, if you repent.
o Being in great dangers and afflictions, or without pompe and ostentation.
p That is, the troubles and vexations which God sent to try mee while I was among you.
q For my ministeries sake.
r For they are but ambitious.
s They would turne you from mee, that you might follow them.
t And imprinted in your hearts, that you love none other.
u That is, signifie.
v Agar and Sina represent the Law: Sara and Jerusalem the Gospel, Ummael the Jewish Synagogue, and Isaac the Church of Christ.
y That is, out of the land of promise, or, his and heavenly, 1 say 34.1.
z Meaning, Sara,

8 But even then when ye knew not God, ye did service unto them, which by nature are not gods.
9 But now seeing ye know God, yea, rather are knowne of God, how turne ye againe unto impotent and beggerly rudiments whereunto as from the beginning ye will be in bondage againe?
10 Perceive dayes, and moneths, and times and yeres.
11 I am in feare of you, lest I have bestowed on you labour in vaine.
12 Be ye as I: for I am even as you: brethren, I beseech you: ye have not hurt me at all.
13 And ye know, how through infirmities of the flesh, I preached the Gospel unto you at the first.
14 And the triall of mee which was in my flesh, ye despised not, neither abhorred: but ye received mee as an Angel of God, yea, as Christ Jesus.
15 What was then your felicitie? for I beare you record, that if it had bene possible, ye would have plucked out your owne eyes, and have given them to me.
16 Am I therefore become your enemy, because I tell you the truth?
17 They are enemies over you: amisse: yea, they would exclude you that ye should altogether love them.
18 But it is a good thing to love earnestly alwayes in a good thing, and not onely when I am present with you.
19 My little children of whom I travaile in birth againe, untill Christ be formed in you.
20 And I would I were with you now, that I might change my voyce: for I am in doubt of you.
21 Tell mee, yee that will be under the Law, doe ye not heare the Law?
22 For it is written, that Abraham had two sonnes, one by a servant, and one by a free woman.
23 But he which was of the servant, was borne after the flesh: and hee which was of the free woman, was borne by promise.
24 By the which things another thing is meant: for these mothers are the two Testaments, the one which is Agar of mount Sina, which gendereth unto bondage,
25 (For Agar or Sina is a mountaine in Arabia, and it answereth to Jerusalem which now is) and shee is in bondage with her children.
26 But Jerusalem, which is above, is free: which is the mother of us all.
27 For it is written, Rejoyce thou barren,

ren that bearest no children: break forth, and cry thou that travailest not: for the desolate hath many more children then shee which hath an husband.
28 Therefore, brethren, we are after the manner of Isaac children of the promise.
29 But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, even so it is now.
30 But what saith the Scripture? Put out the servant and her sonne: for the sonne of the servant shall not be heire with the son of the free woman.
31 Then brethren, we are not children of the servant, but of the free woman.

CHAP. V.

2 He laboureth to draw them away from circumcision, 17 And sheweth them the battell betwixt the Spirit and the flesh, and the fruits of them both.
Stand fast therefore in the liberty where-with Christ hath made us free, and bee not intangled againe with the yoke of bondage.
2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
3 For I testifie againe to every man, which is circumcised, that he is bound to keepe the whole Law.
4 Ye are abolished from Christ, who occur are justified by the Law, ye are fallen from grace.
5 For we through the Spirit wait for the hope of righteousness through faith.
6 For in Jesus Christ neither circumcision availeth any thing, neither uncircumcision, but faith worketh by love.
7 Ye did runne well: who did let you, that ye did not obey the truth?
8 It is not the perswasion of him that calleth you.
9 A little leaven doeth leaven the whole lump.
10 I have trust in you through the Lord that ye would be none otherwise minded: but he that troubleth you shall beare his condemnation, whosoever he be.
11 And brethren, if I yet preach Circumcision, why doe I yet suffer persecution? Then is the slander of the crosse, abolished.
12 Would to God they were even cut off which doe disquiet you.
13 For brethren, ye have bene called by libertie: onely vie not your libertie as an occasion unto the flesh, but by love serve one another.
14 For all the Law is fulfilled in one word, which is this, Thou shalt love thy neighbour as thy selfe.
15 If ye bite and devour one another, take heed lest ye be consumed one of another.
19 Then I say, Walke in the Spirit, and ye shall not fulfill the lusts of the flesh.
17 For the flesh lusteth against the Spirit,

Rem. 9. 8.
Gen. 21. 10.
a For we are in the Church of Christ which is our mother, and not of the Synagogue which is a servant under the Law.
b By the libertie wherewith Christ hath made us free.

Acts 16. 1.
a If you joyne Circumcision to the Gospel, as a thing necessary to salvation.
1. Cor. 1. 17.
b We live in hope through that Spirit, which causeth faith, and which is given to the faithful, that we should by faith and not by the Law obtaine the crowne of glory, which Christ giveth freely.
c Then what do ever is not the word of God, which here he calleth truth, is very lies.
d Which is God.
1. Cor. 5. 6.
e A little corruption doth destroy the whole doctrine.
f That ye will embrace the word of God purely.
g That is, the doctrine of the Gospel which the world abhorred, as a scandalous thing, and therewith were offended.
h Meaning, the second table.
Lewi. 19. 18.

mat. 22. 39. marke 12. 31. Iames 2. 8. Roman. 13. 14. 1. Pet. 2. 11.
i In the man regenerate. k That is, the naturall man striueth against the Spirit of regeneration.

rit, and the Spirit against the flesh: and these are contrary one to the other, so that yee cannot doe the same things that ye would.

1 If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God although it be not perfect.

18 And if ye be led by the Spirit, yee are not under the Law.

19 Whereover the workes of the flesh are manifest, which are adulterie, fornication, uncleannesse, wantonnesse,

20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Envy, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as also I have told you before, that they which doe such things, shall not inherit the kingdom of God.

m For they are vnder the Spirit or grace.

n Christ hath not onely remitted their finnes, but sanctified them into newnesse of life.

o That being dead to sinne, and living to God, we may declare the same in holynesse and innocencie of life.

22 But the fruit of the Spirit is love, joy, peace, long suffering, gentlenesse, goodness, faith,

23 Meeknesse, temperancie against such there is no law.

24 For they that are Christs, have crucified the flesh with the affections and the lusts.

o That being dead to sinne, and living to God, we may declare the same in holynesse and innocencie of life.

25 If wee live in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to use gentlenesse toward the weak, 2 And to shew their brotherly love and modestie: 6 Also to provide for their Ministers, 9 To persevere, 14 To reioyce in the crosse of Christ. 15 To newnesse of life, 16 And last of all wiseth to them with the rest of the faithful all prosperitie.

a Bither by reason of his flesh or Satan.

b Christ exhorteth in sundry places to mutual love, and therefore brotherly love is here called the Law of Christ, and his Commandement, Iohn 13.

c He sheweth that man hath nothing of himselfe whereof hee should reioyce.

d For his reioycing is a testimony of a good conscience, 2. Cor. 1. 12, wherein he may reioyce before men, but not before God.

Brethren, If a man be fallen by occasion into any fault, yee which are spirituall, restore such one with the Spirit of meeknesse, considering thy selfe, lest thou also bee tempted.

2 Beare yee one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when hee is nothing, hee deceiveth himselfe in his imagination.

4 But let every man prooue his owne worke, and then shall hee have reioycing in

himselfe onely, and not in another.

5 For every man shall beare his owne burden.

6 Let him that is taught in the word, make him that hath taught him partaker of all his goods.

7 Be not deceived: God is not mocked: for whatsoever a man soweth, that shall hee also reape.

8 For hee that soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the Spirit, shall of the Spirit reape life everlasting.

9 Let vs not therefore be weary of well doing: for in due season we shall reape, if we faint not.

10 While we have therefore time, let vs doe good vnto all men, but specially vnto them that are of the household of faith.

11 See how large a letter I have written vnto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constrain you to be Circumcised, onely because they would not suffer persecution for the crosse of Christ.

13 For they themselves which are Circumcised, keepe not the Law, but desire to haue you Circumcised, that they might reioyce in your flesh.

14 But God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither Circumcision auaileth any thing, nor uncircumcision, but a new creature.

16 And as many as walke according to this Rule, peace shall be vpon them, and mercie, and vpon the Israel of God.

17 From henceforth let no man put me to businesse: for I beare in my body the marks of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

¶ Unto the Galatians written from Rome.

please mens fantasies m. Which is regenerate by faith n That is, vpon the Iewes, as Rom. 10. 19. o Let no man trouble my preaching from henceforth: for my marks are witnesses how valiantly I have fought. p Which are odious to the world, but glorious before God.

q For it were a shame not to provide for their corporall necessities, which feed our soules with the heavenly dainties.

r 1. Cor. 9. 7.

s He proueth that the Ministers must be nourished: for if men only provide for worldly things without respect of the life everlasting, then they procure to themselves death and mocke God, who hath giuen them his Ministers to teach them heavenly things.

t The fruit which God hath promised.

u By the outward ceremonies.

v That is, for preaching Christ crucified.

w That they haue made you Iewes.

x By the world he meaneth all outward pompe, ceremonies, and things which

The Epistle of Paul to the Ephesians.

THE ARGUMENT.

WHILE Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assureth them of saluation, because they were thereunto predestinate by the free Election of God, before they were borne, and sealed vp to his eternall life by the holy Ghost, giuen vnto them by the Gospel, the knowledge of the which mystrie hee prayeth God to confirme toward them: And to the intent they should not glorie in themselves, hee sheweth them their extreme miserie wherein they were plunged before they knew Christ, as people without God, Gentiles to whom

whom the promises were not made, and yet by the free mercy of God in Christ Iesus they were saved, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfect vnderstanding of his Sonne, and exhorteth them likewise to be mindful of so great benefits, neither to be moved with the false Apostles which seeke to overthrow their faith and tread vnder foot the Gospel, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes preferueth onely his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring forth most plentifull fruits, as innocencie, holinesse, with all such offices appertaining to godlinesse. Last of all, he declareth not onely in generall, what ought to be the life of the Christians, but also sheweth particularly, what things concerne every mans vocation.

CHAP. I.

After his saluation, 4. Hee sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16. Hee declareth his good will toward them, giuing thanks and praying God for their faith. 21. The manifest of Christ.

R

A L L an Apostle of Iesus Christ, by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus:

Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

Blessed bee God euen the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessing in heavenly things in Christ.

As he hath chosen vs in him, before the foundation of the world that wee should bee holy, and without blame before him in loue:

Who hath predestinate vs, to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.

To the praise of the glory of his grace, wherewith hee hath made vs accepted in his beloued,

By whom we haue redemption through his blood, euen the forgiveness of sinnes according to his rich grace:

Wherby he hath bin abundant toward vs in all wisdom and vnderstanding,

And hath opened vnto vs the mystery of his will according to his good pleasure, which he had purposed in him,

That in the dispensation of the fulnes of the times, hee might gather together in one all things, both which are in heauen, and which are in earth, euen in Christ:

In whom also we are chosen when wee were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

That we which first trusted in Christ should be vnto the praise of his glory:

In whom also ye haue trusted after that ye heard the word of truth euen the Gospel of your saluation, whereto also after that ye were sealed with the holy Spirit of promise,

Which is the earnest of our inheritance, vntill the redemption of the possession,

also the faithfull which remaine in earth, stand of the Iewes and the Gentiles. To wit, the Iewes. Though we be redeemed from the bondage of sinne by the death of Christ, Rom. 6. 23. yet we hope for this second redemption, which shall be when we shall possesse our inheritance in the heauens, wherof we haue the holy Ghost for a gage, as Chap. 4. 30.

on, purchased vnto the praise of his glory.

Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

I cease not to giue thanks for you, making mention of you in my prayers.

That the God of our Lord Iesus Christ, the Father of glory, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of him,

That the eyes of your vnderstanding may bee lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints.

And what is the exceeding greatnesse of his power toward vs, which beleeue, according vnto the working of his mighty power,

Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heauenly places,

Far above all principality and power, and might and domination, and every name that is named, not in this world onely, but also in that that is to come.

And hath made all things subiect vnder his feet, and hath appointed him ouer all things to be the head of the Church,

Which is his body, euen the fulnesse of him that filleth all in all things.

himselfe perfect without which are his members: and therefore the Church is also called Christ, as 1. Cor. 12. 12, 13.

CHAP. II.

To magnifie the grace of Christ, which is the onely cause of saluation, 11. He sheweth them what manner of people they were before their conversion, 18. And what they are now in Christ.

And you hath he quickened, that were dead in trespasses and sinnes,

Wherin in time past ye walked according to the course of this world, and after the prince that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience,

Among whom we also had our conversation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others:

But God which is rich in mercie through his great loue wherewith hee loued vs,

Euen when wee were dead by sinnes hath quickened vs together in Christ, by whose grace ye are saved.

Of Christ. Col. 2. 12.

chap. 3. 17.

1. Made him gouernour of all things both in heauen and in earth: so that Christs body is now only there, or else it should not be a true body, and his ascension should be but a fantastical thing, and onely imagined. P. sal. 8. 6.

Isa. 3. 8.

m That is the great loue of Christ toward his Church, that he counteth not

he counteth not

Col. 2. 13.

chap. 6. 12.

a Meaning, Satan.

b Not by creation, but by Adams transgression, and so by birth.

c Both Iew and Gentile.

Or, with Christ

^d We that are the members, are raised vp from death, and reigne with our head Christ in heaven by faith,

⁶ And hath ^a raised vs by together, and made vs sit together in the heavenly places in Christ Iesus.

⁷ That hee might shew in the ages to come, the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus.

⁸ For by grace are yee saued through faith, and that not of your selues: it is the gift of God,

⁹ Not of workes, lest any man should boast himselfe.

¹⁰ For we are his ^e workemanship created in Christ Iesus unto good workes, which God hath ordeined that wee should walke in them.

¹¹ Wherefore ^f remember, that yee being in time past Gentiles in the flesh, and called ^g vncircumcision of them which are called circumcision in the flesh, made with hands,

¹² That ye were, I say, at that time without Christ, and were allants from the common wealth of Israel, and were ^h strangers from the covenants of promise, and had no ⁱ hope, and were ^j without God in the world.

¹³ But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

¹⁴ For he is our peace, which hath made of both one, and hath broken the ^k stop of the partition wall,

¹⁵ In abrogating through his ^l flesh the hatred, that is, the law of commandements which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

¹⁶ And that he might reconcile both vnto God in one ^m body by his ⁿ crosse, and slay hatred thereby,

¹⁷ And came and preached peace to you, which were as farre off, and to them that were neere.

¹⁸ ^o For through him we both haue an entrance vnto the Father by one Spirit.

¹⁹ Now therefore, yee are no more strangers and foreigners: but citizens with the Saints, and of the household of God,

²⁰ And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

²¹ In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

²² In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

¹ Hee sheweth the cause of his imprisonment, ² Desireth them not to faint because of his trouble, ³ And praeth God to make them stedfast in his spirit.

⁴ Of this cause, I Paul am the ⁵ prisoner of Iesus Christ for you Gentiles,

⁶ If ye haue heard of the ⁷ dispensation of the grace of God, which is given mee to you-ward,

⁸ That is, that God by reuelation hath shewed this mystrie vnto mee (as I wrote

^a aboute in few words,

⁴ Whereby when yee reade, yee may know mine vnderstanding in the mystery of Christ.)

⁵ Which in other ages was ^b not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles & Prophets by the Spirit,

⁶ That the Gentiles should be inheritours also, and of the same body, and partakers of his promise in Christ by the Gospel.

⁷ Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the working of his power.

⁸ Euen vnto me the least of all Saints is this grace giuen, that I should preach among the ^c Gentiles the vnsearchable riches of Christ.

⁹ And to make cleare vnto all men what the fellowship of the ^d mystrie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ.

¹⁰ To the intent that now vnto ^e principalities & powers in heavenly places might be knowne ^f by the Church the manifolde wisdom of God,

¹¹ According to the eternall purpose, which hee wrought in Christ Iesus our Lord.

¹² By whom we haue boldnesse, and entrance with confidence by faith in him.

¹³ Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

¹⁴ For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

¹⁵ Of whom is named the whole ^g samity in ^h heauen and in earth.)

¹⁶ That he might grante you according to the riches of his glory, that yee may be strengthened by his spirit in the inner man,

¹⁷ That Christ may dwell in your hearts by faith, that ye bring rooted and grounded in loue,

¹⁸ May be able to comprehend with all Saints, what is the ⁱ breadth, and length, and depth, and height:

¹⁹ And to know the loue of Christ, which passeth knowledge, that yee may be filled with all ^j fulnesse of God.

²⁰ Vnto him therefore that is able to do exceeding abundantly aboute all that we aske or thinke, according to the power that worketh in vs,

²¹ Bee praise in the Church by Christ Iesus, throughout all generations for euer, Amen.

graces of God may abound in you. Rem. 16. 25. seele Christ in vs.

CHAP. IIII.

¹ Hee exhorteth them vnto mekenesse, long suffering, vnto loue and peace. ² Every one to serue and edifie another with the gift that God hath giuen him. ³ To beware of strange doctrine. ⁴ To lay aside the olde conuersation of greedy lusts, and to walke in a new life.

⁵ Therefore being prisoner in the ⁶ Lord, I pray you that ye walke worthy of the vocation wherunto ye are called,

⁷ With

^c That is, in the first chap. of this Epistle verse 9.

^d Although the Fathers and the Prophets had reuelations certain,

^e yet it was not in comparison of that abundance which was shewed

^f when the Gentiles were called, neither yet was the time nor the manner knowne.

^g Chap. 1. 19. 1. Cor. 1. 9. 10. Gal. 1. 16. Rom. 1. 6. 35.

^h Col. 1. 26. 2. Tim. 1. 10. Tit. 1. 2, 3. 1. Pet. 1. 20.

ⁱ The Angels, The Church being gathered of so many kinds of people, is an example, or a

^j glass for the Angels to beholde wisdom of God in, who hath turned their particular discords into an vniuersall concord, & of the Synagogue of bondage, hath made the Church of freedome.

^k He that is not of the body of Christ is in death

^l The faithfull which died before Christ came

^m were adopted by him, and make one family with the Saints which

ⁿ For we confesse that which we beleuee.

^o All perfection on every side is in him.

^p That all the

^q In that wee

^r cause,

^s Phil. 1. 27. col. 1. 10. 1. thes. 2. 12.

^t For the Lords

^u cause,

^e Here he meaneth as concerning grace, and not by nature. ^f He sheweth here that the further the Gentiles were off from the grace of God, the greater debtors they are now to the same. 1. Sam. 17. 26. 2. K. 4. 4. 7. Rom. 9. 4.

^g It was but one covenant, but because it was diuers times confirmed and established, therefore here he calleth them covenants,

^h Where no promise is, there is no hope. Or, Atheists.

ⁱ That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

^j For in Christ all things were accomplished, which were prefigured in the law.

^k For of the Iewes and the Gentiles hee made one

^l pecke, Or, death, Rom. 5. 2.

^m He reioyceth that he suffere imprisonment for the increase of Christs glory, which was his action to preach vnto the Gentiles.

b Which by diffentions you separate aunder.
c So that ye can not dissent one from another, seeing the spirit which ioyneth you in one body, cannot dissent from himselfe.
Mal. 2. 10.
d In power.
e By his prouidence.
Rom. 12. 3. 1. cor. 12. 11. 2. cor. 10. 13.
f Which he giueth vs.
Psal. 68. 18.
g The Messias came down from heauen into the earth to triumph ouer Satan, death and sinne, and led them as prisoners and slaues, which before were conquerers, and kept all in subiection, which victory he gaue it as a most precious gift to his Church.
h With his gifts and benefits.
1. Cor. 12. 27.
i To restore that which was out of order.
k That the body of Christ might be perfect.
l That we may be of a ripe Christian age, and come to the full measure of that knowledge which we shall haue of Christ.
m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioyns, so that euery part hath his iust proportion of foode, that at length the body may grow vp to perfection. Rom. 12. 21. n Man not regenerate hath his mind, vnderstanding and heart corrupt. o By the which God liueth in his. p The hardnesse of heart is the fountaine of ignorance. || Or, without remorse of conscience. 1. Tim. 4. 2. q As they are taught which truly know Christ. Col. 3. 8.

2 With all humblenesse of minde, and meekenesse, with long suffering, supposing one another through loue.
3 Endeavouring to keepe the vnitie of the Spirit in the bond of peace.
4 There is one body, and one Spirit, euen as ye are called in one hope of your vocation.
5 There is one Lord, one Faith, one Baptisme.
6 One God and Father of all, which is above all, and through all, and in you all.
7 But vnto euery one of vs is giuen grace, according to the measure of the gift of Christ.
8 Wherefore he saith, When hee ascended vp on high, hee led captiuitie captiue, and gaue gifts vnto men.
9 (Now in that he ascended, what is it but that hee had also descended first into the lowest parts of the earth?
10 Hee that descended, is euen the same that ascended farre above all heauens, that he might fill all things.)
11 Wherefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and teachers,
12 For the gathering together of the Saints, for the worke of the ministry, and for the edification of the body of Christ.
13 Till we all meete together (in the vnitie of faith and knowledge of the Sonne of God) vnto a perfect man, and vnto the measure of the age of the fullnesse of Christ.
14 That we henceforth be no more children wauering and caried about with euery winde of doctrine, by the deceit of men, and with craftinesse, whereby they lay in wait to deceiue.
15 But let vs follow the truth in loue, and in all things grow vp into him, which is the head, that is, Christ.
16 By whom all the body being coupled and knit together by euery ioyn, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiue increase of the body, vnto the edifying of it selfe in loue.
17 This I say therefore, and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde,
18 Hauing their cogitation darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardnesse of their heart:
19 Which being past feeling, haue giuen themselves vnto wantonnesse to worke all uncleannesse, euen with greedinesse.
20 But ye haue not so learned Christ.
21 Also hee ye haue heard him, and haue bene taught by him, as the truth is in Iesus,
22 That is, that ye cast off, concerning

the conuersation in time past, the old man which is corrupt through deceitfull lusts, natural corruption that is in vs.
23 And bee renewed in the Spirit of your mind.
24 And put on the new man, which after God is created in righteousness, and true holinesse.
25 Wherefore cast off lying, and speake euery man truth vnto his neighbour: for we are members one of another.
26 Be angry, but sinne not: let not the sunne goe downe vpon your wrath,
27 Neither giue place to the deuill.
28 Let him that stole steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.
29 Let no corrupt communication proceed out of your mouthes: but that which is good to the vse of edifying, that it may minister grace vnto the hearers.
30 And grieve not the holy Spirit of God, by whom ye are sealed vnto the day of redemption.
31 Let all bitterness, and anger, & wrath, crying, and euil speaking bee put away from you, with all malitiousnesse.
32 Be ye courteous one to another, and tender hearted, for giuing one another, euen as God for Christs sake forgau you, give him no occasion to depart for a while by your graces. 2. Cor. 1. 22. Coloss. 3. 12, 13.

CHAP. V.

2 He exhorteth them vnto loue, 3 Warneth them to beware of uncleannesse, conuoulesse, foolish talking, and false doctrine. 17 To be circumspect, 18 To avoid drunkennesse, 19 To reioyce, and to be thankful toward God, 21 To submit themselves one to another, 22 He increaseth of corporall marriage, and of the spirituall betwixt Christ and his Church.
Bee therefore followers of God, as deare children.
2 And walke in loue, euen as Christ hath loved vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweet smelling sauour to God.
3 But fornication, and all uncleannesse, or conuoulesse, let it not be once named among you, as it becommeth saints.
4 Neither filthinesse, neither foolish talking, neither testing, which are things not comely, but rather giuing of thanks.
5 For this ye know, that no whoremonger, neither uncleane person, nor couetous person, which is an idolater, hath any inheritance in the Kingdom of Christ, and of God.
6 Let no man deceiue you with vaine wordes: for, for such things commeth the wrath of God vpon the children of disobedience.
7 Be not therefore companions w them.
8 For ye were once darkenesse, but are now light in the Lord: walke as children of light,
Matth. 24. 4. mar. 13. 5. Luke 21. 8. 2. thess. 2. 3. d Either in excusing sinne, or in mocking at the menaces and judgements of God.
e Seeing God hath adopted you for his, that ye should be holy.

There is, all the natural corruption that is in vs.
Rom. 6. 4. Gal. 3. 10. Heb. 12. 1. 1. pet. 2. 1. & 2. 3. f Which is created according to the image of God.
Zach. 8. 16. Psal. 4. 4. g If so be that ye be angry, so moderate your affliction, that it burst not out into any euill worke, but bee soone appeased.
1. Cor. 4. 7. Chap. 5. 3. h I. 4. 6. i And cause them to profit in godlinesse. x So behaue your selues, that the holy Ghost may willingly dwell in you, and abusing of Gods

CHAP. VI.

f And make them known by your honest and godly life.
 g The word of God discovereth the vices which were hid before.
 h God thus speaketh by his seruants to draw f infidels from their blindness.
 Coloss. 4. 5.
 i Selling all worldly pleasures to buy time.
 k In these perilous dayes and craft of the aduersaries, take heed how to buy againe the occasions of godliness, which the world hath taken from you.
 Rom. 1. 2. 3.
 l I beseech you, praye & thanksgiving.
 m And not onely with tongue,
 n Except our friendship bee joynd and knit in God it is not to be esteemed.
 Col. 3. 1. 8. Titus 2. 3. 1. pet. 3. 1. 1. Cor. 1. 3.
 o The Church
 So the husband ought to nourish, govern, and defend his wife from perils.
 Col. 3. 1. 9.
 p Baptisme is a token that God hath consecrated the Church to himselfe, & made it holy by his word: that is, his promise of free iustification and sanctification in Christ.
 q Because it is covered and clad with Christs iustice and holinesse.
 r This our coniunction with Christ must be considered as Christ is the husband, and we the wife, which are not onely joynd to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimonie thereof is the Supper of the Lord.

9 (For the fruit of the Spirit is in all goodnesse, and righteousness, and truth)
 10 Approving that which is pleasing to the Lord.
 11 And haue no fellowship with the unfruitfull workes of darkenesse, but euen reprove them rather.
 12 For it is shame euen to speake of the things which are done of them in secret.
 13 But all things which they are reprobated of the light, are manifest: for it is light that maketh all things manifest.
 14 Wherefore he saith, Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.
 15 Take heed therefore that yee walke circumspectly, not as fooles, but as wise.
 16 Redeeming the time: for the dayes are euill.
 17 Wherefore be ye not vnwise, but vnderstand what the will of the Lord is.
 18 And be not drunke with wine wher in is excess: but be filled with the Spirit.
 19 Speaking vnto your selues in psalmes and hymnes, and spirituall songs, singing, and making melodie to the Lord in your hearts.
 20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ.
 21 Submitting your selues one to another in the feare of God.
 22 **Wives,** Submit your selues vnto your husbands, as vnto the Lord.
 23 For the husband is the wines head, euen as Christ is the head of the Church, and the same is the Saviour of his body.
 24 Therefore, as the Church is in subiection to Christ, euen so let the wines bee to their husbands in euery thing.
 25 **Husbands,** loue your wines, euen as Christ loued the Church, and gaue himselfe for it,
 26 That he might sanctifie it, & cleanse it, by the washing of water through the word.
 27 That he might make it vnto himselfe a glorious Church, not hauing spotte or wrinkle, or any such thing: but that it should be holy, and without blame.
 28 So ought men to loue their wines, as their owne bodies: he that loueth his wife, loueth himselfe.
 29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.
 30 For we are members of his body, of his flesh, and of his bones.
 31 For this cause shall a man leaue father and mother, and shal cleaue to his wife: and they twaine shall be one flesh.
 32 This is a great secret, but I speake concerning Christ and concerning the Church.
 33 Therefore euerie one of you, do ye so: let euery one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

1 How children should behaue themselves toward their fathers and mothers, 4 Likewise parents towards their children, 5 Seruants toward their masters, 9 Masters toward their seruants, 13 An exhortation to the spirituall battell, and what weapons the Christians should fight withall.

Children, obey your parents in the Lord: for this is right.
 2 Honour thy father and mother, (which is the first commandment with promise)
 3 That it may bee well with thee, and that thou mayest liue long on earth.
 4 And ye fathers, prouoke not your children to wrath: but bring them vp in instruction and in formation of the Lord.
 5 Seruants, bee obedient vnto them that are your masters, according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ,
 6 Not with seruice to the eye, as men please: but as the seruants of Christ, doing the will of God from the heart.
 7 With good will seruing the Lord, and not men.
 8 And know yee, that what soeuer good thing any man doth, that same shall bee receiue of the Lord, whether he be bond or free.
 9 And ye masters, doe the same things vnto them, putting away threatening: and know that euen your master also is in heauen, neither is there respect of persons with him.
 10 Finally, my brethren, be strong in the Lord, and in the power of his might.
 11 Put on the whole armour of God, that yee may be able to stand against the assaults of the deuill.
 12 For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darkenesse of this world, against spirituall wickednesses, which are in the high places.
 13 For this cause take vnto you the whole armour of God, that yee may be able to resist in the euill day, and hauing finished all things, stand fast.
 14 Stand therefore, and your loines gird about with verity, and hauing on the breastplate of righteousness.
 15 And your feete shod with the preparation of the Gospel of peace.
 16 Abooue all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked.
 17 And take the helmet of saluation, and the sword of the Spirit, which is the word of God.
 18 And pray alwayes with all manner prayer and supplication in the Spirit, and watch thereunto with all persuerance and supplication for all Saints.
 19 And for mee, that utterance may be giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel.
 20 Whereof I am the ambassadour in

Col. 3. 20.
 Exod. 20. 12.
 deut. 5. 16 ecclui.
 3. 9. matth. 23. 5. 4.
 marke 7. 10.
 a This is the first commandment of the second Table, and hath the promise with condition.
 b By austeritie.
 c That they bee not brought vp in wantonnesse, but in the feare of the Lord.
 Col. 3. 22. tit. 2. 9.
 1. pet. 2. 18.
 d Which haue dominion ouer your bodies, but not ouer your soules.
 || Or, baptyzme and their master, deut. 10. 17.
 2. chr. 19. 7. iob
 34. 19. wisd. 6. 7.
 ecclui. 3. 5. 12. 16.
 al. 10. 34. rom.
 2. 11. gal. 2. 6
 col. 3. 25. 1. pet.
 1. 17.
 e Whether hee be seruant or master.
 || Or, complete harness.
 f The faithfull haue not onely to strue against men and themselves, but against Satan the spirituall enemy who is most dangerous: for he is ouer our head, so that we cannot teach him, but he must be resisted by Gods grace.
 Chap. 2. 2.
 g Innocencie and godly life.
 h That ye may be ready to suffer all things for the Gospel.
 1 sa. 59. 17.
 Col. 4. 2.

1 thess. 5. 8. i The saluation purchased by Iesus Christ.
 Col. 4. 3. thess. 3. 1.

bonds,

bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ But that yee may also know mine affaires, and what I doe, Eychicus my deare brother and faithfull minister in the Loyde shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that yee might know mine affaires, and that he might comfort your

hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their ^hinnocentitie, Amen.

Written from Rome vnto the Ephesians, and sent by Eychicus.

k Or, to be without corruption, that is, to haue life euerslasting, which is the end of this grace,

The Epistle of Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holy Ghost to goe to Macedonia, planted first a Church at Philippi a city of the same countrey: but because his charge was to preach the Gospel vniuersally to all the Gentiles, he travelled from place to place: till at length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stood manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he comforteth their false doctrine, by prouing onely Christ to be the end of all true religion, with whom we haue all things, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular and generall, with reification of his affection toward them, and thankfull accepting of their beneuolence.

CHAP. I.

1 Saint Paul discovereth his heart toward them, 3 By his thanksgiving, 4 Prayers, 8 and wishes for their faith and saluation, 7. 12. 20 He sheweth the fruit of his crosse, 15. 27 And exhorteth them to visit, 28 And patience.

a By Bishops here he meaneth them that had charge of the word, and governing, as pastors, doctors, elders: by deacons, such as had charge of the distribution, & of the poore & sick.
1. The. 1. 2.
b With other Churches.
c That ye received the Gospel.
d When you shall receive the crowne of glory.
e It was a sure token of their loue, that they did help him by all meanes possible when he was absent & in prison, euen as if they had bin prisoners with him, for this peculiar benefite to suffer for Christs sake.
|| Or, are excellent.



Paul and Timotheus the seruants of Iesus Christ, to all the Saints in Christ Iesus, which are at Philippi, with the ^aBishops, and Deacons.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 I thanke my God, hauing you in perfect memory.

4 (Alwayes in all my prayers for all you, praying with gladnesse.)

5 Because of the ^bfellowship which yee haue in the Gospel, from the ^cfirst day vntill now.

6 And I am perswaded of this same thing, that hee that hath begunne this good worke in you, will perfourme it vntill the day of Iesus Christ.

7 As it becommeth mee so to iudge of you all, because I haue you in remembrance, that both in my hands, and in my defence and confirmation of the Gospel, you all were partakers of my ^dgrace.

8 For God is my record, how I long after you all from the very heart root in Iesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement.

10 That yee may discern things that differ one from another, that yee may be pure

and without offence, vntill the day of Christ.

11 Filled with the fruites of ^erighteousnesse, which are by Iesus Christ vnto the glory and praise of God.

12 ¶ I would yee understood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Gospel.

13 So that my bands in ^fChrist are famous throughout all the ^giudgement hall, and in all other places.

14 In so much that many of the brethren in the Loyde are boldened through my bands, and dare more frankly speake the ^hword.

15 Some preach Christ, euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention and not ⁱpurely, supposing to adde more affliction to my bands:

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then? yet Christ is preached all maner wayes, whether it bee ^junder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Iesus Christ.

20 As I heartely looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it bee by life or by death.

21 For Christ is to me both in life, and in death aduantage.

g That you so increase in godliness, that not only ye can put difference betwene good & euill: but also that ye profit more & more without slipping backe or standing in a stay.
h Righteousnes is that tree, good works the fruit.
i Which I sustein for Christs cause.
k That is, in the court or palace of the Emperour Nero.
l Or, profite the Gospel, considering my constancie.
m But with a corrupt mind.
|| Or, lie in bands.
n Their pretence was to preach Christ, and therefore their doctrine was true: but they were full of ambition and enuy, thinking to derace Paul and preter themselves.

To live in the flesh, is to live in this brittle body till we be called to live everlastingly: but to live according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in the filthie concupiscences of the flesh.

||Or, body.

Ephes. 4. 1.

Colos. 1. 10.

1. Thes. 2. 12.

||Or, stand.

The more that tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction, and againe, constant perseverance for Christs sake, is an evident signe of salvation. q God sheweth by this meane of bearing the crosse, who are his, and who are not. ||Or, Christs cause.

22 And whether to live in the flesh, were profitable for mee, and what to choole, I know not.

23 For I am greatly in doubt on both sides, desiring to bee loosed, and to bee with Christ, which is best of all.

24 Pervert helesse to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and will continue, for your furtherance, and joy of your faith.

26 That ye may more abundantly reioyce in Christ Iesus for mee, by my comming to you againe.

27 Only let your conversation be, as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may heare of your matters, that yee continue in one Spirit, and in one minde, fighting together through the faith of the Gospel.

28 And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

29 For unto you it is given for Christ, that not onely yee should believe in him, but also suffer for his sake.

30 Having the same fight which yee saw in me, and now heare to be in me.

CHAP. II.

3 He exhortheth them above all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that hee and Timotheus will speedily come unto them, 27 and excuseth the long tarrying of Epaphroditus.

a If ye so love me, that you desire my comfort:

b From the consent of wils and mindes hee proceedeth to the agreement in doctrine, that there might be full and perfect concord.

Rom. 12. 10.

c If Christ being very God equall with the Father, layd aside his glory, and being

Lord, became a servant, and willingly submitted himselfe to most

shamefull death, in shame as a man.

d He which was nothing but vile slaues, showed arrogancie

head downe our brethren, and preserue our selves? d For he that is God, should have done none injury to the Godhead. Matth. 23. e The poore and weake nature of man. f He was seene and heard of men, so that his person and behaviour declared that he was a miserable man, Hebr. 2. 9.

I If there bee therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy,

2 Fulfill my joy, that yee be like minded, having the same love, being of one accord, and of one iudgement.

3 That nothing be done through contention of vaine glorie, but that in meeknesse of mind every man esteeme other better then himselfe.

4 Look not every man on his owne things, but every man also on the things of other men.

5 Let the same mind be in you that was even in Christ Iesus.

6 Who being in the forme of God, thought it no robbery to be equall w God:

7 But he made himselfe of no reputation, and took on him the forme of a servant, and was made like unto men, and was found in shape as a man.

8 Hee humbled himselfe, and became obedient unto the death, even the death of the crosse.

9 And whether to live in the flesh, were profitable for mee, and what to choole, I know not.

Wherefore God hath also highly exalted him, and given him a name above every name.

10 That at the Name of Iesus should every knee bow, both of things in heaven, and things in earth, and things under the earth.

11 And that every tongue should confesse that Iesus Christ is the Lord, unto the glory of God the Father.

12 Wherefore my beloved, as ye have alwayes obeyed, not as in my presence only, but now much more in mine absence, so make an end of your owne salvation with feare and trembling.

13 For it is God which worketh in you, both the will and the deed, even of his good pleasure.

14 Doe all things without murmuring and reasonings;

15 That ye may be blamelesse, and pure, and the lonnes of God without rebuke in the middes of a naughty and crooked nation, among whom yee shine, as lights in the world.

16 Holding forth the word of life, that I may reioyce in the day of Christ, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be offered by you on the sacrifice, and service of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus to send Timotheus shortly unto you: that I also may be of good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 For all seeke their owne, and not that which is Iesus Christs.

22 But yee know the prooffe of him, that as a sonne with the father, hee hath served with me in the Gospel.

23 Him therefore I hope to send alldone as I know how it will goe with me.

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to send my brother Epaphroditus unto you, my companion in labour, and fellow souldier, even your messenger, and he that ministered unto me such things as I wanted.

26 For hee longed after all you, and was full of heavinesse, because hee had heard that he had bene sicke.

27 And no doubt he was sicke, very nere unto death: but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more diligently, that when yee should see him againe, ye might reioyce, and I might be the lesse sorrowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the worke of Christ he was nere unto death, and regarded not his life, to fulfil that service which was lacking on your part toward me.

Rom. 14. 11. isa. 45. 23.

g Worship and be subiect to him.

Yoh. 13. 13. 1. cor. 8. 6. and 12. 3.

h Run forward in that race of righteousness

wherein God hath freely placed you through Iesus Christ, and con-

ducteth you his children by his Spirit to walke in good works,

and so to make your vocation sure.

i Which may make you careful and diligent,

k Which is his free grace.

1. Pet. 4. 9. Mat. 5. 16.

l As they which in the night set forth a candle to give light to others.

m The Gospel.

n The word signifieth to powre out as the drinke offering was

powred on the sacrifice.

o To confirme you in your faith.

Alti. 16. 1.

1. Cor. 10. 24.

p They rather sought profit by their preaching, then Gods glorie.

q He calleth it here the worke of Christ, who was bound in the person of Paul, and was in need of necessities.

r He approueth them which hazard their life to releese the prisoners of Christ.

CHAP.

CHAP. IIL

2 Hee warneth them to beware of false teachers, 3 against whom he setteth Christ, 4 likewise himself, 9 and his doctrine, 12 and reprooveth mans owne righteousness.

a Which ye haue often heard of me.

b Which barke against the true doctrine to fill their bellies.

c The false apostles gloried in their circumcision, whereunto S Paul here alludeth, calling the concision, which is cutting off, and tearing asunder of the Church.

d In outward things.

2. Cor. 11. 22. Acts 23. 6.

|| Or, profession. e As one grafted in him by faith.

f That is, to life everlasting.

g Or haue now taken full possession thereof, not that he doubted to attain vnto it, but because he would declare the excellencie thereof.

h We can run no farther then God giueth vs strength and sheweth vs the way.

i That is, to obtaine the crowne of glory in the heavens.

k Or, haue more profited then others.

l This perfection standeth in forsaking sinne, and to be renewed through faith by him which is onely perfect.

m That is, that this is the true wisdom, and straight rule of liuing.

1. Cor. 15. 5. Rom. 16. 17, 18.

n That is, of the Gospel, which is the preaching of the crosse.

Moreover, my brethren, reioyce in the Lord. It grieveth me not to write the same things to you, and for you it is a sure thing.

2 Beware of ^b dogges: beware of euill workers: beware of the ^c concision.

3 For wee are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence ^d in the flesh.

4 Though I might also haue confidence in the flesh. If any other man thinketh that hee hath whereof he might trust in the flesh, much more I:

5 Circumcised the right day, of the kinred of Israel, of the tribe of Benjamin, ^e an Hebrew of the Hebrewes, ^f by the ^g law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousness which is in the law, I was unbeakeable.

7 But the things that were vantage vnto mee, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to bee doing, that I might winne Christ.

9 And might bee ^a found in him, that is, not hauing mine owne righteousness, which is of the law, but that which is through the faith of Christ, even the righteousness which is of God through faith.

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and bee made conformed vnto his death,

11 If by any meanes I might attaine vnto the ^b resurrection of the dead:

12 ^c Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am ^d comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and in deuour may selfe vnto that which is before,

14 And follow hard toward the ^e mark, for the price of the high calling of God by Christ Iesus.

15 Let vs therefore as many as ^f be ^g perfect, be thus minded: and if ye bee otherwise minded, God shall reueale euen the ^h same vnto you.

16ouertheless, in that wherunto we are come, let vs proceede by one rule, ^a that we may minde one thing.

17 Brethren, bee followers of mee, and looke on them: which walke so, as yee haue vs for an example.

18 ^b For many walke, of whom I haue told you often, and now tel you weeping, that they are the enemies of the ^c crosse of Christ,

19 whose ^d stude is damnation, whose God is their belly, and whose ^e glory is in their shame, which minde earthly things.

20 But our ^f conuersation is in heauen, from whence also wee looke for the ^g Son of our euen the Lord Iesus Christ.

21 Who shall change our vile body, that it may bee fashioned like ^h his glorious body, according to the ⁱ working whereby he is able euen to subdue all things vnto himselfe.

CHAP. IIIL

8 Hee exhorteth them to be of honest conuersation, 15 and thanketh them, because of the promise that they made for him being in prison, 21 and so concludeth with salutations.

Therefore, my brethren, beloved and longed for, my Ioy, and my crowne, so continue in the Lord, ye beloved.

2 I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord.

3 Psea, and I beseech thee, faithfull pokers fellow, helpe those women, which laboured with mee in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the ^a booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient mind be known vnto all men. The Lord is ^b at hand.

6 ^c Be nothing carefull, but in all things let your requests bee shewed vnto God in prayer, and supplication, with giuing of thanks.

7 And the peace of God which passeth all understanding, shall ^d presterne your hearts and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things pertaine to loue, whatsoever things are of good report, if there be any vertue, or if there bee any praise, thinke on these things,

9 Which ye haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall bee with you.

10 Now I reioyce also in the Lord greatly, that now at the last yee are ^a renewed againe to care for mee, wherein notwithstanding yee were carefull, but yee lacked opportunity.

11 I speake not because of ^b want: for I haue learned in whatsoever state I am, therewith to be content.

12 And I can bee abased, and I can abound: euery where in all things I am instructed both to bee full, & to bee hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of ^c Christ, which strengtheneth mee.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the ^d matter of giuing and receiuing, but ye onely.

|| Or, reward. o The vaine glory which they seeke after in this world, shall turne to their confusion and shame.

p In minde and affliction.

1. Cor. 1. 7. 2. 11, 13.

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1. Cor. 1. 7. 2. 11, 13.

|| Or, reward. o The vaine glory which they seeke after in this world, shall turne to their confusion and shame.

p In minde and affliction.

16 For when I was in Thessalonica, yee sent once, and afterward againe for my necessitie,

Or, aboued to-ward your count.

17 Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Now I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smellith sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your ne-

cessities through his riches with glory in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all y^e Saints in Christ Iesus. The brethren, which are to me, greete you.

22 All the Saints Salute you, and most of all they which are of Celsars household.

23 The grace of our Lord Iesus Christ be with you all, Amen.

Written to the Philippians from Rome, and sent by Epaphroditus.

i Of such as did belong to the Emperour Nero.

The Epistle of Paul to the Colossians.

THE ARGUMENT.

In this Epistle Saint Paul putteth difference betweene the liuely, effectuall and true Christ, and the fained, counterfeite, and imagined Christ, whom the false Apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite toward them, teaching them also that saluation, and whatsoever good thing can be desired, standeth onely in Christ, whome onely wee imbrace by the Gospel. But forasmuch as the false brethren would haue mixed the Law with the Gospel, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whome all things are but meere vanitie. And as for circumcision, abstinence from meats, externall holinesse, worshipping of Angels as meanes whereby to come to Christ, hee vtiely condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 Hee giueth thanks vnto God for their faith, 9 Confirmeth the doctrine of Epaphras, 9 Prayereth for the increase of their faith, 13 Hee sheweth vnto them the true Christ, and discovereth the counterfeits Christ of the false Apostles, 25 He approueth his authority and charge, 28 and of his faithfull executing of the same.

Paul an Apostle of IESVS Christ, by the will of God, and Timothy our brother,

2 To them which are at Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 We giue thanks to God euen the Father of our Lord Iesus Christ, alwayes praying for you:

4 Since we heard of your faith in Christ Iesus, and of your loue towards all Saints,

5 For the hopes sake which is layd vp for you in heauen, whereof yee haue heard before by the word of truth, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that yee heard and truly knew the grace of God.

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue by the spirit.

9 For this cause wee also, since the day we heard of it, cease not to pray for you, and to desire that yee might be fulfilled with knowledge of his will, in all wisdom, and spirituall understanding,

10 That ye might walke worthy of the

Lord, and please him in all things, being fruitful in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulness,

12 Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of his deare Sonne,

14 In whome wee haue redemption through his blood, that is, the forgiveness of sinnes,

15 Who is the image of the Inuisible God, the first borne of euerie creature.

16 For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalties, or Powers, all things were created by him and for him.

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: he is the beginning, and the first borne of the dead, that in all things he might haue the preeminence.

19 For it pleased the Father, that in him should all fulnesse dwell,

20 And by him to reconcile all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in earth, and the things in heauen.

21 And you which were in times past strangers, and enemies, because your mindes were set in euill workes, hath he now also reconciled,

22 In

1. Cor. 1. 3

Matth. 3. 17. and 17. 5. 2 pet. 1. 17. Hebr. 1. 3.

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him eternally.

f Borne before any thing was created.

John 1. 3.

1. Cor. 15. 20.

eucl. 1. 5.

g He hath risen againe from the dead, to take possession of life everlasting: which rising may be called a new birth,

John 1. 14.

chap. 2. 9.

h That the Church, which is his body,

might receive of his abundance.

i That is, the whole Church,

a Which was a city of Phrygia.

b For without Christ there is no faith to be saved by, but onely a vaine opinion,

c Which cometh of the holy Ghost.

d That is, Gods. Epist. 4. 1. phil. 1. 27.

1. thes. 2. 13.

Luke 1.75.1. cor.
1.2. eph. 1.4.
1. tim. 2.11, 12.
John 15.6.
k Or, your com-
modity.
l As Christ hath
once suffered in
himselfe to re-
deem his Church
& to sanctifie it:
so doth he daily
suffer in his mem-
bers, as partaker
of their infirmi-
ties, and therefore
a revenger of
their injuries.
m Which is the
promises of
Christ, and of
the calling of
the Gentiles.
Rom. 16.25. eph.
3.9, 2. tim. 1.10.
1. thim. 1.2. 1. pet.
1.20.
n Whom he hath
elected and con-
secrated to him-
self by Christ.
2. tim. 1.1.

22 In the body of his flesh through death
to make you holy, and blameable, and
without fault in his sight,
23 If ye continue grounded & stablished
in the faith, and be not mooued away from
the hope of the Gospel, whereof ye haue heard,
and which hath bene preached to every crea-
ture which is vnder heauen, whereof I Paul
am a minister.
24 Now reioyce I in my sufferings for
you, and fulfill the rest of the afflictions of
Christ in my flesh, for his bodies sake, which
is in the Church,
25 Whereof I am a minister, according
to the dispensation of God, which is giuen
me vnto youward, to fulfill the worde of
God,
26 Which is the myserie hid since the
world began, and from all ages, but now is
made manifest to his Saints,
27 To whom God would make known
what is the riches of his glorious myserie a-
mong the Gentiles, which riches is Christ in
you, the hope of glory,
28 Whom we preach, admonishing every
man, and teaching every man in all wise-
dome, that we may present every man perfect
in Christ Iesus:
29 Whereunto I also labour and strue
according to his working which worketh in
me mightily.

CHAP. II.

1 Having protested his good will toward them,
4 he admonisheth them not to turne back from Christ,
8 to the seruice of Angels or any other invention, or els
ceremonies of the Law, 17 Which haue finished their
office, and are ended in Christ.

|| Or, paine & care.
a Me present in
body.

1 Cor. 1.5.
b In body.
c In minde.
1. Cor. 5.3.
d Teaching you
vaine speculati-
ons, as worship-
ping of Angels,
of blind cere-
monies & beggerly
traditions: for
now they haue
nonevle, seeing
Christ is come.

Chap. 1.19.
John 1.14.

c In saying that
the Godhead is
really in Christ,
he sheweth hee
is very God: also
saying in him, hee
declareth two
distinct natures,
and by this word
dwelleth the pro-
met that it is
there for euer.
|| Or, essentially.
Rom. 2.29.

2 I would ye knew what great fighting I haue for your sakes, and for them
of Laodicea, & for as many as haue not scene
my person in the flesh,

2 That their hearts might be comforted
and they knit together in loue, and in all ri-
ches of the full assurance of vnderstanding,
to know the myserie of God euen the Fa-
ther, and of Christ:

3 In whom are hid all the treasures of
wisdome and knowledge.

4 And this I say, lest any man should be-
guile you with intilling words:

5 For though I be absent in the flesh,
yet am I with you in the spirit reioycing,
and beholding your order, and your stedfast
faith in Christ.

6 As ye haue therefore receiued Christ
Iesus the Lord, so walke in him,

7 Rooted and built in him, and sta-
bilished in the faith, as ye haue bin taught,
abounding therein with thanksgiving.

8 Beware lest there bee any man that
poyse you through philosophy, and vaine
deceit, though the traditions of men, accor-
ding to the rudiments of the world, and not
after Christ.

9 For in him dwelleth all the fulnesse of
the Godhead bodily.

10 And ye are complete in him, which is
the head of all principallities and power.

11 In whom also ye are circumcised with
circumcision made without hands, by put-

ting off the sinfull body of the flesh, through
the circumcision of Christ,

12 In that ye are buried with him
through baptism, in whom ye are also rais-
ed vp together through the faith of the
operation of God which raised him from the
dead.

13 And ye which were dead in sinnes,
and in the vncircumcision of your flesh, hath
hee quickened together with him, forgiving
you all your trespasses,

14 And putting out the band writing
of ordinances that was against vs, which
was contrary to vs, hee euen took it out of the
way, and fastened it vpon the crosse,

15 And hath spoiled the principallities,
and powers, and hath made a shew of them
openly, and hath triumphed ouer them in
the same crosse.

16 Let no man therefore condemne you
in meat and drinke, or in respect of an holy
day, or of the new moone, or of the Sabbath
dayes.

17 Which are but a shadow of things to
come: but the body is in Christ.

18 Let no man at his pleasure beare
rule over you, by humbleness of minde and
worshipping of Angels, aduancing himselfe
in those things which hee neuer saw, rashly
puffe vp with his fleshly minde,

19 And holdeth not the head, whereof all
the body furnished & knit together by ioynts
and bands, increaseth with the increasing of
God.

20 Wherefore if ye be dead with Christ
from the ordinances of the world, why, as
though ye liued in the world, are ye burde-
ned with traditions?

21 As, Touch not, Taste not, Handle not:

22 Which all are perishe with the vsing, and
are after the commandements and doctrines
of men:

23 Which things haue indeede a shew of
wisdome, in voluntary religion and hum-
bleness of minde, and in not lyaring the bo-
dy: neither haue they it in any estimation
to satisfie the flesh.

led them at their pleasure into all superstition and errour. || Or, de-
fraud you of your price. m And appertaine nothing to the king-
dome of God. n Such as men haue chosen according to their
owne fantasie. || Or, but they are of no value, save for the filling of the
flesh. o They pinch and defraud their body, to shew themselves
greater hypocrites.

CHAP. III.

1 He sheweth where we should seeke Christ. 5 He
exhorteth to mortification. 10 To put off the olde
man, and to put on Christ. 12 To the which he addeth
exhortations both generall and particular, to charitie
and humilitie.

If ye then be risen with Christ, seeke those
things which are above, where Christ sit-
teth at the right hand of God.

2 Set your affections on things which
are above, and not on things which are on
the earth.

3 For ye are dead, and your liues hid
with Christ in God.

4 When Christ, which is our life, shall
appeare, then shall ye also appeare with him
in glory.

f Made by the
spirit of Christ.
Rom. 6.4.
Ephes. 1.19.
g In beleeuing
that God by his
power raised vp
Christ whereof
we haue a sure
token in our
baptisme.
Ephes. 2.1.
|| Or, of all our,
Ephes. 2.15.
|| Or, obligation.
h The cere-
monies and rites
were as it were
a publike profes-
sion, and hand-
writing of the
miserable estate
of mankind: for
circumcision did
declare our natu-
rall pollution:
the purifying
and washings
signified the filth
of sinne: the sa-
crifices testified
that wee were
guilty of death,
which were all
taken away by
Christs death.
i As Satan and
his angels from
whom he hath
taken all power.
k Or, distinction,
as to make diffe-
rence betwix
dayes.
Math. 24.4.
l Meaning, that
the hypocrites

Ephes. 5. 3.

d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may live in the spirit, and not in the flesh.

Rom. 6. 4. Ephes. 4. 25. Heb. 12. 1.

1. Pet. 2. 1. and

4. 1. 2.

Gen. 1. 2. 6. and

5. 1. and 9. 6.

Ephes. 4. 32. and

6. 11.

e He sheweth what fruits are in the that are dead to the world and are risen againe with Christ.

|| Or, the bowels of

mercy.

f Let it guide all

your doings.

|| Or, gracious, or

thankfull.

g The doctrine

of the Gospel.

h Psalmes pro-

perly containe

complaining to

God, narrations

and expostula-

tions: hymnes on-

ly thanksgiving

songs containe

praises & thanks

giving, but not

so largely and

amply as hymnes

doe.

Ephes. 4. 29.

|| Or, thanksgiving.

1. Cor. 10. 31.

Ephes. 5. 23.

1. Pet. 3. 7.

Ephes. 5. 25.

Ephes. 6. 1.

i Which are in

the Lord.

k By too much

rigour.

Ephes. 6. 5. tit. 2. 9.

1. Pet. 2. 18.

l The cruell ma-

ster.

Deut. 10. 17. wif.

Ecclus. 35. 12.

Rom. 2. 1. 1. gal. 2. 6

Ephes. 6. 9.

m Whether he

be master or ser-

uant,

5 * Mortifie therefore your members which are on the earth, fornication, uncleannes, the inordinate affection, euill concupiscence, and couetousnes which is idolatry.

6 For the which things takes the wrath of God cometh on the children of disobedience,

7 Wherein ye also walked once, when ye liued in them.

8 * But now put yee away euery all these things; wrath, anger, malitiousnesse, cursed speaking, filthy speaking out of your mouth.

9 Lie not one to another, seeing that ye haue put off the old man with his workes,

10 And haue put on the new, which is renewed in knowledge * after the image of him that created him,

11 Where is neither Grecian, nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free: But Christ is all and in all things.

12 * Now therefore, as the elect of God * holy and beloued, put on || tender mercie, kindnesse, humblenesse of mind, meekenesse, long suffering:

13 Forbearing one another, and forgiving one another, if any man haue a quarrell to another: euery as Christ forgave you, euery so doe ye.

14 And about all these things, put on love, which is the bond of perfectnesse.

15 And let the peace of God * rule in your hearts, to the which ye are called in one bodie, and be ye || amiable.

16 Let the word of Christ dwell in you plentifully in all wisdom, teaching and admonishing your owne selues, in Psalmes and hymnes, and spiritual songs, singing with a *|| grace in your hearts to the Lord.

17 * And whatsoever ye shall doe in word or dede, do all in the name of the Lord Jesus, giving thanks to God, euery the Father by him.

18 * * * * * submit your selues vnto your husbands, as it is comely in the Lord.

19 * * * * * husbands loue your wiues, and be not bitter vnto them.

20 * * * * * Children, obey your parents in all things: for that is well pleasing vnto the Lord.

21 Fathers, * * * * * provoke not your children to anger, lest they be discouraged.

22 * * * * * Seruants, be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singleness of heart, fearing God.

23 And whatsoever ye doe, do it heartily, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shall receiue the reward of the inheritance: for ye serue the Lord Christ.

25 But he that doth wrong, shall receiue for the wrong that he hath done, and there is no * * * * * respect of persons.

C H A P. III.

2 Hee exhorteth them to be seruant in prayer, 5 To walke wisely toward them that are not yet come to the true knowledge of Christ. He salutes them, and wisheth them all prosperitie.

Y E masters, doe vnto your seruants, that which is iust and equall, knowing that ye haue also a master in heauen.

2 * Continue in prayer, and watch in the same with thanksgiving,

3 * Praying also for vs, that God may open vnto vs the * doore of utterance, to speake the mystery of Christ: wherefore I am also in bonds.

4 That I may utter it, as it becommeth me to speake.

5 * * * * * wisely toward them that are without, and * * * * * redeeme the time.

6 Let your speech be gracious alwayes and powdered with * salt, that ye may know how to answer euery man.

7 * * * * * our beloued brother, and faithfull minister, and fellow seruant in the Lord, shall declare vnto you my whole state,

8 Whom I haue sent vnto you for y same purpose, that he might know your state, and might comfort your hearts,

9 * * * * * Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus, Barnabas sisters sonne (touching whom yee receiued commendements: If he come vnto you, receiue him.)

11 And Tulus which is called Justus, which are of the circumcision. These * one-ly are my * worke fellows vnto the kingdom of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striveth for you in prayers, that yee may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * * * * * the beloued Physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that yee likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heede to the ministry, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hand of mee Paul. Remember my bands. Grace be with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus and Onesimus.

Luke 18. 1.

1. thes. 5. 17.

Ephes. 6. 18.

2. thes. 3. 1.

a That I may freely preach the Gospel.

Ephes. 5. 15.

b To the commodity of your neighbours.

c Bestow the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.

d Pertaining to edification, and mixt with no vanity.

Philem. 10.

e If they onely did helpe him to preach y Gospel at Rome, where was Peter? or those five and twenty yeeres that they saine he abode at Rome.

f In preaching the Gospel.

2. Tim. 4. 10, 11.

g Either to Paul, or els which they would write as an answer to this Epistle sent to the Colossians.

The first Epistle of Paul to the Thessalonians.

THE ARGUMENT.

After that the Thessalonians had bene well instructed in ffaith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothee to strengthen them, who soone after admonishing him of their estate, gave occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoever God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the purity of their Religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to overthrow their faith, taught falsly, as touching the point of the resurrection from the dead: whereof hee briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, lest the sudden coming of Christ come vpon them at vnwares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are so steadfast in faith and good works; 6 and receiue the Gospel with such carreflesse, 7 That they are an example to all others.

a For there is no Church which is not inoyed together in God. 2. Thes. 1. 3.

Phil. 1. 3. 4.

b Which declareth it selfe by most liuely fruits

c Whereby you declared your selues much ready

and painefull to helpe the poore.

d The effectually preaching of the Gospel is an euident token of our election.

e To beleue and to be fully persuaded to haue the gifts of the holy Ghost, and ioyfully to suffer for Christs sake, are most certaine signes of our election.

|| Or, patient.

f To wit, all the faithfull.

g For idoles are dead things, and onely fained fantasies.

h Which he shal execute vpon the wicked.

Paul and Silvanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

2 * Alce giue God thanks alwayes for you all, making * mention of you in our prayers

3 Without ceasing, remembering your b effectually faith, and c diligent loue, and the patience of your hope in our Lord Iesus Christ in the sight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our d Gospel was not vnto you in word only, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner wee were among you for your sakes.

6 And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with e ioy of the holy Ghost,

7 So that ye were as || enamples to all that beleue in Macedonia and Achaea.

8 For from you sounded out the word of the Lord, not in Macedonia, and in Achaea onely: but your faith also which is toward God spread abroad in all quarters, that wee need not to speake any thing.

9 For f they themselves shew of you what manner of carrying in we had vnto you, and how ye turned to God from idoles, to serue the g liuing and true God,

10 And to looke for his Sonne from heauen, whom he raised from the dead, even Iesus which deliuereth vs from the h wrath to come.

CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 hee commendeth his diligence in preaching, 11 And theirs in obeying. 18 Hee excuseth his absence, that hee could not come and open his heart to them.

Reuerend your selues know brethren, that our entrance in vnto you was not in vaine.

2 But euen after that we had suffered before, and were shamefully intreated at b Philippi (as ye know) we were bold in our God, to speake vnto you the Gospel of God with much striving.

3 For our exhortation was not by deceit, nor by uncleannesse, nor by guile.

4 But as we were allowed of God, that the Gospel should be committed vnto vs, we so speake, not as they that please men, but God which trieth our hearts.

5 Neither yet did we euer vse flattering words, as ye know, nor coloured conscience, God is record.

6 Neither sought we praise of men, neither of you, nor of others.

7 When we might haue bin || chargeable, as the Apostles of Christ: but we were gentle among you, euen as a a nourse cherisheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, * our labour and trauaile: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily and iustly, and blameably we behaved our selues among c you that beleue.

11 As ye know how that wee exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That ye * would walke worthy of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke wee God without ceasing, that when ye receiued of vs the word of the preaching of God, ye receiued it not as the word of men, but as it is indeed the word of God, which also worketh in you that beleue.

14 For brethren, ye are become followers of the Churches of God, which in Iudaea are in f Christ Iesus, because ye haue also suffered the same things of your owne

a Not in outward shew and in pompe, but in trauel and in the feare of God. Acts 16. 12, 23.

b By his helpe and grace.

c Which declareth a naughty conscience.

|| Or, in authoritie.

d He humbled himselfe to support all things without all respect of person: euen as the tender mother which nourisheth her children, and thinketh no office too vile for her childrens sake.

Acts. 20. 34.

1. cor. 4. 12.

2. thes. 3. 8.

e For it is not possible to avoid the reproches of the wicked, which euer haue good doings. Ephes. 4. 1. phi. 1. 27. col. 1. 10.

f In his name and vnder his protection.

Exe

con-

g And would hinder all men from their saluation, h And heape vp the measure, Mat 23. 32. i He meaneth not this of all the Iewes in general: but of certaine of them particular-ly, which ceased not after they had put Christ to death, to persecute his word and his ministers, Rom. 1. 11. k Therefore I could not forget you, except I would forget my selfe.

country men, euen as they haue of the Iewes. 15 Who both killed the Lord Iesus, and their owne Prophets, and haue persecuted vs, and God they please not, and are contrary to all men.

16 And forbid vs to preach vnto the Gentiles, that they might bee saued, to fulfill their sinnes alwayes: for the wrath of God is come on them, to the vtmost.

17 Forasmuch brethren, as we were kept from you for a season, concerning sight, but not in the heart, we enforced the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindered vs.

19 For what is our hope or joy, or crown of reioycing: are not euen you it in the presence of our Lord Iesus Christ at his coming?

20 Yes, yet are our glory and joy.

CHAP. III.

2 He sheweth how greatly hee was affectioned to ward them, both in that hee sent Timotheus to them, 10 And also prayed for them.

Wherefore since we could no longer forbear, we thought it good to remaine at Athens alone.

a Rather seeking your commodity then mine owne, intending Timotheus to you, Actes 16. 1.

2 And haue sent Timotheus our brother, and minister of God, and our labour fellow in the Gospel of Christ, to stablish you and to comfort you touching your faith,

3 That no man should be moued with these afflictions: for yet your selues know, that we are appointed therunto.

4 For verily when wee were with you, we told you before that we should suffer tribulations, euen as it came to passe, and yet know it.

b His great affection toward the small flocke. c Meaning, Satan,

5 Euen for this cause, when I could no longer forbear, I sent him, that I might know of your faith, lest the tempter had corrupted you in any sort, and that our labour had bene in vaine.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, & that ye haue good remembrance of vs alwayes, desiring to see vs, as we also doe you.

7 Therefore brethren, we had consolation in you, in all our affliction, and necessity through your faith.

8 For now are we aliue, if ye stand fast in the Lord.

9 For what thanks can wee recompense to God againe for you, for all the ioy wherewith wee reioyce for your sakes before our God,

10 Night and day praying exceedingly, that we might see your face, and might accomplish that which is lacking in your faith?

11 Now God himselfe, euen our Father, and our Lord Iesus Christ, guide our journey vnto you,

12 And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as wee doe toward you.

13 To make your hearts stable, and blameable in holinesse before God euen our Father, at the coming of our Lord Iesus Christ with all his Saints.

ENAP IIII.

1 He exhorteth them to holnesse, 6 Innocency. 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

And furthermore we beseech you, brethren, & exhort you in the Lord Iesus, that ye increase more and more, as ye haue receiued of us how ye ought to walke, and to please God.

2 For ye know what commandements we gaue you by the Lord Iesus.

3 For this is the will of God, euen your sanctification, and that ye should abstaine from fornication,

4 That euery one of you should know, how to possesse his vessel in holinesse and honour,

5 And not in the lust of concupiscence, euen as the Gentiles which know not God:

6 That no man oppresse or defraud his brother in any matter: for the Lord is auenger of all such things, as we also haue told you before time, and testified.

7 For God hath not called vs vnto uncleannesse, but vnto holinesse.

8 Wherefore that despiseth these things, despiseth not man, but God who hath euen giuen you his holy Spirit.

9 But as touching brotherly loue, ye need not that I write vnto you: for ye are taught of God to loue one another:

10 Yea, and that thing verily ye doe vnto all the brethren, which are throughout all Macedonia: but we beseech you brethren, that ye increase more and more,

11 And that ye study to be quiet, and to meddle with your owne busines, and to work with your owne hands, as we commanded you,

12 That ye may behaue your selues honestly toward them that are without and that nothing be lacking vnto you.

13 I would not brethren, haue you ignorant concerning them which are allcepe, that ye sorrow not, euen as other which haue no hope.

14 For if we beleene that Iesus is dead, and is risen, euen so them which sleep in Iesus, will God bring with him.

15 For this say we vnto you by the word of the Lord, that we which liue, and are remaining in the coming of the Lord, shall not preuent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a shout, and with the voyce of the Archangell, and with the trumpet of God: and the dead in Christ shall rise first.

17 Then shall we which liue and remaine, be caught vp with them also in the

a And as it were overcome your selues.

b The Greeke word signifieth such commandements as one receiueith fro some

man to giue them in his name to others.

Rom. 12. 3.

ephes. 5. 17.

c That is, if you should dedicate your selues wholly vnto God.

d That is, his body which is prophaned by

such filthinesse, 1. Cor. 6. 8.

1. Cor. 1. 3.

e By these precepts of godly life it appeareth

what were the commandements which Paul gaue vnto them.

1. Cor. 7. 40.

Iohn 13. 34, and 15. 12. 1. Iohn 2. 8. and 4. 21.

2. Thes. 3. 7.

f And not be idle.

g As strangers and infidels.

h But that ye may be able by your diligence to supply your want and necessity.

i He doeth not condemne all kind of sorrow, but that which proceedeth of infidelity.

k Or haue continued constantly in the faith of Christ:

l By raising their

bodies out of the graue, m Which is, in the Name of the Lord, and as he should speake himselfe, 1. Cor. 15. 23. Mat. 24. 3. 1. cor. 15. 52.

n Meaning them which shall be found aliue, o In this sudden taking vp there shall be a kinde of mutation of the qualities of our

bodies, which shall be as a kinde of death, & cloudes,

bodies out of the graue, m Which is, in the Name of the Lord, and as he should speake himselfe, 1. Cor. 15. 23. Mat. 24. 3. 1. cor. 15. 52. n Meaning them which shall be found aliue, o In this sudden taking vp there shall be a kinde of mutation of the qualities of our bodies, which shall be as a kinde of death, & cloudes,

(clouds, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Therefore, comfort your selues one another with these words.

CHAP. V.

1 Hee enformeth them of the day of iudgement and comming of the Lord, 6 Exhorting them to watch, 12 And to regard such as preach Gods word among them.

a Somuch the more we ought to beware of all dreames and fantasies of men,

which weary themselves and others in searching out curiously the time that the Lord shall appeare, alledg-

ing for themselves a vaine prophecy, and most falsly ascri-

bed to Elias, that 2000. yeere before the Law,

2000. vnder the Law, and 2000.

after the Lawe, the world shall endure.

Math. 24. 44. 2. pet. 3. 10. reuel. 3. 3. and 16. 15.

b That is, suddenly and vnderlooked for.

c Here sleepe is taken for contempt of saluati-

on, when men continue in sinnes, and will not awake to godlinesse.

d And not be overcome with the cares of the world. e That is, lightened by the Gospel. f Heere it is taken onely to die, and is meant of the faithfull.

But of the times and seasons, brethren, we haue no need that I write vnto you.

2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, and safety, then shall come vpon them sudden destruction, as the trouble vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenesse, that that day should come on you, as it were a thiefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not sleepe as doe others, but let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the day, be sober, putting on the brestplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the means of our Lord Iesus Christ,

10 Which died for vs, that whether wee wake or sleepe, wee should liue together with him.

11 Therefore exhort one another, and edifie one another, euen as ye doe.

12 Now wee beseech you, brethren, that

ye know them, which labour among you, and are ouer you in the Lord, and admonish you,

13 That ye haue them in singular loue for their workes sake. Be at peace among your selues.

14 Wee desire you, brethren, admonish them that are vnreuly: comfort the feeble minded: beare with the weak: be patient toward all men.

15 See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 Reioyce euermore.

17 Pray continually.

18 In all things giue thanks: for this is the will of God in Christ Iesus toward you.

19 Quench not the Spirit.

20 Despise not prophesying.

21 Try all things, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 Now the very God of peace sanctifie you throughout: and I pray God that your whole spirit and soule and body, may be kept blamelesse vnto the coming of our Lord Iesus Christ.

24 Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that the Epistle bee read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

The first Epistle vnto the Thessalonians, written from Athens.

create in godlinesse. 1 The preaching of the word of God. Chap. 3. 12. 1. 1. cor. 1. 8. m Then is a man fully sanctified and perfect, when his mind thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing, neither his body doth execute any thing contrary to the will of God. 1. Cor. 1. 9.

g As the flocke is bound to loue the shepheard, so it is his duty to teach them and exhort them in true religion.

h Where this cause cealeth, that they worke not: the honour also ceaseth, and they must be expelled as wolves out of the flocke.

Pro. 17. 13. & 20. 22. mat. 5. 39 rom. 12. 17.

1. pet. 3. 9.

i Haue a quiet minde and conscience in Christ which shall make you reioyce in the middes of sorrowes, Rom. 5. 3. 3. cor. 6. 10.

Luke 1. 8. iacobus. 1. 3. 3. col. 4. 3.

k God that hath given his Spirit to his elect, will neuer suffer it to be quenched, but hath reuealed by what meanes it may be maintained, that is, by such exhortations as these, and by continuall in-

crease in godlinesse.

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The second Epistle of Paule to the Thessalonians.

THE ARGUMENT.

I Est the Thessalonians should thinke that Paul neglected them, because hee went to other places, rather then came to them, he writeth vnto them, and exhorteth them to patience and other fruits of faith, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should raigne in the Temple of God: finally, commending himselfe to their prayers, and encouraging them to constancie, hee willet them to correct such sharply, as liue idly of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue and patience. 11 He prayeth for the increase of the same, 12 And sheweth what fruits shall come thereof.

Paul and Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, & in the Lord Iesus Christ;

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Wee ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another aboundeth.

2. Thess. 1. 2.

a Which proceedeth of your faith as a most notable fruit.

b The faithful by their afflictions see as in a cleare glasse, the end of Gods iust judgement, when as they shall reigne with Christ, which haue suffered with him, and the wicked shall feelee his extreme wrath and vengeance.

Iude 6.

1. Thes. 4. 16.

c By whom he declareth his might.

d As God is euertlasting, so shall their punishment be euertlasting: and as he is most mightie of power, so shall their punishment be most sore.

e The free beneuolence of Gods goodnesse comprehendeth his purpose, his predestination and vocation: the worke of faith containeth our iustification, to the which God addeh glorification: and all these hee worketh of his meere grace through Christ. f Faith is Gods wonderfull worke in vs.

g As the head with the body.

4 So that wee our selues reioyce of you in the Churches of God, because of your patience, and faith in all your persecutions and tribulations that ye suffer.

5 Which is a token of the righteous iudgement of God, that yee may bee counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you.

7 And to you which are troubled, rest with vs, when the Lord Iesus shall shewe himselfe from heauen with his mighty Angels,

8 In flaming fire, sending vengeance vnto them that doe not knowe God, and which obey not vnto the Gospel of our Lord Iesus Christ.

9 Which shall be punished with euertlasting perdition, from the presence of the Lord, and from the glory of his power.

10 When he shall come to be glorified in his Saints, and to bee made manifest in all them that beleue (because our testimonye toward you was beleued) in that day.

11 Therefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill all the good pleasure of his goodnes, and the worke of faith with power.

12 That the name of our Lord Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, till she departing from the faith come first, 9 And the kingdome of Antichrist, 15 And therefore he exhorteth them not to be deceived, but to stand stedfast in the things that he hath taught them.

NOW wee beseech you brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued from your minde, nor troubled, neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes: for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition.

4 Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as God in the Temple of God, shewing himselfe, that he is God.

5 Who sitteth in the Temple of Satan, whereof some were beares, some lions, other leopards, as Daniel, describeth them, and is called the man of sinne, because he setteth himselfe vp against God. e Who as hee destroyeth others, so shall he be destroyed himselfe.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what I withholde that he might be revealed in his time.

7 For the myserie of iniquity doeth already worke: onely he which now withholde, shall let, till hee be taken out of the way.

8 And then shall the wicked man be revealed, whose the Lord shall consume with the Spirit of his mouth, and shall abolish with the brightnesse of his coming.

9 Euen him whose comming is by the working of Satan with all power & signes, and lying wonders.

10 And in all deceiuablenesse of vnrigheteousnesse, among them that perish, because they receiued not the loue of the truth, that they might be saued.

11 And therefore God shall send them strong delusion, that they should beleue lies.

12 That all they might be damned, which beleued not the truth, but had pleasure in vnrigheteousnes.

13 But wee ought to giue thanks alway to God for you, brethren, beloved of the Lord, because that God hath from the beginning, chosen you to saluation, through sanctification of the Spirit, and the faith of the truth.

14 Whereunto hee called you by our Gospel, to obtaine the glory of our Lord Iesus Christ.

15 Therefore brethren, stand fast, and keepe the instructions which ye haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euertlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

falle doctrine. n The fountaine of our election is the loue of God, the sanctification of the Spirit, and beleueing the truth, are testimonies of the same election. o Before the foundation of the world. p And Gospel. q By our preaching. r That is, the doctrine. 1. Thes. 2. 3. chap. 3. 6. f That is, by my preaching of the Gospel.

CHAP. III.

1 He desired them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reprocure the idle, 16 And so wisheth them all wealth.

FATHERMOST brethren, pray for vs, that the word of the Lord may haue free passage, and be glorified, euen as it is with you.

2 And that wee may bee deliuered from vnreasonable and euill men: for all men haue not a faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from euill.

4 And we are perswaded of you through the Lord, that ye both doe, and will doe the things which we command you.

5 And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

f Because the false Apostles had perswaded after a sort the Thessalonians, that the day of the Lord was nere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare themselves to patience then to rest and quietnesse: for as yet there was a let, is that the Gospel should be preached throughout all, Math. 24. 14.

g To wit, priuily, and therefore is called a mystery, because it is secret.

h Which shall stay for a time. 1. Cor. 13. 12.

i That is, with his word.

k Meaning, the whole time that he shall remaine.

l Satans power is limited that he cannot hurt the elect to their destruction.

m Delighted in

1. Thes. 2. 3. chap. 3. 6. f That is, by my preaching of the Gospel.

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1. Thes. 2. 3. chap. 3. 6. f That is, by my preaching of the Gospel.

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d Which is to
travaile, if he will
as ver. 10.
Chap. 2. 15.
1. Cor. 4. 12.
1. thess. 4. 11.
Ages 20. 34.
1. cor. 4. 12.
1. thess. 2. 9.
1. Cor. 11. 2.
e Then by the
word of God
none ought to
live idly, but
ought to give
himselfe to some
vocation, to get
his living by,
and to doe good
to others.

6 We command you, brethren, in the
Name of our Lord Iesus Christ, that
ye withdrawe your selves from every bro-
ther that walketh inordinately, and not
after the instruction, which he receiveth
of us.

7 For ye your selves know * how ye
ought to follow us: * for we behaved not our
selves inordinately among you.

8 Neitherooke we bread of any man for
nought: but we wrought with * labour and
travaile night and day, because wee would
not be chargeable to any of you.

9 Not but that wee had authority, * but
that we might make our selves an ensample
unto you to follow us.

10 For euen when wee were with you,
this we warned you of, that if there were a-
ny, which would not worke, that he should
not eate.

11 For wee heard, that there are some
which walke among you inordinately, and
worke not at all, but are busie bodie.

12 Therefore them that are such, wee
command and exhort by our Lord Iesus
Christ, that they worke with quietnesse, and
eate their owne bread.

13 * And yet brethren bee not weary in
well doing. Galat. 6. 9.

14 If any man obey not our sayings, note
him by a letter, * and haue no company with
him, that he may be ashamed. Matth. 18. 17
1. cor. 5. 9.

15 Per count him not as an enemy, but
admonish him as a brother.

16 Now the Lord of peace give you peace
alwayes by all meanes. The Lord be with
you all.

17 The salutation of mee Paul, with
mine owne hand, which is the token in eue-
ry Epistle: so I write,

18 The grace of our Lord Iesus Christ
be with you all, Amen.

The second Epistle to the Thessa-
lonians, written from
Athens.

f The end of ex-
communication,
is not to driue
from the Church
such as haue fal-
len, but to winne
them to the
Church by a-
mendment.
g Whether they
be mine Epistles
or other mens.

The first Epistle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epistle, Paul seemed not onely to haue respect to teach Timotheus, but chiefly to
keep other in awe, which would haue rebelled against him, because of his youth. And therefore he
doth arme him against those ambitious questionists, which vnder pretence of zeale to the Lawe,
disquiered the godly with foolish and vprofitable questions, whereby they declared, that profes-
sing the Law, they know not what was the chiefe end of the Law. And as for himselfe, hee so confes-
seth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and
therefore he wilteeth prayers to be made for all degrees and sorts of men, because that God by offering
his Gospel and Christ his sonne to them all, is indifferent to every sort of men, as his Apostleship,
which is peculiar to the Gentiles, witnesseth. And so far as much as God hath left ministers as ordina-
ry meanes in his Church to bring men to saluation, he describeth what maner of men they ought to
be, to whom the myserie of the Sonne of God manifested in flesh is committed to be preached. Af-
ter this he sheweth him what troubles the Church at all times shall sustaine, but specially in the lat-
ters dayes, when as vnder pretence of religion, men shal teach things contrary to the word of God.
This done, hee teacheth what widows should be received or refused to minister to the sicke: also
what Elders ought to be choien into office, exhorting them neither to bee hastie in admitting, nor
in iudging any: also what is the due tie of seruants, the nature of false teachers, of vaine speculati-
ons, of couetousnesse, of rich men, and aboute all things he chargeth him to beware of false doctrine.

CHAP. I.

3 Hee exhorteth Timotheus to waite vpon his office,
namely to see that nothing bee taught but Gods word,
etc. 5 Declaring that faith, with a good conscience,
charitie, and edification are the end thereof, 20 And
admonisheth of Hymeneus and Alexander.

|| Or, ordinances.

Coloss. 1. 27.
Ages 16. 1.
a So called, be-
cause he follow-
ed the simplici-
tie of the Gospel.

Chap. 4. 7.
titus 1. 14.
Chap. 6. 4.

PALL an Apostle of Iesus
Christ, by the commaunde-
ment of God our Saviour,
and of our Lord Iesus Christ
* our hope,

2 * Unto Timotheus my
* naturall sonne in the faith: Grace, mercie,
and peace from God our Father, and from
Christ Iesus our Lord.

3 As I besought thee to abide still in E-
phesus, when I departed into Macedonia,
so doe, that thou mayest command some that
they teach none other doctrine,

4 Neither that they giue heed to * fables
and genealogies, * which are endlesse, which
breede questions rather then godly edifying
which is by faith.

5 For * the ende of the commaunde-
ment is loue out of a pure heart, and of a
good conscience, and of faith vnfained.

6 From the which things some haue
erred, and haue turned vnto vaine tang-
ling.

7 They would be Doctors of the Law,
and yet vnderstand not what they speake,
neither wherof they affirme.

8 * And we know that the Law is good,
if a man vse it lawfully.

9 Knowing this, that the Law is not
giuen vnto a righteous man, but vnto the
lawlesse and disobedient, to the vngodly, and
to sinners, to the vnholly, and to the pro-
phane, to murthers of fathers and mo-
thers, to manslaughter,

a good conscience without faith, nor faith without the word of
God: so their doctrine which is an occasion of contention is worth
nothing. || Or, of the Law. Rom. 7. 12. c Whose hearts Gods spirit
doth direct to doe that willingly which the Law requireth: so that
their godly affection is to them as a Law without further con-
straint, d Such as onely delight in sinning.

Rom. 13. 10.
b Because these
questionists pre-
ferred their curi-
ous fables to all
other know-
ledge, and beau-
tified them with
the Law, as if
they had bene the
very Law of
God, Saint Paul
sheweth that the
end of Gods Law
is loue, which
cannot be with-
out a good con-
science, neither

e Which steale away children or seruants.

Chap. 6. 15.

f He declareth to Timothie the excellent force of Gods Spirit in them whom hee hath cholen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God.

h Which chased away infidelity.

i Which ouer-came cruelty.

|| Or faithfull and assured.

Matth. 9. 13.

marke 2. 17.

k He braileth forth into these godly affections, considering Gods great mercy to- ward him.

l It appeareth that the vocation of Timothie was approved by notable propheties which then were reuealed in the primitive Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. Chap. 6. 12. m That is, sound doctrine. 1. Cor. 5. 5. n Excommunicate, and cast out of the Church.

10 To whoe mongers, to buggerers, to menitralers, to lyars, to he pectured, and if there be any other thing, that is contrary to wholesome doctrine.

11 Which is according to the glorious Gospel of the blessed God, which is committed vnto me.

12 Therefore I thanke him which hath made me strong, that is, Christ Iesus our Lord: for he counted me faithful, and put me in his seruice:

13 When before I was a blasphemers, and a persecuter, and an oppressour: but I was receiued to mercie: for I did it ignorantly through vnbelleife.

14 But the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus.

15 This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners of whom I am chiefe.

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shewe on mee all long suffering vnto the ensample of them which shall in tyme to come beleue in him vnto eternall life.

17 Now vnto the king euerlasting immortal, lausible, vnto God only wise, be honour, and glory for euer, and euer, Amen.

18 This commendement commit I vnto thee, sonne Timotheus, according to the propheties, which went before vpon thee, that thou by them shouldest fight a good fight,

19 Hauiing faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwacke.

20 Of whom is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

a That is, of euery degree, and of all sorts of people. b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be praied for, Gal. 5. 12. 1. thes. 2. 16. 2. Tim. 4. 4. 1. iohn 5. 16. 1. Pet. 3. 9. c As Iew and Gentile, poore and rich. d Who will reconcile of all nations people and sorts to one God. e Who being God, was made man. f He sheweth that there can be no mediator, except he be also the redeemer.

CHAP. II.

1 Hee exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparell and modestie of women.

I Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men,

2 For kings, and for all that are in authority, that wee may lead a quiet and a peaceable life, in all godlinesse and honesty.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will that all men shalbe saved, and come vnto the knowledge of the truth.

5 For there is one God, and one Mediatour betwene God and man, which is the man Christ Iesus,

6 Who gaue himselfe a ranfome for all

men, to be a testimony in due time, 7 Whereunto I am ordained a preacher and an Apostle (I speake the truth in Christ, and lie not) even a teacher of the Gentiles in faith and verity.

8 I will therefore that the men pray, euery where lifting vp pure hands without wrath or doubting.

9 Likewise also the women, that they aray themselves in comely apparell, with shameshaues and modestie, not with broded haire, or golde, or pearles, or costly apparell,

10 But (as becommeth women that profess the feare of God) with good workes.

11 Let the women learne in silence with all subiection.

12 I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence:

13 For Adam was first formed, then Ence.

14 And Adam was not deceived: but the woman was deceived, and was in the transgression.

15 Notwithstanding, through bearing of children, she shalbe saved, if she continue in faith, and loue, and holinesse with modestie.

34. Gen. 1. 27. Gen. 3. 6 m The woman was first deceived, and so became the instrument of Satan to deceive the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithfull & godly in their vocation, they shalbe saved

n That is, guilty of transgression. || Or, women,

CHAP. III.

1 He declareth what is the office of Ministers, 11 and as touching their families. 15 The dignitie of the Church, 16 And the principall point of the heavenly doctrine.

This is a true saying, * If any man desireth the office of a Bishop, hee desireth a worthy worke.

2 A Bishop therefore must be vnreprouable, the husband of one wife, watching, sober, modest, hauberous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauiing children vnder obedience with all honesty.

5 For if any cannot rule his owne house, how shall he care for the Church of God?

6 He may not be a pong scholler, lest hee being puffed vp fall into the condemnation of the deuill.

7 Hee must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuill.

8 Likewise must Deacons be honest, not

was a signe of incontinencie. || Or, ymuerues. e If it be requisite that a man should take care in gouerning his own house, how much more are they bound to be careful, which shal gouerne the Church of God? f In the doctrine of faith. g Lest being proud of his degree, he be likewise condemned as the deuill was, for lifting vp himselfe by pride. h That is, no man may haue any thing iustly to lay to his charge. i As being defamed, should become impudent, and doe much harme,

g Which should beleue.

h Which the Prophets testified, that Christ should offer himselfe for the redemption of man at the time that God had determined.

1. Tim. 1. 11. i As testimonies of a pure heart and conscience

1. Pet. 3. 3. k The word signifies to plat, to crisp, to broid, to fold to bush, to curle, or to lay it curiously:

wherby al pompe and wontonnesse is condemned,

which women vse in trimming their heads.

1. Read 1. Cor. 14

1. Titus. 1. 6.

a With a seruent zeale to profit the Church of God, wherfores hee shall call him.

b Whether he be Pastour or Elder.

c Both for the difficulty of the charge, and also the excellency thereof, and the necessitie of the same.

d For in those countreys at that time some men had moe then one, which

double

Chap. i. 19.

k Having the true doctrine of the Gospel, & the feare of God.
l Of the Bishops and Deacons,
m The good report of all men,
n To serue God with greater assistance, because they haue alway a good conscience.

o This is spoken in respect of men, forasmuch as in this world the truth onely remaineth in the Church, by reason of Gods word: for otherwise Christ is the foundation and the corner stone, which both beareth and maintaineth his Church.
p Approved, in that he was not onely a man, but God also.
q So that the Angels marueiled at his excellencie.
r To the right hand of God the Father.

2. Tim. 3. 1.

2. pet. 3. 3.

iude. 18.

a False teachers, which boast themselves that they haue the reuelation of the holy Ghost,
b Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burnt off with an hot yron.
c Vnto vs, which receioe it as at Gods hand.

Chap. 1. 4. and 6.

20. 2. tim. 1. 16,

23. tit. 3. 9.

d Meaning to be giuen to ceremonies, and to such things as delite the fantasie of man.

e He that hath faith and a good conscience is promised to haue all things necessary for this life, and to enioy life euermore.

double tongued. not giuen vnto much wine, neither to filthy lucre.

9 * * * * * Wanting the mystery of the faith in pure conscience.

10 And let them first be proued: then let them minister if they be found blamelesse.

11 Likewise their ¹wives must be honest, not euill speakers, but sober, and faithfull in all things.

12 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne households.

13 For they that haue ministered well, get themselves a ¹good degree, and great ¹liberty in the faith, which is in Christ Iesus.

14 These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tary long, that thou mayest yet knowe how thou oughtest to behaue thy selfe in the house of God, which is ¹Church of the liuing God, the ¹pillar and ground of truth.

16 And without controuersie, great is the mystery of godlinesse, which is, God is manifested in the flesh, ¹indited in the Spirit, ¹seene of Angels, preached vnto the Gentiles, beleueed on in the world, and received vp in ¹glory.

p Approved, in that he was not onely a man, but God also.
q So that the Angels marueiled at his excellencie.
r To the right hand of God the Father.

CHAP. IIII.

2 He teacheth him what doctrine he ought to see, 6. 8. 11 and what to follow, 15 and wherein he ought to expresse himselfe continually.

NOW the Spirit speaketh euidently, that in the ¹later times some shall depart from the faith, and shall giue heede vnto ¹spirits of error, and doctrines of devils,

2 Which speake lies through hypocrisie, and haue their ¹consciencs burned with an hot yron.

3 Forbidding to marrie, and commanding to abstaine from meates which God hath created to bee receiued with giuing thanks of them which beleue and know the truch.

4 For every creature of God is good, and nothing ought to bee refused, if it bee receiued with thanksgiuing.

5 For it is ¹sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt bee a good minister of Iesus Christ, which hath bene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.

7 * * * * * But cast away profane, and old wines, fables, and exercise thy selfe vnto godlinesse.

8 For ¹bodily exercise profiteth little; but ¹godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 This is a true saying, and by all meanes worthy to be received.

10 For therefore wee labour, and are rebuked, because wee trust in the liuing God,

which is the ¹Sauour of all men, specially of those that beleue.

11 These things command and teach.

12 Let no man despise thy youth, but bee vnto them that beleue, an example, in word, in conuersation, in love, in ¹spirit, in faith, and in purenesse.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which was giuen thee ¹by prophesie with the laying on of the hands of the companie of the ¹Eldership.

15 These things exercise, & giue thy selfe vnto them, that ¹it may bee seene how thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou ¹shalt both saue thy selfe and them that heare thee.

was at Ephesus. || Or, that all may see how thou profitest. k Thou shalt faithfully do thy duty, which is an assurance of thy saluation.

CHAP. V.

1 Hee teacheth him how hee shall behaue himselfe in rebuking all degrees. 5 An order concerning widowes. 17 The establishing of ministers. 23 The governance of his body, 34 and the iudgement of finnes.

REBUKE not an elder, but exhort him as a father, and the yonger men as brethren.

2 The elder women as mothers, the yonger as sisters, with all purenesse.

3 Honour widowes, which are widowes indeede.

4 But if any widow haue children or nephewes, let ¹them learne first to shew godlinesse toward their owne house, and to recompense their kinned: for that is an honest thing, and acceptable before God.

4 And shee that is a widow ¹indeed, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But shee that liueth in pleasure, is ¹dead while she liueth.

7 These things therefore command, that they may be blamelesse.

8 If there bee any that prouidereth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidel.

9 Let not a widow bee taken into the number vnder threescore yeere old, that hath bene the wife of ¹one husband,

10 And well reported of for good works: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feet, if she haue ministered vnto them which were in aduersitie, if shee were continually giuen vnto every good worke.

11 But refuse the yonger widowes: for when they haue begun to waxe ¹wanton against Christ, they will marry,

12 Having ¹damnation, because they haue broken the ¹first faith.

13 And likewise also bring idle, they learn

vocation. g Not only haue slandered the Church in leauing the charge, but haue forsake their religion, & therefore shall be punished with euermore death. h They haue not onely done dishonour to Christ, in leauing their vocation, but also haue broken their faith.

Which are without al mans helpe and succour.

Deut. 5. 16.

Deut. 2. 5. 4.

1. cor. 9. 9.

Mat. 10. 10.

luke 10. 7.

k Except that he which doeth accuse him, haue at least two witnesses, which prosecute with the accuser to prooue that which they lay to his charge. I chiefly the ministers, and all others.

Chap. 6. 1. 3.

Or, protest.

Or, without basing judgement.

m In admitting them without sufficient tryall, n From iustifence.

o As Simon the Sorcerer.

p Their sinnes follow, which for a time haue deceived the godly, and after are detected as Saul, Iudas, and other hypocrites.

Ephes. 6. 5.

col. 3. 2. 2.

1. pet. 2. 18.

That is, of the grace of God, as their seruants are, and hauing the same adoption, Chap. 1. 4.

to get about from house to house: yea, they are not only idle, but also peacocks, and on the bodies, speaking things which are not comely.

14 I will therefore that the younger women marry, and beare children, & gouerne the house, and giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes: indeed.

17 The Elders that rule wel, are worthy of double honour, especially they which labour in the word and doctrine.

18 For the Scripture saith, * Thou shalt not moue the mouth of the ore that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Against an Elder^k receive none accusation, but vnder two or thre witnesses.

20 Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ I charge thee before God and the Lord Iesus Christ, & the Elect Angels, that thou obserue these things without preferring one to another, & do nothing partially.

22 Lay hands suddenly on no man, neither be partaker of other mens sins: keepe thy selfe pure.

23 Drinke no longer water, but vse a little wine for thy stomacks sake, and thine often infirmities.

24 Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens^p follow after.

25 Likewise also the good works are manifest before hand, and they that are otherwise cannot be hid.

CHAP. VI.

1 The duety of seruants toward their masters. 3 Against such as are not satisfied with the word of God 6 Of true godlinesse, and contentation of mind. 9 Against couetousnesse. 11 A charge giuen to Timothy.

¶ Et as many seruants as are vnder the Loke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleueing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, & beloued, & partakers of the benefit. These things teach & exhort.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, & to the doctrine, which is according to godlinesse,

4 Hee is puffed vp, and knoweth nothing, but doeth about questions and strife of words, whereof cometh enuie, strife, railing,

enill surmising,

5 Vaine disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 But godlinesse is great gaine, if a man be content with that hee hath.

7 For wee brought nothing into the world, and it is certaine that wee can carie nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 For they that will bee rich, fall into temptation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and pearced themselves thow with many sorowes.

11 But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate witnessed a good confession,

14 That thou keepe this commandement without spot, and vnrubkeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time hee shall shew, that is blessed and pryncce onely, the King of kings and Lord of lords,

16 Who onely hath immortallitie, and dwelleth in the light that none can attaine vnto, whom neuer man saw, neither can see, vnto whom be honour and power euerlasting, Amen.

17 Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy.)

18 That they doe good, and bee rich in good works, and ready to distribute, and communicate,

19 Laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternall life.

20 O Timotheus, keepe that which is committed vnto thee, and an old prophane and vaine babblings, and oppositions of science, falsely so called,

21 Which while some professe, they haue erred concerning the faith. Grace bee with thee, Amen.

The first Epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacatiana.

They that measure religion by riches, are heere taught, that only religion is the true riches.

Iob 1. 21. pro. 27.

24 eccles. 5. 14.

c That set their felicity in riches.

d For they are neuer quiet, neither in soule nor bodie.

e Whom Gods Spirit doth rule,

Chap. 5. 31.

Matth. 27. 11.

Iohn 18. 37.

Chap. 1. 11.

f By this mighty power of God faithfull are admonished boldly to stand in their vocation, although the world, Satan and hell rage against them.

Reuel. 17. 14.

and 19. 16.

Iohn 1. 18.

1. Iohn 4. 12.

g In things pertaining to this life.

Mathe. 4. 19.

luke 12. 15.

Matth. 6. 20.

luke 12. 33.

h The gifts of God for the vtilitie of the Church.

Chap. 1. 4.

and 4. 7.

i As when question engendreth question,

The second Epistle of Paul to Timothy.

THE ARGUMENT.

The Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospel, and in

in the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue as doe husbandmen, which at length receiue the fruits of their labours, and to cast off all feare and care, as souldiers doe which seeke onely to please their captaines: shewing him briefly the summe of the Gospel, which he preached, commanding him to preach the same to others, diligently taking heed of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Phileus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamity, that the euill must dwell among the good till Gods triall come: yet he referueth them whom hee hath elected, even to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vtility of the Church, desiring him to come to him for certaine necessary affaires, and so with his and other salutations endeth.

C H A P. I.

6 Paul exhorteth Timotheus to steadfastnesse and patience in persecution, and to continue in the doctrine that he had taught him, 12 Whereof his bondes and afflictions were a gage. 16 A commendation of Onesiphorus.

a Being sent of God to preach that life which he had promised in Christ Iesus.

Acts 22. 3.

b Following the steps of mine ancestors, as Abraham, Isaac, Iacob and others of whom I am come, and of whom I receiued the true religion by succession.

c The gift of God is a certaine lively flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim.

4. 14.

e As though God would destroy vs.

1. Cor. 1. 2.

ephes. 1. 3. 4.

Titus 3. 5.

Rom 16. 25. eph.

3. 9 col. 1. 26. 4r.

1. 2. 1. Pet. 1. 20.

f Hee speaketh

here of his first

comming, which

though it seemed

poore and contemptible, yet was honourable and glorious: there-

fore our mindes ought to bee lifted vp from the consideration of

worldly things, to contemplate the maiestie thereof, 1. Tim. 2. 7.

Paul an Apostle of Iesus Christ by the will of God, according to the promise of life which is in Christ Iesus,

2 To Timotheus my beloved sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God, whom I serue from mine elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day.

4 Desiring to see thee, mindfull of thy teares, that I may be filled with joy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance that thou stirre vp the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not given to vs the Spirit of feare, but of power, and of loue, and of a sound mind.

8 Bee not therefore ashamed of the testimony of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saved vs and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace which was given to vs through Christ Iesus before the world was,

10 But is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortality vnto light through the Gospel.

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 Wherein I suffer trouble as an euill doer, even unto bonds: but the word of God is not bound.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleueed, and I am perswaded that hee is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 That worthe thing, which was committed to thee, keep through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which I am are Hygelus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him that he may finde mercy with the Lord at that day, and in how many things hee hath ministered vnto me at Ephesus, thou knowest very well.

C H A P. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 shewing him the fidelitie of Gods counsell touching the saluation of his, 19 and the marks thereof.

Thou therefore my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of mee, by many witnesses, the same deliuer to faithful men, which shall bee able to teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also strue for a master, he is not crowned, except he strue as he ought to doe.

6 The husbandman must labour before he receiue the fruits.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ, made of the seed of David, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, even unto bonds: but the word of God is not bound.

Which is my selfe.

b The graces of the holy Ghost.

Or, in the presence of many witnesses.

a So that the truth of God may remaine perfect.

b As with his household, and other ordinary affaires.

c So that the paine must goe before the recompense.

d Notwithstanding mine imprisonment the word of God hath his race, and increaseth.

10 There.

2. Cor. 1. 4.

col. 1. 24.

e To confirme their faith, more esteeming the edification of the Church then himselfe.

Rom. 6. 5.

Math. 10. 33.

marke 8. 38.

Rom. 3. 3. & 9. 6.

f Giving to euery one his iust

portion: wherein

hee alludeth to

the Priests of the

old Law, which

in their sacrifice

gaue to God his

part, tooke their

owne part, and

gaue to him that

brought the sacrifice

his durie.

1. Tim. 4. 7. and

9. 10. 14. 3. 9.

g He groundeth

vpon Gods election

and mans faith.

h Because the

wicked should

not couer themselves

vnder the

name of the

Church, he

sheweth by this

similitude that

both good and

bad may bee

therein.

i That is, both

separate himselfe

from the wicked,

and also purge

his naturall corruption

by Gods Spirit.

1. Cor. 1. 3.

1. Tim. 1. 4. &

4. 7. titus 3. 9.

k Which doe

not edifie.

l Which faile

of ignorance,

m He meaneth

not this of Apostates or heretikes, whom he willeth to flee: but of them onely which as yet are not come to the knowledge of the truth, and fall through ignorance. || Or, that being deliuered out of the snare of the deuill, of whom they are taken, they may come to amendment and performe his will.

10 Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 It is a true saying, For if we be dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: if we denie him, he also will denie him.

13 If we were beleue not, yet abideth hee faithfull: hee cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strue not about words, which is to no profit, but to the peruertering of the hearers.

15 Studie to shew thy selfe approued vnto God, a workeman that needeth not to bee ashamed, diuiding the word of truth aright.

16 Stay prophane and vaine babblings: for they shall encrease vnto more vngodliness.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the truth haue erred, saying, that the resurrection is past already, and doe destroy the faith of certain.

19 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his, and, Let euery one that callet on the name of Christ, depart from iniquitie.

20 Notwithstanding in a great house are not onely vessels of gold and of silver, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from these, he shall be a vessel vnto honour, sanctified and meet for the Lord, and prepared vnto euery good worke.

22 Flee also from the lusts of youth, and follow after righteousness, faith, loue, and peace, with them that call on the Lord with pure heart.

23 And put away foolish, and vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not strue, but must be gentle toward all men, apt to teach, suffering the euill men patiently,

25 Instructing them with meekenes that are contrary minded, proouing if God at any time will giue them repentance, that they may know the truth,

26 And that they may come to amendment out of the snare of the deuill, which are taken of him at his will.

CHAP. III.

1 He prophecies of the perillous times. 2 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And how to auoid dangers, 16 Also what profit cometh of the Scriptures.

Thou knowest also, that in the last dayes shall come perillous times.

2 For men shall be louers of their owne selues, couetous, boasters, proud, curled speakers, disobedient to parents, vnbankfull, vnholly,

3 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, heady, hee minded, louers of pleasures more then louers of God,

5 Having a shew of godlinesse, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lusts,

7 Which women are euer learning, and are neuer able to come to the knowledge of the truth.

8 And as Iannes and Iambres withstood Moses, so do these also resist the truth, men of corrupt mindes, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madness shall be euident vnto all men, as theirs also was.

10 But thou hast fully knowne my doctrine, manner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto mee at Antiochia, at Iconium, and at Lystra, which persecutions I suffered: but from them all the Lord deliuered mee.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall waxe worse and worse, deuiuing and being deuiued.

14 But continue thou in the things which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them.

15 And that thou hast knowne the holy Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct in righteousness.

17 That the man of God may bee absolute, being made perfect vnto all good workes.

CHAP. III.

1 Hee exhorteth Timotheus to bee feruent in the word, and to suffer aduersitie, 6 maketh mention of his owne death, 9 and biddeth Timothee come vnto him.

I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preach the word: be instant in season and out of season: improoue, rebuke, exhort with all long suffering and doctrine.

3 For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shall turne their eares from the truth, and shall be giuen vnto fables.

a He speaketh of them which make profession to be Christians.

b As Monkes, Friars, and such hypocrites.

Exod. 7. 11, 13. c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my minde and will was.

Acts 13. 14, 50. and 14. 1, 6, 19.

e The word signifyeth them that by any craftie

packing or conueyance beguile

men with false colors, flatteries,

and illusions, &c. such God setteth

vp to exercise his by them: &

here S. Paul admonisheth vs

of them.

2. Pet. 1. 10. f Which is content to be gouerned by Gods

word.

g The onely Scripture sufficient to leade vs

to perfection.

|| Or, aduise.

a Leane none occasion to preach and to profit.

b To false and vnprofitable doctrine.

5 But

Tim. 4. 1. 2. Pet. 3. 1. Jude 18.

e So behaueth
ſelfe in this of-
fice, that men
may be able to
charge thee with
nothing, but ra-
ther approve
thee in al things.
d Reade Phil. 2.

17.
|| Or, diſſolving.

Col. 4. 10. 14.
e Hereby it is
maniſteſt that
Peter as yet was
not at Rome, and
if euer he were
there, it is vncer-
taine,
f Some reade
coffer: others
booke.
g For Paul ſawe
in him maniſteſt
ſignes of repro-
bation.

5 But watch thou in all things: ſuffer
aduertyſy: doe the worke of an Euangelist:
make thy miniſtery fully knownen.

6 For I am now ready to bee offered,
and the time of my departing is at hand.

7 I haue fought a good fight, and haue
 finiſhed my courſe: I haue kept the faith.

8 For henceforth is layd vp for mee the
 crowne of righteouſnes, which the Lord the
 righteous Iudge ſhall giue mee at that day:
 and not to me onely, but vnto all them alſo
 that loue his appearing.

9 Make ſpeed to come vnto me at once.

10 For Demas hath forſaken mee, and
 hath embraced this preſent world, and is de-
 parted vnto Theſſalonica. Creſcens is gone
 to Galatia, Titus vnto Dalmatia.

11 * Onely Luke is with mee. Take
 Marke and bring him with thee: for hee is
 profitable vnto me to miniſter.

12 And Tychicus haue I ſent to Ephe-
 ſus.

13 The cloake that I left at Troas
 with Carpus, when thou commeſt, bring
 with thee, and the bookes, but ſpecially the
 parchments.

14 Alexander the Copperſmith hath done
 me much euill: the Lord reward him ac-
 cording to his workeſ.

15 Of whom be thou ware alſo: for hee
 withſtood our preaching ſore.

16 At my firſt anſwering no man aſſi-
 ſted me, but all forſooke me: I pray God, that
 it may be laid to their charge.

17 Notwithſtanding the Lord aſſiſted
 me, & ſtrengthened me, that by me the prea-
 ching might bee fully knownen, and that all
 the Gentiles ſhould heare, and I was deliue-
 red out of the mouth of the Lyon.

18 And the Lord will deliuer mee from e-
 uery euill worke, and will preſerue me vnto
 his heauenly kingdome: to whom be praiſe
 for euer and euer. Amen.

19 Salute Priſca, and Aquila, and the
 * houſhold of Onesiphorus.

20 Erastus abode at Corinthus: Tro-
 phimus I left at Miletum ſicke.

21 Make ſpeede to come beſore winter.
 Eubulus greeteth thee, and Pudens, and
 Linus, and Claudia, and all the brethren.

22 The Lord Ieſus Chriſt be with thy
 ſpirit. Grace be with you, Amen.

The ſecond Epiſtle written from Rome vnto
 Timothy the firſt Biſhop elected of
 the Church of Epheſus, when Paul was
 preſented the ſecond time beſore the Em-
 perour Nero.

h If S. Peter had
 bene there, hee
 would not haue
 forſaken him.

i Out of the
 great danger of
 Nero.
 k That I com-
 mit nothing vn-
 worthy mine
 office.
 Chap. 1. 16.

The Epistle of Paul to Titus.

THE ARGUMENT.

WHen Titus was left in Creta to finiſh that doctrine which Paul had there begun, Sathan ſtir-
 red vp certaine which went about not onely to ouerthrow the gouernment of the Church,
 but alſo to corrupt the doctrine: for ſome by ambition would haue thruſt in themſelues to be paſtors:
 others, vnder pretext of Moſes Law brought in many trifles. Againſt theſe two ſorts of men Paul ar-
 meth Titus: firſt teaching him what manner of miniſters hee ought to chuſe, chiefly requiring that
 they be men of ſound doctrine, to intent they might reſiſt the aduerſaries, & among other things he
 noteth the lewes which put a certaine holineſſe in meats and ſuch outward ceremonies, teaching
 them which are the true exerciſes of a Chriſtian life, and what things appertaine to euery mans vo-
 cation, Againſt the which, if any man rebell or els doeth not obey, he willett him to be auoyded.

CHAP. I.

5 He aduertifieth Titus touching the gouernment of
 the Church. 7 The ordinance and office of miniſters.
 12 The nature of the Cretians and of them which ſowe
 abroad Iewiſh fables and inventions of men.

Paula ſeruant of God, and
 an Apoſtle of Ieſus Chriſt,
 according to the faith of
 Gods elect, and the know-
 ledge of the truth, which is
 according to godlineſſe,

2 Under the hope of eternall life, which
 God that cannot lie, hath promiſſed beſore
 the world began:

3 But hath made his word maniſteſt in
 due time through the preaching, which is
 committed vnto me, according to the com-
 mandement of God our Saviour:

4 To Titus my naturall ſonne accor-

ding to the common faith, grace, mercy and
 peace from God the Father, and from the
 Lord Ieſus Chriſt our Saviour.

5 For this cauſe left I thee in Creta,
 that thou ſhouldeſt continue to redreſſe the
 things that remaine, and ſhouldeſt or-
 daine Elders in euery city, as I appointed
 thee.

6 * If any bee vnreprouable, the huſ-
 band of one wife, hauing faithfull children,
 which are not ſlandered of roit, neither are
 diſobedient.

7 For a Biſhop muſt bee vnreprouable
 as Gods ſteward, not ſteward, not angry,
 not giuen to wine, no ſtriker, not giuen to
 filthy lucre.

8 But harberous, one that loneth
 goodneſſe, wiſe, righteous, holy, tem-
 perate,

9 Holding faſt the faithfull word accor-
 ding to doctrine, that he alſo may be able to
 exhort with wholeſome doctrine, and im-
 prone them that ſay againſt it.

10 For there are many diſobedient and
 baine talkers and deceitours of mindes,
 chiftly

1. Tim. 3. 2.
 e That is, with-
 out all infamy,
 whereby his au-
 thority might be
 diminiſhed.
 f Who hath the
 diſpenſation of
 his gifts.
 || Or, ſelf-willy
 || Or, good men,
 g Toward men
 h Toward God

|| Or, miniſter.
 a That is, to
 preach the faith,
 to increaſe their
 knowledge, to
 teach them to
 liue godly, that
 at length they
 may obtaine e-
 ternall life.
 b Hath willing-
 ly and of his
 meere liberality
 promiſed with-
 out foreſeing our
 faith or workeſ as a cauſe to moue him to this free mercy. Rom. 1 6.
 2 5. eph. 3. 9. col. 1. 2 6. 2. tim. 1. 9. 10. 1. pet. 1. 20. Gal. 1. 1. c Who
 both giueth life, and preſerueſt life. d In reſpect of faith, which
 was common to them both, ſo that hereby they are brethren: but
 in reſpect of the miniſterie, Paul begaue him as his ſonne in faith.

1 Which were not onely the Jewes, but also the Hebionites and Cerintians heretikes, which taught that the Law must be ioy-
ned with Christ.
k He calleth E-
pimenides the
Philosopher or
Poet, whole verse
he hererecteth,
a Prophet, be-
cause the Cret-
ans so esteemed
him; and as La-
ertius writeth
they sacrificed
vnto him, as to
God, forasmuch

as he had a maruiculous gift to vnderstand things to come: which
thing Satan by the permission of God hath opened to the infidels
from time to time, but it turneth to their greater condemnation. 1.
Tim. 1. 4 Rom. 14. 20. 1 Forasmuch as they stay at things of no
thing, and passe not for them, that are of importance, and so giue
themselves to all wickednesse.

CHAP. II.

1 He commendeth vnto him the wholesome do-
ctrine, and telleth him how he shall teach all degrees to
behave themselves, 11 Through the benefit of the grace
of Christ.

B At speake thou the things which become
wholesome doctrine,

2 That the elder men bee sober, honest
differer, sound in the faith, in loue, and in pa-
tience:

3 The elder women likewise, that they be
in such behauiour as becommeth holinesse,
not false accusers, not giuen to much wine,
but teachers of honest things,

4 That they may instruct the yong wo-
men to be sober minded, that they loue their
husbands, that they loue their children,

5 That they be discrete, chaste, keeping at
home, good, & subject vnto their husbands,
that the word of God bee not euill spoken
of.

6 Exhort young men likewise that they
be sober minded.

7 Aboue all things shew thy selfe an en-
sample of good workes with vncorrupt doc-
trine, with grauity, integritie,

8 And with the wholesome word, which
cannot be reprobred, that he which withstan-
deth, may be ashamed, hauing nothing con-
cerning you to speake euill of.

9 Let seruants bee subject to their ma-
sters, and please them in all things, not an-
swering againe.

10 Neither pikers, but that they shew all
good faithfulness, that they may adorne the
doctrine of God our Saviour in all things.

11 For the Grace of God, that bringeth
saluation vnto all men hath appeared.

12 And teacheth vs that we should deny
vngodliness, and worldly lusts, and that we
should liue soberly, and righteously, and god-
ly in this present world.

13 Looking for the blessed hope, and ap-

pearing of the glory of the mighty God, and
of our Saviour Iesus Christ.

14 Who gaue himselfe for vs, that hee
might redeeme vs from all iniquitie, and
purge vs to bee a peculiar people vnto him-
selfe zealous of good workes.

15 These things speake, and exhort, and
rebuke with all authoritie. See that no
man despise thee.

CHAP. III.

1 Of obedience to such as bee in authority, 9 He
warneth Titus to beware of foolish and vnprofitable
questions, 12 Concluding with certaine private mat-
ters, 15 And salutations.

P At them in remembrance that they bee
subject to the principalities and powers,
and that they bee obedient and ready to euery
good worke.

2 That they speake euill of no man that
they bee no fighters, but soft, shewing all
meekenesse vnto all men.

3 For we our selues also were in times
past vnwise, disobedient, deceiued, seruing
the lusts and diuers pleasures, liuing in ma-
liciousnes and enuy, hateful, and hating one
another.

4 But when the bountifullnesse, and loue
of God our Saviour toward man appeared

5 Not by the workes of righteousness,
which wee had done, but according to his
mercy hee saued vs, by the washing of the
new birth, & the renewing of the holy Ghost.

6 Which hee shedde on vs abundantly
through Iesus Christ our Saviour.

7 That wee, being iustified by his grace,
should be made heires according to the hope
of eternall life.

8 This is a true saying, and these things
I will thou shouldst affirme, that they which
haue beleued in God, might be carefull to
shew forth good workes. These things are
good and profitable vnto men.

9 But stay foolish questions & genealo-
gies, & contentions, & brawlings about the
Law: for they are vnpromisable and vaine.

10 Reiect him that is an heretike, after
once or twise admonition.

11 Knowing that hee that is such, is per-
uerter, and sinneth being damned of his
owne selfe.

12 When I shall send Artemas vnto thee,
or Tychicus, be diligent to come to me vnto
Nicopolis: for I haue determined there to
winter.

13 Bring Zenas the expounder of the
law, and Apollos on theirourney diligent-
ly, that they lacke nothing.

14 And let ours also learne to shew forth
good workes for necessary vles, that they be
not vnfruitfull.

15 All that are with mee, salute thee.
Greete them that loue vs in the faith Grace
be with you all. Amen.

To Titus, elect the first Bishop of the
Church of the Cretians, written
from Nicopolis in Macedonia.

from the body. f So that there is no hope of amendment.
g Willingly, and wittingly. h It is probable, that he was an in-
terpreter of the Law of Moses, as Apollos, &c.

d Most deare
and precious.
e As becommeth
the ambassadour
of God,

Rom. 13. 1.
1. per. 2. 13. 14.
a Although the
rulers be infidels,
yet are we bound
to obey them in
ciuil policies, &
whereas they no
command vs no-
thing against
the word of
God.

1. Cor. 6. 11.
b For let vs con-
sider what wee
our selues were,
when God shew-
ed vs fauour.

2. Tim. 1. 9.
c God doth not
iustifie vs for re-
spect of any
thing, which hee
seeth in vs, but
doth preuent vs
with his grace,
and freely ac-
cepteth vs.

d Baptisme is a
sure signe of our
regeneration,
which is
wrought by the
holy Ghost.

1. Tim. 1. 4. and
4. 7. 2. Tim. 2.
16. 23.
e This comman-
dement is giuen
to the minister,
and so particu-
larly to all men
to whom the
sword is not
committed: but
els the Magi-
strate, whose
chiefe office is to
maintaine Gods
glory in his
Church, ought
to cut off all such
rotten and infe-
rious members

from the body. f So that there is no hope of amendment.
g Willingly, and wittingly. h It is probable, that he was an in-
terpreter of the Law of Moses, as Apollos, &c.

a Where with
our soules are
fed and maintai-
ned in health,

b Not running to
and fro without
necessary occasi-
ons, which is a
signe of lightnes.
Ephes. 5. 22. 23.
24.

Ephes. 6. 5.
colos. 3. 22.
1. per. 2. 18.

1. Cor. 1. 2.
colos. 1. 22.

c Of what con-
dition or state
foeuer they be.

The Epistle of Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnesse and a declaration of the same. For farre passing the basenesse of his matter, he flyeth as it were vp to heauen, and speaketh with a diuine grace and Maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments proouing the due tie of one Christian to another, and so with salutations endeth.

4 *Hee reioyceth to heare of the faith and loue of Philemon, 9 whom hee desireth to forgive his seruant Onesimus, and lovingly to receiue him againe.*

P

All a prisoner of Iesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper, 2 And to our deare sister Apphia, and to Archippus our fellow labourer, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I^a give thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heard of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the fellowship of thy faith may be made fruitfull, and that whatsoever good thing is in you^b through Christ Iesus may be known.

7 For we haue great ioy and consolation in thy loue, because by thee, brother, the Saints^c hearts are comforted.

8 Wherefore though I bee very bold in Christ to command thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, even Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne^e Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me.

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne bowels,

13 Whom I would haue retained with mee, that in thy stead hee might haue ministered vnto me in the bonds of the Gospell.

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.

15 It may be that he therefore^d departed for a season, that thou shouldest receiue him for euer.

16 Not now as a seruant, but aboute a seruant, euen as a brother beloued, specially to me: how much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompence it, albeit I doe not say to thee, that thou owest vnto mee euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my^f bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Whereouer also prepare mee lodging for I trust through your prayers I shall bee giuen vnto you.

23 There salute thee Epaphras my fellow prisoner^g in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit. Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

^d Fled away from thee.

^e For he is thy seruant by condition, and also now the Lord so that both for thine owne sake & for the Lords, thou oughtest to loue him.

^f That all thine is mine, and all mine is thine.

^g Grant mee thy benefit, which shall be most acceptable vnto me of all others.

^h That is, for Christs cause.

¹ Theff. 1. 3.
² Theff. 1. 3.

^a Thy benelence toward the Saints, which proceedeth of a liuely and effectual faith.
^b That experience may declare that you are the members of Iesus Christ.

^c Meaning, their inward parts and affections were through his charitie comforted
^d 1. Cor. 4. 9.

The Epistle to the Hebrewes.

THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knownen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authority although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the Prophecies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and be the Lord, but so Lord that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe, for he is that eternall Priest, whereof all the Leuiticall Priests were but shadowes, & therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he prooueth from the 7. Chap. vers. 1. vnto the 12. Chap. vers. 8. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18 to the twentie and fife verse of the same Chapter: yea, and is the King to whom all things are subiect, as appeareth from that verse 25, to the beginning of the last Chapter. Wherefore according to the examples of the old fathers,

wee

we must constantly beleue in him. that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, we may stedfastly and courageously perseuere euen to the end, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that we may both be thankfull to God, and dutifull to our neighbour.

CHAP. I.

1 Hee sheweth the excellency of Christ, A above the Angels, 7 and of their office.

a God, who is euer constant and mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all trueth to vs by his Sonne.

b So that now we may not credit any new revelations after him.

c He intreateth here of Christ both as touching his person, which is very God and very man, by whom all things are made, & also as touching his office, whereby he is King, Prophet and Priest.

Wisd. 7. 26. coloss. 1. 15. d The liuely image and pattern, so that he that seeth him, seeth the Father, John 14. 9. for the person of the Father is not seene, but apprehended by faith.

e So that our sinnes can be purged by none other meanes. Much more then, then all other things created.

f Psal. 2. 7. chap. 5. 5. Acts 13. 33. g Because hee was at the me appointed, declared to the world. 2 Sam. 7. 14. 1 chron. 32. 10. Psal. 97. 7. Psal. 104. 4. h Hee compareth the Angels to the iudges, which are here beneath as Gods messengers. Psal. 45. 6, 7. The administration of thy kingdom is iust. k This is meant that the Word is made flesh, and that the holy Ghost was wred on him without measure, that we may all receiue of him every one according to his measure. Psal. 103. 25. Psal. 110. 1. Math. 22. 44. 1 cor. 15. 25. chap. 10. 12.



1 **A** lundry times and in diuers maners: God spake in the old time to our fathers by the Prophets:

2 In these last dayes he hath spoken vnto vs by his Sonne, whom hee hath made heire of all things, by whom also he made the world, and the ingraued forme of his person, and bearing vp all things by his mightie word, hath by himselfe purged our sinnes, and sitteth at the right hand of his maiesty, in the highest places.

3 And is made so much more excellent then the Angels, inasmuch as hee hath obtained a more excellent name then they.

4 For vnto which of the Angels said he at any time, Thou art my Sonne, & this day begate I thee? And againe, I will bee his Father, and he shall be my Sonne?

5 And againe when hee bringeth in his first begotten Sonne into the world, hee saith, And let all the Angels of God worship him.

6 And of the Angels he saith, I will make the Spirits his messengers, and his ministers a flame of fire.

7 But vnto the Sonne he saith, O God, thy throne is for euer and euer: the scepter of thy kingdom is a scepter of righteousness.

8 Thou hast loued righteousness, and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse above thy fellows.

9 And, Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

10 They shall perish, but thou dost remaine: and they all shall waxe old as doth a garment.

11 And as a vesture shalt thou fold them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

12 Vnto which also of the Angels said he at any time, Sit at my right hand, till I make thine enemies thy footstool?

13 Are they not all ministering spirits, sent forth to minister, for their sake which shall be heires of saluation?

CHAP. II.

1 Hee exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to be offended at the infirmities, and low degree of Christ,

10 Because it was necessarie that for our sakes hee should take such an humble state vpon him, that hee might be like vnto his brethren.

Verfore we ought diligently to giue heede to the things which wee haue heard, lest at any time wee should let them slippe.

2 For if the worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 How shall we escape, if wee neglect so great saluation, which at the first began to bee preached by the Lord, and afterward was confirmed vnto vs by them that heard him,

4 God bearing witnesse thereto, both with signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will:

5 For he hath not put in subiection vnto the Angels the world to come, whereof we speake.

6 But one in a certaine place witnessed, saying, What is man, that thou shouldest be mindfull of him, or the sonne of man that thou wouldest consider him!

7 Thou madest him a little inferiour to the Angels: thou crownedst him with glorie and honour, and hast set him about the workes of thine hands.

8 Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, hee left nothing that should not be subject vnto him.

9 But we yet see not all things subdued vnto him.

10 But we see Iesus crowned with glorie and honour, which was made a little inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

11 For it became him, for whom are all things, and by whom are all things, seeing that hee brought many children vnto glorie, that he should consecrate the Prince of their saluation through afflictions.

12 For hee that sanctifieth, and they which are sanctified, are all of one: wherefore hee is not ashamed to call them brethren,

13 Saying, I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

which Christ, Math. 28. 18. 1 cor. 15. 27. phil. 2. 9, 10, 11. h To them which obiekt that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captain, who leadeth his to the same glory with him. i To man, as he is of Christ. k By his verue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortality, giueth vs assurance of our saluation. m Therefore we by afflictions are made like vnto the Sonne of God, n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh, Psal. 22. 22. o This proueth Christs humanity.

a We must diligently keepe in memory the doctrine, which we haue learned, lest like vessels full of chaps we leake, and run out on euery part.

b Which was the law giuen to Moses by the hand of the Angels, Gal. 3. 19. Acts 7. 53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles.

Mark. 16. 20. e Which Esai calleth the new heauens and the new earth, Chap. 65. 17.

f Whereof Christ is the Father, 1 Jo. 9. 6. that is, the head of vs his members, Psal. 8. 4.

g He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue onely but in part.

h In making him fellow heire

Psal. 8. 2.
p Meaning, that
 Christ, touching
 his humanity put
 his trust in God.
1/a. 8. 18.
q blay speaketh
 this of himselfe
 and his disciples,
 but properly it is
 applied to Christ
 the head of all
 ministers.
Heb. 13. 14.
1. cor. 15. 55.
r And Gods
 anger,
 f Not the nature
 of Angels, but of
 man.
 e Not onely as
 touching nature,
 but also quali-
 ties, onely sinne
 except.
u Forasmuch as he is exercised in our miseries, we may be assured,
 that at all times in our tentations he will succour vs.

13 And againe, "I will put my trust
 in him. And againe, "Behold, here am
 I, and the children, which God hath giuen
 mee.
 14 Forasmuch then as the children were
 partakers of flesh and blood, hee also him-
 selfe likewise tooke part with them, that
 hee might destroy "through death, him
 that had the power of death, that is, the de-
 uill.
 15 And that hee might deliuer all them,
 which for feare of "death, were all their life
 time subiect to bondage.
 16 For hee in no sort tooke the "Angels,
 but he tooke the seed of Abraham.
 17 Therefore "in all things it became
 him to bee made like vnto his brethren, that
 he might be mercifull, and a faithfull high
 Priest in things concerning God, that hee
 might make reconciliation for the sinnes of
 the people.
 18 For in that he "suffered, and was tem-
 pted, hee is able to succour them that are
 tempted.

CHAP. III.

1 He requirerh them to be obedient vnto the word
 of Christ, 3 who is more worthy then Moses, 12 The
 punishment of such as will harden their hearts, and
 not beleeue that they might haue eternal rest.

Therefore, holy brethren, partakers of the
 heavenly vocation, "consider the Apostle
 and high Priest of our "profession, Christ
 Iesus:

2 Who was faithfull to him that hath
 appoynted "him, euen as "Moses was in all
 his house.

3 For this man is counted worthy of more
 glory then Moses, inasmuch as hee which
 hath builded the house, "hath more honour
 then the house.

4 For euery house is builded of some man,
 and he that hath build all things, is "God.

5 Now Moses verily was faithfull in all
 his house, as a seruant, for a witness of the
 things which should be spoken after.

6 But Christ is as the Sonne, ouer his
 owne house, whose "house we are, if we hold
 fast the confidence, and the reioycing of the
 hope vnto the end.

7 Therefore as the holy Ghost saith, "To
 day if ye shall heare his voyce,

8 Harden not your hearts, as in the "pro-
 uocation, according to the day of the tentati-
 on in the wilderness.

9 Where your fathers tempted me, pro-
 ued mee, and saw my works fourtie yeeres
 long.

10 Therefore I was grieved with that
 generation, and sayd, They erre euer in
 their heart, neither haue they knowen my
 wayes.

11 Therefore I sware in my wrath, "if
 I

For in obeying the Sonne, we are made the house
 of God. **Psal. 95. 7. chap. 4. 7. 8.** g As when ye prouoked Gods
 anger in Massi and Meriba, **Exod. 17. 7.** h Meaning by this oath
 that they should not enter.

a Take heede to
 his words, and
 receiue him.
 b Of that do-
 ctarin which we
 beleue, & ought
 to confesse.
 c To be the am-
 bassadour and
 high Priest.
Num. 12. 7.
 d Moses was but
 part of the house
 that is, of the
 Church, whereof
 the Pastors are
 the liuely stones,
 but Christ build-
 ed it, & laid the
 stones; therefore
 he deserueth the
 more praise.
 e That is, Christ
 for Christ is the
 foundation, and
 head of his
 Church: he is
 our brother and
 Lord: he is the
 Sonne of God,
 and very God,
 working all
 things by his
 owne power.

they shall enter into my rest.

12 Take heede, brethren, lest at any time
 there bee in any of you an euill heart, and
 vnfaithfull, to depart away from the liuing
 God.

13 But exhort one another dayly, while
 it is called "To day, lest any of you
 bee hardened through the deceitfulness of
 sinne.

14 For we are made partakers of Christ,
 if we keepe sure vnto the "ende the "begin-
 ning, wherewith we are byholden,

15 So long as it is sayd, "To day if ye
 heare his voyce, harden not your hearts, as in
 the prouocation.

16 For some when they heard, prouoked
 "him to anger: howbeit, not all that came
 out of Egypt by Moses.

17 But with whom was he displeased for-
 ty yeeres: was he not displeased with them
 that sinned, "whose "carkises fell in the
 wilderness?

18 And to whome sware hee, that they
 should not enter into his rest, but vnto them
 that obeyed not?

19 So we see that they could not enter in
 because of vnbeliefe.

CHAP. IIIL.

3 The word without faith is vaprofitable, 3 The
 Sabbath or rest of the Christians. 6 Punishment of
 vnbelievers, 12 The nature of the word of God.

Let vs feare therefore, lest at any time
 L by forsaking the promise of entering in-
 to his rest, any of you should seeme to bee de-
 proued.

2 For vnto vs was the Gospell preached
 as also vnto them: but the word that they
 heard, profited not them, because it was not
 "mixed with faith in those that heard it.

3 For wee which haue beleued, do enter
 into rest, as he said to the other, "As I haue
 sware in my wrath, If "they shall enter into
 my rest: although "the works were finished
 from the foundation of the world.

4 For he spake in a certaine place of the
 seueneth day on this wise, "And God did rest
 the seueneth day from all his works.

5 And in this place againe, If they shall
 enter into my rest.

6 Seeing therefore it remaineth, that
 some must enter therinto, and they to whom
 it was first preached, entered not therein for
 vnbeliefs sake:

7 Againe he appointed "in Dauid a cer-
 tain day by To day, after so long a time, say-
 ing, as it is said, "This day if ye heare his
 voyce, harden not your hearts.

8 For if "Iesus had giuen them rest,
 then would hee not after this day haue spoken
 of another.

9 There remaineth therefore a rest to the
 people of God.

10 For hee that is entered into his rest,
 "hath also ceased from his owne works,

uenly rest. **Gene. 2. 2. deut. 5. 14.** d That is, in the Psalmes. **Chap. 3. 7.** e Meaning, Ioshua. f Hath cast off his appetites, mortified
 his flesh, renounced himselfe, and followeth God.

i As disobeying
 God, they in old
 time were debar-
 red from the quiet-
 nes of the land of
 Canaan: so they
 which do not o-
 bey Christ, shall
 not enter into
 the heavenly rest.
 k Which is all
 that time wherein
 God doth call vs:
 while he there-
 fore speaketh, let
 vs heare.
 l Which is by
 faith to embrace
 and hold fast the
 true doctrine of
 Iesus Christ.
 m Or, foundation of
 our assurance.
 n To wit, the
 Lord.
Num. 14. 37.
 o Or bodies and
 members.

a He compareth
 the preaching of
 the Gospel, as it
 were, to wine,
 whereof if we
 will taste, that is,
 heare and vnder-
 stand with profi-
 te we must temper
 or mixe it with
 faith.
Psal. 95. 11.
 b Although than
 God by his rest,
 after the creati-
 on of his works sig-
 nified the spiritu-
 all rest of "faith-
 full, yet he sware
 to giue rest in Ca-
 naan, which was
 but a figure of
 the heavenly rest
 and endured but
 for a time.
 c The perfection
 of Gods works
 and so his rest,
 signifie our hea-

as God did from his.

11 Let vs study therefore to enter into that rest, lest any man fall after the same example of disobedience.

12 For the word of God is lively & mighty in operation, and sharper then any two edged sword, and entereth through, even vnto the diuiding asunder of the soule and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight, but all things are naked & open vnto his eyes, || with whom we haue to doe.

14 Seeing then that we haue a great hie Priest, which is entered into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hie Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of need.

CHAP. V.

5 He compareth Iesus Christ with the Leviticall Priests, shewing wherein they either agree, or dissent. 11 Afterward he reproveth the negligence of the Lewes.

For every high Priest is taken from among men, and is ordained for men, in things pertaining to God, that hee may offer both gifts, and sacrifices for sinnes,

2 Which is able sufficiently to haue compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmity.

3 And for the same sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 And no man taketh this honoz vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour to be made the high Priest, but he that sayd vnto him, * Thou art my Sonne, this day beget I thee, gaue it him.

6 As hee also in another place speaketh, * Thou art a Priest for euer after the order of Melchisedec.

7 Which in the dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.

8 And though hee were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an high Priest after the order of Melchisedec.

11 Of whom wee haue many things to say, which are hard to be uttered, because ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet haue ye neede againe that we teach you the first principles of the word of God: and are become such as haue neede of milke, and not of strong meat.

13 For every one that vseth milke, is inexperienced in the word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discerne both good and euill.

CHAP. VI.

1 He proceedeth in reproofing them, and exhorteth them not to faint, 12 But to be steadfast and patient, 18 Forasmuch as God is sure in his promise.

Therefore leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we do if God permit.

4 For it is impossible that they, which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good word of God, & of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they crucifie againe to themselves the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that cometh oft vpon it, & bringeth forth hearbs meet for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thornes and briars, is reprobous, and is neere vnto cursing, whose end is to be burned.

9 But beloved, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10 For God is not vniuersal, that he should forget your worke, and labour of loue which ye shewed toward his Name, in that ye haue ministered vnto the Saints, and yet minister.

11 And wee desire that every one of you shew the same diligence, to the full assurance of hope vnto the end,

12 That ye be not slothful, but followers of them, which through faith and patience inherite the promises.

13 For when God made the promise to Abraham, because hee had no greater to sweare by, he sweare by himselfe,

14 Saying, * Surely I will abundantly blesse thee, and multiply thee marvellously.

15 And so after that hee had tarped patiently, he enjoyed the promise.

16 For men verely sweare by him that is greater then themselves, and an oath for

Whereby it may appeare, that you are fully perswaded of life euerlasting. g As the holy Fathers, Prophets, and Martyrs, that were before vs. Gen. 12. 2. and 17. 4. and 22. 17.

Or, rudiments. k Read 1. Cor. 3. 2. l That is, the Gospel, which is the true knowledge that teacheth vs where we haue our iustice.

a That is, the first rudiments of our Christian religion.

b He mentioneth five points of the catechisme which was then in vse: the confession of amendment of life: the summe of the faith: a briefe explication of baptisme, and laying on of hands: the article of the resurrection and the last iudgement.

c Then the vse of Baptisme was declared, when on the solemn dayes appointed to baptize, the Church came together.

d It is Gods singular gift to increase in knowledge, and to go forward in the vnderstanding of Gods word.

e They which are Apostles & sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their own destruction, and therefore fall into disparation and cannot repent.

f Matth. 12. 31, 32. 2. pet. 2. 20.

g chap. 10. 26.

h They which are Apostles & sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their own destruction, and therefore fall into disparation and cannot repent.

i Gen. 12. 2. and 17. 4. and 22. 17.

g For it mortally woundeth the rebellious, and in the clef it killeth the old man that they should liue vnto God. h Where the affections are. i Which contendeth will and reason. k As that thing which is clef asunder euen thorow the mids of the backe, & so is made open, that it may be seene throughout. || Or, concerning whom we speake. l Therefore when we heare his word, we must tremble, knowing thereby that God soundeth our hearts.

a Hesheweth that man can haue none access to God without an hie Priest, because that of him selfe he is profane and finfull. b Which were of things without life. c As of beasts which are killed d That is, of sinners.

1. Chron. 13. 10. Psal. 2. 7. chap. 1. 5 Psal. 110. 4. chap. 1. 17.

e Who was both Priest and King. f When he liued in this world.

g He meaneth that most earnest prayer which Christ prayed in the garden, where he sweate drops of blood.

h Being in perplexity, and fearing the horrors of death.

i He digresseth, all be come to be beginning of be 7. chapter.

h because of mans wicked-
ness, which will
not beleue God,
except hee
swears.
i Gods word
and oath are
two things in
him v nchange-
able.
k He returneth
to the compar-
son betweene
Christs Priest-
hood and the
Leuitical, which
hee had begun
in the first Chapter. I Which is in heauen, whither Christ is gone
before to prepare vs place.

confirmation is among them an end of all
strife.
17 So God willing more abundantly to
shew vnto the heires of promise the stableness
of his counsell, bound himselfe by an oath,
18 That by two immutable things
wherein it is impossible that God should lie,
wee might haue strong consolation, which
haue our refuge to hold fast the hope that is
set before vs,
19 Which wee haue, as an ancre of the
soule, both sure and stedfast, and it entereth
into that which is within the baile,
20 Whither the forerunner is for vs en-
tered in, euen Iesus that is made an high
Priest for euer after the order of Melchi-
sedec.

CHAP. VII.

1 Hee compareth the Priesthood of Christ vnto
Melchisedec, 11 Also Christs Priesthood with the
Leuites.

Gen. 14. 18.
a So called be-
cause that Moses
maketh men-
tion of his pa-
rents or kinse-
folkes, but as he
had bin suddenly
sent of God into
the world to be
a figure of Christ
our euerglasting
Priest, & shortly
taken out of the
world againe, so
Christ as touch-
ing his humani-
tie had no father,
and concerning
his diuinitie no
mother.
b That is, the
chiefe of fathers.
Num. 18. 21.
deut. 18. 1, 2.
ioh. 14. 4.
c The Leuites
had commande-
ment to receiue
that which Abra-
ham gaue freely
to Melchisedec.
d Were begot-
ten of Abraham.
e The Leuites re-
ceiued riches of
their brethren,
but Melchisedec
of Abraham the
Patriarch: there-
fore his Priest-
hood is more
excellent then
the Leuiticall.
f Because there
is no mention
of his death,

For this Melchisedec was King of Sa-
lem, the Priest of the most high God,
who met Abraham, as hee returned from
the slaughter of the Kings, and blessed
him,
2 To whome also Abraham gaue the
tithes of all things, who first is by interpre-
tation, King of righteousness: after that,
hee is also King of Salem, that is, King of
peace,
3 Without a father, without mother,
without kindred, and hath neither beginning
of his dayes, neither end of life: but is like-
ned vnto the Sonne of God, and continueth
a Priest for euer.
4 Now consider how great this man was
vnto whom euen the Patriarch Abraham
gaue tithes of the spoiles.
5 For hereby they which are the children
of Leui, which receiue the office of the Priest-
hood, haue a commandement to take ac-
cording to the Law, tithes of the people (that
is of their brethren) though they came out
of the loynes of Abraham.
6 But hee whose kindred is not counted
among them, receiued tithes of Abra-
ham, and blessed him that had the promi-
ses.
7 And without all contradiction, the lesse
is blessed of the greater.
8 And here men that die receiue tithes:
but there hee receiveth them, of whom it is
witnessed, that he liueth.
9 And to say as the thing is, Leui also
which receiveth tithes, paid tithes in Abra-
ham.
10 For hee was yet in the loynes of his
father Abraham, when Melchisedec met
him.
11 If therefore perfection had beene by
the Priesthood of the Leuites (for vnder it
the Law was established to the people) what
needed it furthermore, that another Priest
should rise after the order of Melchisedec,
and not to be called after the order of Aa-
ron?
12 For if the Priesthood bee changed,

then of necessitie must there bee a change of
the Law.
13 For hee of whom these things are spo-
ken, pertained vnto another tribe, whereof
no man serued at the Altar.
14 For it is euident, that our Lord sprung
out of Iuda, concerning the which Tribe
Moses spake nothing touching the Priest-
hood.
15 And it is yet a more euident thing, be-
cause that after the similitude of Melchi-
sedec there is risen by another Priest,
16 Which is not made Priest after the
Law of the carnall Commandement, but
after the power of the endlesse life.
17 For hee testifieth thus, * Thou art
a Priest for euer, after the order of Melchi-
sedec.
18 For the Commandement that went
afore, is disannulled, because of the weak-
nesse thereof, and vnprofitablenesse.
19 For the Law made nothing profit, but
the bringing in of a better hope made perfit,
whereby we draw nere vnto God.
20 And forasmuch as it is not without
an oath (for these are made Priests without
an oath:
21 But this, hee is made with an oath by
him that sayd vnto him, * The Lord hath
sworne, and will not repent, Thou art a
Priest for euer, after the order of Melchi-
sedec.)
22 By so much is Iesus made a surety of
a better Testament.
23 And among them many were made
Priests, because they were not suffered to en-
dure by the reason of death.
24 But this man, because hee endureth
euer, hath an everlasting Priesthood.
25 Wherefore, he is able also perfectly
to saue them that come vnto God by him,
seeing he euer liueth, to make intercession for
them.
26 For such an hie Priest it became vs to
haue, which is holy, harmlesse, undefiled, se-
parate from sinners, and made higher then
the heauens:
27 Which needed not daily as those high
Priests to offer vp Sacrifice, first for his
own sinnes, and then for the peoples: for that
did he once, when he offered by himselfe.
28 For the Law maketh men high
Priests, which haue infirmitie: but the
word of the oath that was since the Law,
maketh the Sonne, who is consecrated for
euer more.

CHAP. VIII.

6 Hee proueth the abolishing of all of the Leuiti-
call Priesthood, as of the old Covenant by the spiritual
and euerglasting Priesthood of Christ, 8 And by the
New Covenant.

Now of the things which wee haue spo-
ken, this is the summe, that we haue
such an high Priest, that sitteth at the right
hand of the Throne of the Father in hea-
uens,
2 And is a minister of the Sanctuary, and

g The Law and
the Priesthood
are both of one
condition: so
that both Aa-
rons and Moses
Office pertaine
to Christ, which
is Priest, and
Lawmaker.
h Which stood
in outward and
corporall cere-
monies.
i For the Law
hath no vertue.
nor profit, till a
man be come to
Christ.
j Or, it was an in-
troduction of a
better hope.
k Therefore all
others are blas-
phemous, that
either make
themselves his
successors, or
pretend any o-
ther sacrifice.
l The fruit of
his Priesthood
is to saue, and
that fully, and
perfectly, not by
supplying that
that wanteth,
but by taking
away the Law,
which is vnper-
fite by reason of
our infirmitie.
m And cannot
without blasphe-
mie be said to be
offered againe, or
else by any crea-
ture: for none
could offer him,
but himselfe.
n Not that it
was first made after the Law was giuen: but because the declaration
of that eternall oath was then revealed vnto the world.

b Which is the body of Christ.

c For else it should be corruptible.

d He prooueth that Christs body is the true tabernacle, and that hec must needs be made man, to the intent that hee might haue a thing to offer, which was his body.

Exod. 25.40. alies 7.44.

e Seeing the offering of the Levites were but shadowes of heavenly things, as appeareth by the oracle to Moses, it followeth then that Christs heavenly Sanctuary, his Tabernacle and Office are farre more excellent.

Or, covenant. Iere. 31.31. rom. 11.27. chap. 10.16.

f That is, when Christ shall remitt our sinnes by the preaching of the Gospel.

g Signifying, that there should be no more diuision, but all shall be made one Church.

h Man by transgressing the bands of the covenant, could

not enioy the commodity thereof. i Men shall not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

and of the true Tabernacle, which the Lord pight and not man.

3 For every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue vnto the paterne & shadow of heavenly things, as Moses was warned by God, when he was about to finish the tabernacle. See, said he, that thou make all things according to the paterne shewed to thee in the mount.

6 But now our high Priest hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, which is established vpon better promises.

7 For if that first Testament had bin faultlesse, no place should haue bin sought for the second.

8 For in rebuking them, he saith, * Behold, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Iuda, a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to lead them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel. After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, & I will be their God, and they shall be my people:

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their iniquities, and I will remember their sinnes and their iniquities no more.

13 In that he saith, A new Testament, he hath abrogate the olde: now that which is disannulled and warded old, is ready to vanish away.

CHAP. IX.

How that the ceremonies and sacrifices of the Law are abolished, 11 by the eternitie and perfection of Christs sacrifice

Then the first Testament had also ordinances of religion, and a worship sanctuary.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the second vasse was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament overlaid round a-

bout with golde, wherein the golden pot which had Manna was, and Aarons rod that had budded, and the tables of the Testament.

5 And ouer the Arke were the glorious Cherubims, shadowing the Mercy seat: of which things we will not now speake particularly.

6 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the high Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing.

9 Which was a figure for the time present, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice.

10 Which only stood in meats & drinks, and diuers washings, and carnal rites, vntill the time of reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building.

12 Neither by the blood of goates and calves: but by his owne blood entered he in once vnto the holy place, and obtained eternall redemption for vs.

13 For if the blood of buls & of goats, and the ashes of an heifer, sprinkling them that are vne leane, sanctifieth as touching the purifying of the flesh,

14 How much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead works, to serue the liuing God?

15 And for this cause is he the Mediator of the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alue.

18 Wherefore, neither was the first ordeined without blood.

Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leviticall Priest offered yeerely, and therefore did onely represent the true holinesse: but Christ by one only sacrifice hath made holy for ever all them that beleue. 1 Outwardly in the sight of man. 2 Pet. 1.19. 3 Iohn 1.7. 4 Iohn 1.5. m Which of themselves procure death, and are the fruits thereof Luk. 7.4. Rom. 5.6. 1 Pet. 3.18. n Made betweene God and Christ, who by his death should make vs heires. Gal. 3.15. o He prooueth that Christ must die, because the Covenant or Testament is of none effect without the death of the Testator. p Without the death of beasts that were sacrificed, which signified that Christ would pacifie his Fathers wrath with his blood.

Numb. 17.10.

1 King. 8.9.

2 Chron. 5.10.

Exod. 25.22.

Or, corner of the Arke.

Exod. 30.10.

Leuit. 16.2.

Or, errors.

c For so long as the hie Priest offered once a yeere for his owne sinnes, & for the peoples, and also for his earth: his earthly tabernacle stood, the way to the heavenly Tabernacle, which is made open by Christs blood, could not be entered into.

Or, perfect.

d Neither yet

him for whom

they were offered.

e Which ceremonies although

they were ordeined of God, yet

considered in

themselves, or els

compared with

Christ, are but

earnall grosse,

and earthly, and

touch not the

soule.

f Till the new

Testament was

appointed.

g Which was

his body and hu-

mane nature,

h Which is

heaven.

i For Christ was

the sacrifice, the

Tabernacle, and

the Priest.

Leuit. 16.14.

Numb. 19.4.

k The Leviticall

Priest offered

beasts blood, but

Exod. 24. 8.

q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true and eternall sacrifice is compared with all those which were figurative, and is more sufficient then all they, therefore he calleth it in the plural number, Sacrifices.

|| Or, paternes,

r Therefore to make any other offering or sacrifice for sinne after that Christs body was once offered, is blasphemie.

f Which is the latter dayes when Christ came.

Rom. 5. 8.

1. pet. 3. 18.

e Of the elect.

u That is without a sacrifice for sinne: or sinne abolished.

19 For when Moses had spoken every precept to the people according to the Law, hee tooke the blood of calves and of goats, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people.

20 * Saying This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, hee sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices then are these.

24 For Christ is not entered into the holy places that are made with hands, which are || similitudes of the true Sanctuary: but is entered into, very heauen, to appeare now in the sight of God for vs.

25 Not that he should offer himselfe often, as the high Priest entered into the holy place every yeere with other blood,

26 (For then must he haue often suffered since the foundation of the world) but now in the end of the world hath hee appeared once to put away sin, by the sacrifice of himselfe.

27 And as it is appointed unto men that they shall once die, and after that cometh the iudgment,

28 So * Christ was once offered to take away the finnes of many, and unto them that looke for him, shall hee appeare the second time * without sinne unto saluation.

CHAP. X

1 The old Law had no power to cleanse away sinne, 10 but Christ did it with offering of his body once for all. 23 An exhortation to receive the goodness of God thankfully, with patience and stedfast faith.

Leuit. 16. 14. 21.

a Which was as it were the first draught and purtraite of the liuely paterno to come.

b Which are eternall.

|| Or, substance.

|| Or, make persis.

Leuit. 16. 21.

c When Christ was made man.

Psal. 40. 6. 7.

d In the Hebrew it is, thou hast pearced mine eares thorow, that is, hast made me prompt and ready to heare: and in the

Greek, thou hast made mee a body, that is, to obey thee, which both tend to one purpose. e Or roll and folding: for in old time they used to fold bookes like rolles.

that I should do thy will, O God.

8 A boue when he said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldst not haue, neither hadst pleasure therein (which are offered by the Law.)

9 Then said he, Lo, I come to do thy will, O God, hee taketh away the first that he may establish the second,

10 By the which will wee are sanctified even by the offering of the body of Jesus Christ once made.

11 And every Priest appeareth daily ministering, and oft times offereth one manner of offering, which can neuer take away finnes:

12 But this man after he had offered one sacrifice for finnes, * standeth for euer at the right hand of God.

13 And from henceforth saith * till his enemies be made his footstool.

14 For with one offering hath hee consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record for after that he had said before,

16 * This is the Testament that I will make unto them, After those dayes, saith the Lord, I will put my lawes in their heart, and in their minds I will write them.

17 And their finnes and iniquities will I remember no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Jesus wee may be bold to enter into the holy place.

20 By the new, and liuing way, which hee hath prepared for vs, through the vail, that is, his flesh:

21 And seeing we haue an hie Priest, which is ouer the house of God.

22 Let vs draw neere with a true heart in assurance of faith, * sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keepe the profession of our hope without waivering (for hee is faithfull that promised.)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because yee see that the day draweth neere.

26 * For if we sinne willingly after that wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for finnes.

27 But a fearefull looking for of iudgment, and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses Law, dieth without mercy * vnder two or thre witness.

29 Of how much sorer punishment suppose shall hee be worthy, which treadeth vnder foote the Sonne of God, and counteth

o Of Christs second coming. Chap 6. 4. p That is, forsake Jesus Christ, as Indas, Saul, Arius, Iulian the Apostata did, Diu.

19. 15. math. 23. 16. ioh. 8. 17. 2 cor. 13. 1.

Whereby it is evident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap. 6. 4. Dmi. 3. 2. 35. rom. 12. 19. r Defend the godly, and punish the wicked. f For the which thing also Saint Paul praiseth the Philippians and Thessalonians. H Or, of that state.

Habak. 1. 4. rom. 1. 17. galat. 3. 11.

a Have been approved and so obtained salvation. Gen. 1. 3. ishm 1. 10. b For God made all things of nothing. Gen. 4. 4. c Meaning faith. Math. 23. 35. d Because God receiued him to mercie, therefore he imputed him righteous. e That is, liueth. Gen. 5. 24. eclus. 44. 16. and 49. 14. f For Enochs and Elias taking vp was such a thing, as is spoken of, 1. Cor. 15. 51. & 1. Thess. 4. 17. g First God must find vs before we can seeke him, then we must seeke him with a pure heart in Christ, who is reuealed in his word; and thereby we learne to beleue Gods free mercy towards us in his Son, through whom we obtaine the reward of his promise, and not at our defects.

terth the blood of the Testament as an holy thing, wherewith he was sanctified, and doeth despite the Spirit of grace? 30 For wee know him that hath sayde, Vengeance belongeth vnto mee: I will recompense, saith the Lord, and againe, The Lord shall iudge his people. 31 It is a fearefull thing to fall into the hands of the liuing God. 32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions. 33 Partly while you were made a gazing stocke both by reproches and afflictions, and partly while ye became companions of them which were so crossed to and fro 34 For both ye sorrowed with me for my bonds, and suffered with ioy the spoiling of your goods, knowing in your selues how that ye haue in heauen a better and an induring substance. 35 Cast not away therefore your confidence which hath great recompence of reward. 36 For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise. 37 For yet a very little while, and he that shall come, will come, and will not tarry. 38 Now the iust shall liue by faith: but if any withdraue himselfe, my soule shall haue no pleasure in him. 39 But we are not they which withdraue our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a commendation of the same. 6 Without faith wee cannot please God. 16 The steadfast beliefs of the Fathers in the old time.

Now faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our Elders were well reported of. 3 Through faith wee vnderstand that the world was ordeined by the word of God, so that the things which we see, are not made of things which did appeare. 4 By faith Abel offered vnto God a greater sacrifice then Cain, by the which he obtained witnes that he was righteous, God testifying of his gifts: by the which faith also, he being dead, yet speaketh. 5 By faith was Enoch taken away, that he should not see death, neither was he found: for God had taken him away: for before he was taken away, he was reported of that he had pleased God. 6 But without faith it is impossible to please him: for hee that cometh to God, must beleue that God is, and that hee is a

rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, through the which Arke hee condemned the world, and was made heire of the righteousnesse which is by faith.

8 By faith Abraham, when he was called, obeyed God, to go out into a place, which hee should afterward receiue for inheritance, and he went out, not knowing whether hee went.

9 By faith hee abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For he looked for a city hauing a foundation, whose builder and maker is God.

11 Through faith Sara also receiued strength to conceiue seed, and was deliuered of a child, when shee was past age, because shee iudged him faithful which had promised.

12 And therefore sprang there of one ruen of one which was dead, to many as the starrs of the skie in multitude, and as the sand of the Sea shore which is innumerable.

13 All these died in faith, and receiued not the promises, but saw them afarre off, and beleued them, and receiued them thankfully, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seeke a countrey.

15 And if they had bene mindfull of that countrey, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith Abraham offered by Isaac, when he was tryed, and hee that had receiued the promises, offered his onely begotten Sonne.

18 (To whom it was sayd, In Isaac shall thy seed be called.)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sort.

20 By faith, Isaac blessed Isaac and Esau concerning things to come.

21 By faith, Jacob when hee was a dying, blessed both the sonnes of Ioseph, and leaning on the end of his staffe, worshipped God.

22 By faith Ioseph when he died, made mention of the departing of the children of Israel, & gaue commandement of his bones.

23 By faith Moses when he was borne was hid three moneths of his parents, because they saw hee was a proper child, neither feared they the Kings commandement.

24 By faith Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures

Gen. 6. 13. eclus. 44. 17.

Gen. 12. 4.

h For all things in the world are subject to corruption. Gen. 17. 19. and 21. 2.

i Euen as dead. Eccles. 44. 21.

k Which was the enioying of the land of Canaan. l With the eyes of faith. m And therefore put not their confidence in things of this world. n That is, of Mesopotamia.

Gen. 22. 10. eclus. 44. 20.

o For it might seeme to the flesh, that the promise was contrary to this commandement to sacrifice his sonne. Gen. 21. 12. rom. 9. 7.

Gen. 27. 28. Gen. 48. 15, 16.

Gen. 47. 31. || Or, worshipped

toward the end of his staffe.

Gen. 50. 24, 25. Exod. 2. 2.

|| Or, 7. 29. Exod. 1. 16.

Exod. 2. 11.

p The enticings of the world, which draw vs from God, and which we can not vie without prouoking of Gods anger.

Exod. 13. 21, 22

Exod. 14. 23, 24

Iosb. 6. 30.

Iosb. 6. 23.

Ioshua 2. 1.

Judges 16. 11.

Judges 4. 6.

Judges 13. 24.

Judges 11. 1.

and 12. 7.

1 Sam. 1. 20.

and 13. 14.

q Or, fruit thereof.

r As Elias raised up the widow of Sareptas sonne, and Eliseus the Sunamite sonne.

s They had not such cleare light of brist as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

t For we are all one body together.

pleasures of sinnes for a season.

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercensse of the king: for he endured as he that saw him which is inuincible.

28 Through faith he ordeined y^e Passouer, and the citation of blood, lest he that destroyed the first borne, should touch them.

29 By faith they passed thorow the red Sea, as by drier land, which when the Egyptians had allayed to doe, they were drowned.

30 By faith the walles of Jericho fell downe, after they were compassed about seuen dayes.

31 By faith the harlot Rahab perished not with them which obeyed not, when she had receiued the spies peaceably.

32 And what shall I more say: for the time would be too short for me to tel of Gedeon, of Barak and of Sampson, and of Iephthah, also of David, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousness, obtained the promises, stopped the mouthes of Lyons,

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the armies of the almighties.

35 The women receiued their dead raised to life, other also were racked, and would not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tried by mockings and scourgings, yea, moreouer by bonds and prisonment,

37 They were stoned, they were beaten allunder, they were tempted, they were slaine with the sword, they wandered by and down in sheeps skinner, and in goats skins, being destitute, afflicted, and tormented:

38 Whom the world was not worthy of: they wandered in wildernesses, and mountaines, and dennes, and caues of the earth.

39 And these all through faith obtained good report, and receiued not the promise,

40 God prouiding a better thing for vs, that they without vs should not bee made perfect.

CHAP. XII.

1 An exhortation to bee patient and stedfast in trouble and aduersite, upon hope of euerslasting reward. 25 A commendation of the New Testament above the Old.

Rom. 6. 4. eph. 4.

23. 24. col. 3. 8.

1. pet. 2. 1.

Or, multitude.

a As riches, cares

and such like, &

so to become

Christs disciples

by denying our selves,

and taking our crosse to follow him, || Or,

so easily compasseth about.

Wherefore let vs also, seeing that we are compassed with so great a cloud of witnesses, cast away euery thing that presseth downe, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs,

2 Looking vnto Iesus the author and

finisher of our faith, who for the joy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against sinners, lest ye should be wearied, and faint in your mindes.

4 For he haue not yet resisted vnto blood, striving against him.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children,

6 For he haue not yet resisted vnto blood, striving against him.

7 If ye endure chastening, God will correct him, whom the Father chasteneth not?

8 If therefore ye bee without correction, whereof all are partakers, then are ye bastards, and not sonnes.

9 Wherefore, we haue had the fathers of our bodies which corrected vs, and we gaue them reverence: should we not much rather be in subiection vnto the Father of spirits, that we might liue?

10 For they verily for a few dayes chastened vs after their own pleasure: but he chasteneth vs for our profit, that wee might be partakers of his holinesse.

11 Now no chastising for the present seemeth to be pynous, but grievous: but afterward it bringeth the quiet fruit of righteousness, vnto them which are thereby exercised.

12 Wherefore lift vp your handes which hang downe, and your weak knees,

13 And make straight steps vnto your feet, lest that which is halting, be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holiness, without the which no man shall see the Lord.

15 Take heed that no man fall away from the grace of God: let no roor of bitterness spring up and trouble you, lest thereby many be defiled.

16 Let there be no fornication or profane person as Elias which for a portion of meat sold his birthright.

17 For ye know how that afterward also when he would haue inherited the blessing he was reiect: for he found no place to repentance, though he sought the blessing with tears.

18 For ye are not come vnto the mount that might bee touched, nor vnto burning fire, nor to blackenesse and darknesse, and tempest.

19 Neither vnto the sound of a trumpet, and the voyce of words, which they that heard it, reeused themselves, that the word should not be spoken to them any more.

20 For they were not able to abide that which was commanded, yea, though a beast touch the mountaine, it shall be stoned, or thrust thorow with a dart:

21 And so terrible was the sight which

appeared

to them, that they were not able to abide that which was commanded, yea, though a beast touch the mountaine, it shall be stoned, or thrust thorow with a dart:

22 And so terrible was the sight which

appeared

to them, that they were not able to abide that which was commanded, yea, though a beast touch the mountaine, it shall be stoned, or thrust thorow with a dart:

c Which by reason of our concupiscence afflicteth vs on all sides.

23 He concluded that they which refuse the crosse, deny to be of the number of Gods children, but are bastards.

24 Which haue naturally begotten vs.

25 As he doeth create our spirits without any worldly meane, so he doeth instruct and maintaineth them by the wonderful verities of his spirit.

26 Their halting partly declared their slownesse, and partly their inconstancie in doctrine: therefore they were in danger to be punished.

27 Rom. 12. 18.

28 h As heretics or apostates.

29 Gen. 25. 33.

30 Gen. 27. 38.

31 i He was full of despite and disdain, but was not touched with true repentance to be displeased for his sin, and so seeks amendment.

32 Exod. 19. 16.

33 and 20. 17.

34 k Which might be touched and scene, forasmuch as it were materiall, but God had commanded that none should touch it.

35 Exod. 19. 13.

1 Whence the word of God must come, m Which shall bee extended thorow all the world, n By the Gospel we are ioyned with the Angels and Patriarkes. Gen. 4. 10.

o Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel. Hag. 2. 7.

Deut. 4. 24. p To destroy them that resist him.

Rom. 12. 10. 1. pet. 4. 8. Genes. 18. 3. and 19. 3.

a As incontinencie is a disease common to men of all sorts & degrees, so marriage the remedy is offered by the free mercy of God to all manner of men without respect b The Lord. 1. pet. 1. 9. 2. pet. 1. 13. 6.

*That is, written to no one man, city, or country, but to all the Jewes generally, being now dispersed.

appeared, that Moses said, I feare & quake.) 22 But ye are come unto the mount ¹ Sion, and to the City of the living God, the celestial Ierusalem, and to the company of innumerable Angels, 23 And to the Congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and perfect men, 24 And to Jesus the Mediatour of the New Testament, and to the blood of sprinkling, that speaketh better things then that of Abel. 25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on earth: much more shall wee not escape, if wee turne away from him that speaketh, from heauen, 26 Whose voyce then shooke the earth, and now hath declared, saying, * Yet once more will I shake, not the earth only, but also heauen. 27 And this word, Yet once more, signifieth the remoouing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine. 28 Wherefore seeing wee receiue a kingdom, which cannot bee shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence and feare. 29 For ^a euen our God is a consuming fire.

CHAP. XIII.

1 Hee exhorteth vs vnto loue, 2 to hospitality, 3 to thinke vpon such as be in aduersitie, 4 to maintaine wedlocke, 5 To auoyd concupiscence, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankfull vnto God. 17 And obedient vnto our gouernours.

18 Et ^b brotherly loue continue. L 2 Be not forgetfull to lodge strangers: for thereby some haue receiued Angels into their houses vntwaires. 3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body. 4 ^a Marriage is honorable among all, and the bed vndissolued: but whoremongers and adulterers God will iudge. 5 Let your conuersation bee without conuenticulnes, and be content with those things that pee haue: for ^b he hath said, * I will not faile thee, neither forsake thee: 6 So that we may boldly say, * The Lord is mine helper, neither will I feare what man can doe vnto me. 7 Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith followe, con-

sidering what hath bene the end of their conuersation.

8 Jesus Christ yesterday, and to day, the same also is for euer. 9 Bee not caried about with diuers and strange doctrines: for it is a good thing that the heart be established with grace, and not with meates, which haue not posited them that haue bene occupied therein. 10 ^a Wee haue an altar, whereof they haue no authority to eat, which serue in the Tabernacle. 11 ^b For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe. 12 Therefore euen Jesus, that he might sanctifie the people with his owne blood, suffered without the gate. 13 Let vs goe forth therefore out of the campe, bearing his reproch. 14 ^c For here haue we no continuing city: but wee seeke one to come. 15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruit of the lips, which confesse his Name. 16 ^d To do good, and to distribute forgotten: for with such sacrifices God is pleased. 17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue account, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you. 18 Pray for vs: for wee are assured that we haue a good conscience in all things, desiring to liue honestly. 19 And I desire you somewhat the more earnestly that ye lo do, that I may be restored to you more quickly. 20 The God of peace that brought againe from the dead our Lord Jesus, the great Shepheard of the sheepe, through the blood of the euerlasting Covenant, 21 Make you perfect in all good works, to doe his will, working in you that which is pleasant in his sight, through Jesus Christ, to whom be praise for euer and euer, Amen. 22 I beseech your also brethren, suffer the words of exhortation: for I haue writen vnto you in few words. 23 Know, that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you. 24 Salute all them that haue the ouersight of you, and all the Saints, They of Italy salute you. 25 Grace be with you all, Amen.

Written to the Hebrewes from Italy, and sent by Timotheus.

c He was, is, and shall be the foundation of the Church for euer. d Whatsoeuer doctrine is not according to the simple truth of Gods word, is strange. e By reproofing them which superstitiously put difference betwixt meates, he condemneth all the seruice which stood in ceremonies comparing it with the spiritual worshiping and regeneration. f They that stick to the ceremonies of the Law, cannot eat. g is, cannot be partakers of our altar, which is thanksgiving, & liberality, which two sacrifices or offerings are now only left to the Christians. Lewis. 4. 11. and 6. 30 and. 16. 27. h So that the Priests had no piece thereof. Michab. 3. 30. Hose 14. 2. i Thanksgiving and doing good are our onely sacrifices which please God. 1 Reade Acts 10. 28. and Iohn. 10. 11.

The* generall Epistle of Iames.

THE ARGUMENT.

IAMES the Apostle and sonne of Alphaeus wrote this Epistle to the Jewes which were converted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an ill faith

faith, but to declare a true faith by liuely fruits, to auoid ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vnder their faults when they haue offended, to pray one for another, and to bring him which is out of the way to the knowledge of Christ.

C H A P. I.

5 *Hee exhorteth to reioyce in trouble.* 6 *To bee firmant in prayer with steadfast belife.* 17 *To looke for all good things from aboue.* 21 *To forsake all vice,* and thankfully to receiue the word of God. 22 *Not onely hearing it, and speaking of it, but to doe therewith indeed.* 27 *What true religion is.*

Or, afflictions.

Rom. 5. 3.

a Afflictions try our faith, and in- gender patience.

b Our patience ought to continue to the end,

c By working it hath polished vs

d And made vs perfect in Christ.

e To endure patiently whatsoeuer God layeth vpon him.

Mat. 7. 7. mar. 11.

24 *Luke. 11. 9. ioh. 14. 13. & 16. 23.*

d Doubting in doctrine, or of Gods will.

Or, double.

e That he is called to the company of Christ

f And his Angels.

f Or, contemptible to the world,

Eccles. 1. 4. 18. isa. 40. 6. 1. pet. 1. 24.

Or, in all his thoughts & deeds.

Iob. 5. 17.

Or, moued to smile.

g He meaneth now of the inward tentations,

as of our disordered appetites which cause vs to sinne,

h Seeing al good things come of God, wee ought not to make him

i He alludeth vnto the Sun which in his course and turning some- time is cleare &

bright, sometime darke and clou- die: but Gods li- beralitie is euer

like it selfe, bright and con- stantly shining

Rom. 17. 27.

k That is, prompt to learne.



Ames a seruant of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroad, salutation.

2 *By brethren, count exceeding joy, when ye sal in- o diuers || tentations,*

3 *Knowing that the trying of your faith bringeth forth patience.*

4 And let patience haue her b perfect worke, that ye may be perfect and entire, lacking nothing.

5 If any of you lacke wiledome, let him aske of God, which giueth to all men liberal- lie, and repprocheth no man, and it shall bee giuen him.

6 But let him aske in faith, and wauer not: for hee that wauereth, is like a waue of the sea, tost of the winde and caried away.

7 Fether let that man thinke that hee shall receiue any thing of the Lord.

8 A wauering minded man is unstable in all his wayes.

9 Let the brother of low degree reioyce in that he is exalted:

10 Again, he that is rich, in that he is made low: for as the floure of the grasse shall he vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower filleth away, and the beauty of the fashion of it perisheth: euen so shall the rich man fade away in all his wayes.

12 Blessed is the man that endureth tenta- tion: for when he is tried, hee shall receiue the crowne of life, which the Lord hath pro- mitted to them that loue him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot bee tempted with euill, neither tempteth he any man.

14 But every man is tempted, when he is drawen away by his owne concupiscence, and is enticed.

15 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Every good giuing, and euery perfect gift is from aboue, & cometh downe from the Father of lights, with whom is no variableness, neither shadowing by turning.

18 If his owne will begate he vs with the word of truth, that we should be as the first fruits of his creatures.

19 Wherefore my deare brethren, let euery man be swift to heare, slow to speake,

and slow to wrath.

20 For the wrath of man doeth not accomplish the righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of malitiousnes, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

22 And be ye doers of the word, and not hearers onely, deceiuing your owne selues.

23 For if any heare the word, and doe it not, he is like vnto a man that beholdeth his naturall face in a glasse.

24 For when hee hath considered him- selfe, he goeth his way, and forgetteth immediatly what manner of one he was.

25 But whoso looketh in the perfect Law of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his deed.

26 If any man among you seemeth religi- ous, and reitrateth not his tongue, but de- ceiueth his owne heart, this mans religion is vaine.

27 Pure religion and undefiled before God, euen the Father, is this, to visite the fatherles and widowes in their aduersity, and to keepe himselfe vnspotted of the world.

C H A P. II.

He forbiddeth to haue any respect of persons. But to regard the poore as well as the rich. To be lening and mercifull.

14 And not to be ast of faith, where no deedes are: 17 For it is but a dead faith, where good workes follow not.

My glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a gold ring and in goodly apparel and there come in also a poore man in vile taiment.

3 And ye haue a respect to him that wea- reth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footstool.

4 Are ye not partiall in your selues, and are become iudges of euill thoughts?

5 Hearken my beloued brethren, hath not God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But ye haue despised the poore. Do not the rich oppresse you by tyranny, and doe not they draw you before the iudgement seats?

7 Doe not they blasphemie the worthy name after which ye be named.

8 But if ye fulfil the royall law according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if ye regard the persons, ye com- mit sinne, and are rebuked of the Law, as transgressours.

10 For whosoever shall keepe the whole

1 For we cannot heare God, except we bee

peaceable and modest.

m But hindereth Gods worke in vs.

n By hearing the word preached,

Matth. 7. 21.

Rom. 2. 13.

o So Gods word is a glasse where- in we must be- hold our selues,

and become like vnto him,

p In so beha- uing himselfe.

a As esteeming faith & religion by the outward appearance of men

Or, acceptation.

b That is, are ye not euill affecti- oned?

c Seeing God esteemeth them we may not con- temethem.

d The name of God and Christ whereof you make profession: and in that they disho- nor, God it is not meete that you his children should honour them.

e Which is here taken prouerbi- ally for that hee or broad way wherein there is no turnings, and euery man can goe it: so euery man is our neighbor, as well the poore as the rich.

Leui. 19. 18. mat. 22. 39. mar. 12.

3. 1. rom. 13. 9. gal. 5. 14. Leui. 19. 18. dent. 1. 17. & 16. 19. Matth. 5. 19

Exod. 20. 14.

dem. 5. 18.

By the mercy of God which delivereth vs from the curse of the Law.

g And search it not.

h S. Paul to the Romanes and Galathians, dispute against them which attributed iustification to works:

an here I am: re. loneth a. ai. st them which v. terly condemne works: therefore

Paul sheweth the causes of our iustification, and James the effects: there it is declared how we are iustified: here how we are known to be iustified: there works are excluded as not the cause of our iustification: here they are approved as effects proceeding thereof: here they are denied to go before them that shall be iustified, and here they are said to follow them that are iustified.

Luc. 3. 14. In thine owne opinion, **Or, without works.**

Here devils are considered as ioynd with true faith. I So that faith was not idle. m. The more his faith was declared by his obedience and good works, the more was it known to men to be perfect as the goodnesse of a tree is known by her good fruite, otherwise no man can haue perfection in this world for every man must pray for remission of his finnes & increate of faith. Gen. 15. 6. rom. 4. 3. gal. 3. 6. n. Is so known and declared vnto man. o. Of that barren and dead faith whereof yee boalt. Is. 64. 6. p. Meaning hereby al them that were not lewes, and were not reueined to grace

Wherefore are iustified onely by that lively faith, which doeth apprehend the mercy of God toward vs in Iesus Christ.

Law, and yet faileth in one point, he is guilty of all.

11 For he that said, Thou shalt not commit adultery, layd also. Thou shalt not kill.

Now though thou doest none adultery, yet if thou kill it, thou art a transgressor of the Law.

12 So speake yee, and so doe, as they that shall be iudged by the Law of liberty.

13 For there shall be iudgement merciesse to him that sheweth no mercie, and mercie seruethe against iudgement.

14 At anall cher, my brethren, though a man say he hath faith, when he hath no workes? can the faith saue him?

15 For if a brother or a sister bee naked and destitute of dayly food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes is dead in it selfe.

18 But some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 Thou beleeuest that there is one God thou doest well: the devils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou baline man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when hee offered Isaac his sonne vpon the Altar?

22 Seest thou not, that the faith wrought with his workes? and through the workes was the faith made perfect.

23 And the Scripture was fulfilled, which sayeth, Abraham beleued God, and it was imputed vnto him for righteousness: and he was called the friend of God.

24 Perceiue then how that of workes a man is iustified, and not of faith onely.

25 Likewise also was not? Raba b the harlot iustified through workes, when shee had receiued the messengers, and sent them out another way.

26 For as the body without the spirit is dead, euen so the faith without workes is dead.

27 For as the body without the spirit is dead, euen so the faith without workes is dead.

28 For as the body without the spirit is dead, euen so the faith without workes is dead.

29 For as the body without the spirit is dead, euen so the faith without workes is dead.

30 For as the body without the spirit is dead, euen so the faith without workes is dead.

31 For as the body without the spirit is dead, euen so the faith without workes is dead.

32 For as the body without the spirit is dead, euen so the faith without workes is dead.

33 For as the body without the spirit is dead, euen so the faith without workes is dead.

34 For as the body without the spirit is dead, euen so the faith without workes is dead.

35 For as the body without the spirit is dead, euen so the faith without workes is dead.

36 For as the body without the spirit is dead, euen so the faith without workes is dead.

37 For as the body without the spirit is dead, euen so the faith without workes is dead.

38 For as the body without the spirit is dead, euen so the faith without workes is dead.

39 For as the body without the spirit is dead, euen so the faith without workes is dead.

40 For as the body without the spirit is dead, euen so the faith without workes is dead.

41 For as the body without the spirit is dead, euen so the faith without workes is dead.

42 For as the body without the spirit is dead, euen so the faith without workes is dead.

My brethren, bee not many masters, knowing that we shall retriue the greater condemnation.

2 For in many things wee sinne all. If any man sinne not in word, he is a perfect man, and able to bridle all the body.

3 Behold, wee put bits into the horses mouthes, that they should obey vs, and wee turne about all the body.

4 Behold also the ships, which though they bee so great, and are driuen of fierce winde, yet are they turned about with a very small rudder, whiche serueth the gouernour likerly.

5 Euen so the tongue is a little member, and boalterh of great things: behold, how great a thing a little fire kindleth.

6 And the tongue is fire, yea, a world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruely euill, full of deadly poyson.

9 Therewith blesse wee God euen the Father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth at one place sweet water and bitter?

12 Can the fig tree, my brethren, bring forth olives, either a vine figges? so can no fountaine make both salt and sweet.

13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meeknesse of wisdom.

14 But if yee haue bitter enuyng, and strife in your hearts, reioyce not, neither be ye against the truth.

15 This wisdom descendeth not from above, but is earthly, sensuall, and deuillish.

16 For where enuyng and strife is, there is contention, and all manner of euill workes.

17 But the wisdom that is from above is first pure, then peaceable, gentle, easie to bee intreated, full of mercie and good fruits, without iudging, and without hypocrisy.

18 And the fruit of righteousness is sown in peace, of them that make peace.

CHAP. III.

1 Having shewed the cause of all wrong and wickednesse, and also of all grace and goodnesse. 4 Hee exhorteth them to loue God. 7 And salueth themselves to him. 11 Not speaking euill of their neighbours. 13 But patiently to depend on Gods promise.

From whence are warres & contentions among you, are they not hence, euen of your lusts, that fight in your members.

2 Ye lust, and haue not: ye enuy and haue indignation, and canke not obtaine: ye fight and

a Vsurper not through ambition, on, authoritie ouer your brethren.

b He that well considereth himselfe, shall not be rigorous toward his brethren.

c He that is able to moderate his tongue, hath attained vnto an excellent vertue.

d An heape and full measure of all iniquitie.

e The intemperance of the tongue is as a flame of hel fire.

f Without mixture and dissimulation.

g And examining things with extreme rigour as hypocrites, who only iustifie themselves and condemne all others.

h So that their life is according to their profession.

i For the law of the member continually fighteth against the law of the minde.

j For the law of the member continually fighteth against the law of the minde.

k For the law of the member continually fighteth against the law of the minde.

l For the law of the member continually fighteth against the law of the minde.

m For the law of the member continually fighteth against the law of the minde.

n For the law of the member continually fighteth against the law of the minde.

o For the law of the member continually fighteth against the law of the minde.

p For the law of the member continually fighteth against the law of the minde.

q For the law of the member continually fighteth against the law of the minde.

r For the law of the member continually fighteth against the law of the minde.

s For the law of the member continually fighteth against the law of the minde.

t For the law of the member continually fighteth against the law of the minde.

u For the law of the member continually fighteth against the law of the minde.

v For the law of the member continually fighteth against the law of the minde.

and wayre, and get nothing, because ye aske not.

3 Ye aske and receive not, because ye aske amisse, that ye might consume it on your lustes.

4 Ye adulterers and adulteresses, know ye not that the amitie of the world is the enemie of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemie of God.

5 Doe ye thinke that the Scripture sayth in vaine, The Spirit that dwelleth in vs, lusteth after ennie?

6 But the Scripture offereth more grace, and therfore sayth, God resisteth the proud, and giueth grace to the humble.

7 Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands ye sinners, and purge your hearts, yee wauering minded.

9 Suffer afflictions, and sorrow ye, and weepe: let your laughter bee turned into mourning, and your ioy into heavinesse.

10 Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill of one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a iudger.

12 There is one Lawgiver, which is able to save, and to destroy. Who art thou that iudgeth another man?

13 Doe to now ye that say, To day or to morrow we will goe into such a cite, and continue there a yeere, and buy and sell, and get gaine.

14 (And yet ye cannot tell what shall bee to morrow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away.)

15 For that ye ought to say, If the Lord will, and, If we liue, we will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

2 He that breatheth the wicked rich men, 7 exhorteth unto patience, 12 to beware of swearing, 16 one to knowlege his faultes to another, 20 and one to labour to bring another to the truth.

He menaceth them with vengeance of God, which shall not only make them to weepe, but to howle & despair. And kindleth the wrath of God against you,

* Ye haue heaped up treasure for the last dayes,

4 Behold, the hire of the laborers, which haue reaped your fieldes (which is of you kept backe by fraud) cryeth, and the cryes of them which haue reaped, are entred into the eares of the Lord of hosts.

5 Ye haue liued in pleasure on the earth, and in wantonnesse: Ye haue nourished your hearts, as in a day of slaughter.

6 Ye haue condemned, and haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill hee receive the former, and the latter raine.

8 Be yee also patient therefore, and settle your hearts: for the coming of the Lord draweth neere.

9 Grudge not one against another, brethren, lest yee bee condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering adversity, & of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Ye haue heard of the patience of Job, and haue knowen what end the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, let us be patient, neither by heauen, nor by earth, nor by any other thing: but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.

13 Is any among you afflicted? Let him pray. Is any merrie? Let him sing.

14 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with oyle in the Name of the Lord.

15 And the prayer of faith shall save the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shall be forgiven him.

16 Acknowledge your faultes one to another, and pray one for another, that yee may bee healed: for the prayer of a righteous man availeth much, if it bee seruent.

17 * Elias was a man subject to like passions as wee are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you haue erred from the truth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall save a soule from death, and shall haue a multitude of sinners.

Rom. 1. 9. To suffice till the end of the world.

Which were the dayes of the sacrifices or feasts, when they vied to banquet and feede more abundantly then other dayes.

Which is when the corne is sowne, & a litle before it is mowen. Be not grieved nor aske vengeance.

Math. 5. 34. That which must bee affirmed, affirme it simply and without othe: likewise that which

must be denied: by this he taketh not from them the Magistrate his authoritie, who may require an othe for the maintenance of justice, iudgement, & truerth. || Or, hypocrite.

The gift of healing was then in the Church.

Marke 6. 13.

Which in those dayes was a signe of the gift of healing, & now the gift being taken away, the signe is to no vse.

In calling on the Name of the Lord.

Open which griueth you, that a remedy may be found.

and this is commanded both for him that complaineth, and for him that heareth, that the one should shew his grieue to the other.

1. Kg. 17. 1. & Luke 4. 35.

Exod. 20. 14.

deut. 5. 18.

By the mercy of God which delivereth vs from the curse of the Law.

g And teacheth it not.

h S. Paul to the Romanes, dil-

putech against them which at-

tributed iustifi-

cation to works:

an here James

releaseth a faith

which vete-

riety condemne

works: therefore

Paul sheweth the

causes of our iu-

stification, and

James the effects:

there it is declar-

ed how we are

iustified: here

how we are

known to be

iustified: there

works are exclu-

ded as not the

cause of our iu-

stification: here

they are appro-

ved as effects

proceeding ther-

of, where they are

denied to go be-

fore them that

shall be iustified,

and here they

are said to ol-

low them that

are iustified.

Luke 3. 11.

Matth. 3. 17.

In thine owne

opinion,

Or without

works.

Law, and yet faileth in one point, he is guilty of all.

11 For he that said, Thou shalt not commit adultery, sayd also, Thou shalt not kill. Now though thou doest none adultery, yet if thou killst, thou art a transgressor of the Law.

12 So speake yee, and so doe, as they that shalbe iudged by the Law of liberty.

13 For there shalbe iudgement mercilesse to him that sheweth no mercie, and mercie seruieth against iudgement.

14 At auaileth, my brethren, though a man latly be hath faith, when he hath no workes: can the faith saue him?

15 For if a brother or a sister bee naked and dilute of dayly food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes is dead in it selfe.

18 But some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 Thou beleeuest that there is one God thou doest well: the devils also beleeue it, and tremble.

20 But wilt thou understand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the Altar?

22 Seest thou not, that the faith wrought with his workes: and through the workes was the faith made perfect.

23 And the Scripture was fulfilled, which sayth, Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God.

24 Velle then how that of workes a man is iustified, and not of faith onely.

25 Likewise also was not Rahab the harlot iustified through workes, when shee had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen so the faith without workes is dead.

Here deiles are considered as ioyned with true faith, 1 So that faith was not idle. m The more his faith was declared by his obedience and good workes, the more was it known to men to be perfect as the goodnesse of a tree is known by her good fruites, otherwise no man can haue perfection in this world for every man must pray for remission of his sinnes & increate of faith. Gen. 15. 6. Rom. 4. 3. gal. 3. 6. n Is so known and declared vnto man. o Of that barren and dead faith whereof yee boast. Iosh. 2. 1. p Meaning hereby al them that were not lawes, and were not receiued to grace.

Wherefore are iustified onely by that liuely faith, which doeth apprehend the mercy of God towards vs in Iesus Christ.

CHAP. III.

1 He forbiddeth all ambition to seek honour among our breyren.

2 He describeth the properties of the tongue.

3 And what difference there is betwixt the wisdom of God, and the wisdom of the world.

4 He sheweth the cause of all wrong and wickednesse, and also of all graces and goodnesse.

5 He exhorteth them to love God.

6 And submit themselves to him.

7 Not speaking euill of their neighbours.

8 But patiently to depend on Gods promise.

9 Having shewed the cause of all wrong and wickednesse, and also of all graces and goodnesse.

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and warre, and get nothing, because pee aske not.

3 Pe aske and receive not, because ye aske amisse, that pee might consume it on your lustes.

b He calleth adulterers here after the manner of the Scriptures, them which greasse the pleasures of the world to the love of God.

1. John 2. 15.
c The imagination of mans heart is wicked, Gen. 6. 5. & 8. 21.
Prov. 3. 34.
1. Pet. 5. 5.
Ephes 4. 27.

d The Greeks word signifieth that heaviness, which is toyed with a certaine shamefull face, as appeareth in the countenance.

1. Pet. 5. 6.
e In violating the authority of judging, which is due to the law.

f He sheweth that this severe judging of others is to deprive God of his authority. Rom. 14. 4.

g We ought to submit our selves to the providence of God. Acts 18. 21.
1. Cor. 4. 19.

h He answereth to them, which said they knew what was good, but they would not do it.

4 Pe adulterers and adulteresses, know ye not that the amitie of the world is the enemie of God? Who soever therefore will be a friend of the world, maketh himselfe the enemy of God.

5 Doe ye thinke that the Scripture sayth in vaine, The spirit that dwelleth in vs, lusteth after ennie?

6 But the Scripture offereth more grace, and therefore saith, God resisteth the proud, and giveth grace to the humble.

7 Submit your selves to God: resist the devill, and he will flee from you.

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CHAP. V.

2 He rebreatheth the wicked rich men, 7 exhorts unto patience, 12 to beware of swearing, 16 one to knowlege his faults to another, 20 and one to labour to bring another to the truth.

a He menaceth them with vengeance of God, which shall not only make them to weepe, but to houle & despaire.

b And kindleth the wrath of God against you.

c De to now, ye rich men: weepe, and bryll for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your golde and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.

Pe have heaped up treasure for the last dayes.

4 Behold, the hire of the laborers, which have reaped your fieldes (which is of you kept backe by fraud) cryeth, and the cryes of them which have reaped, are entred into the eares of the Lord of hosts.

5 Pe have lived in pleasure on the earth, and in wantonnesse. Pe have nourished your hearts, as in a day of slaughter.

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d Which were the dayes of the sacrifices or feasts, when they vled to banquet and feede more abundantly then other dayes.
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i The gift of healing was then in the Church.

Marke 6. 13.
i Which in those dayes was a signe of the gift of healing, is now the gift being taken away, the signe is to no use.

k In calling on the Name of the Lord.

l Open which griueth you, that a remedy may be found: and this is commanded both for him that complaineth, and for him that heareth, that the one should shew his griefe to the other.
1. King. 17. 1.
ecc. 4. 8. 3.
luke 4. 25.

The first Epistle generall of Peter.

THE ARGUMENT.

He exhorteth the faithfull to denie themselves, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heavenly kingdome of Christ, whereunto wee are called by the grace of God reuealed to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent this faith should not faile, seeing Christ contemned and reiected almost of the whole world, hee declareth that this is nothing els but the accomplishing of the Scriptures which testifie that hee should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to goe forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselves. And because it is appointed for all that are godly to suffer persecutions, he sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserveth for the wicked. Last of all he teacheth how the ministers ought to behaue themselves, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to bee modest, and apt to learne, and to endeth with an exhortation.

CHAP. I.

3 Hee sheweth that through the abundant mercie of God wee are elect and regenerate to a lively hope, *7* and how faith must be tryed, *10* that the saluation in Christ is no newes, but a thing prophesied of old, *13* Hee exhorteth them to a godly conuersation, inasmuch as they are now borne anew by the word of God.

Peter an Apostle of Iesus Christ, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father unto sanctification of the Spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace & peace be multiplied vnto you.

3 Blessed bee God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath forgotten vs againe vnto a lively hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndeiled, and that faileth not away, reserved in heauen for you,

5 Which are kept by the power of God, through faith vnto saluation, which is prepared to be shewed in the last time:

6 Wherein yee reioyce, though now for a season (if neede require) yee are in heaviness, through manifold tentations,

7 That the tryall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour, and glorie, at the appearing of Iesus Christ:

8 Whom ye haue not seene: and yet loue him, in whom now, though yee see him not, yet doe you beleue, and reioyce with joy vnspeakable and glorious,

9 And need doth so require, when it pleaseth God to lay his crosse vpon his, for to draw them from earthly things, and make them partakers of his heavenly graces. *h* At his second coming.

9 Receiving the end of your faith, euen the saluation of your soules. *Or, reward.*

10 Of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should follow.

12 Vnto whom it was reuealed, that not vnto themselves, but vnto vs they should minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Therefore, gird vp the loynes of your minde: bee sober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lusts of your ignorance:

15 But as hee which hath called you, is holy, so be yee holy in all manner of conuersation,

16 Because it is written, Be ye holy, for I am holy.

17 And if ye call him Father, which without respect of person iudgeth according to every mans worke, passe the time of your dwelling here in feare,

18 Knowing that yee were not redeemed with corruptible things, as silver and gold, from your vaine conuersation, receiued by the traditions of the Fathers,

19 But with the precious blood of Christ, as of a Lambe vndeiled, and without spot.

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleue in God that rayled him from the dead, and gaue him glory, that your faith and hope might

i Their ministry was more profitable to vs then to them: for we see the things accomplished which they prophesied, *Acts 2. 4.*

k Prepare your selues to the Lord, *Luke 12. 35.*

l Vntill his second coming, *M* When you were in ignorance and knew not Christ, *Luke 1. 75.*

Leuit. 11. 44. and 19. 2. and 30. 7.

Deut. 10. 17.

rom. 2. 13.

galat. 2. 6.

n According to the sinceritie of the heart, *o* Reads Ezk. 20. 18.

1. Cor. 6. 20. & 7. 23. hebr. 9. 14.

1. solm 1. 7. reuel. 1. 5.

Rom. 16. 25. eph. 3. 5. colos. 1. 26.

2. Tim. 1. 9. tit. 1. 2.

When Christ appeared vnto the world, and when the Gospel was preached,

a Which were Iewes, to whom he was appointed to be an Apostle.

b The free election of God is the efficient cause of our saluation, the materiall cause is Christ's obedience, our effectual calling is the formal cause, and the final cause is our sanctification.

Or, vnto obedience.

c To wit, of Christ.

2. Cor. 1. 3.

ephes. 1. 3.

d For it is but dead and vaine hope which is without Christ.

e Therefore they ought to looke for no earthly Kingdome of the Messias.

f At the day of iudgement.

g And need doth so require, when it pleaseth God to lay his crosse vpon his, for to draw them from earthly things, and make them partakers of his heavenly graces.

h At his second coming.

Rom 12. 10. eph. 4. 3. chap. 3. 17. q Therefore we must renounce our former nature, Isa. 40. 6. eccles. 14. 18. ian. 1. 10.

might be in God.

22 Seeing your soules are purified in obeying the truth through the spirit to loue brotherly without feining, loue one another with a pure heart firmitly,

23 Bring forth anew not of mortal seed, but of immortall, by the word of God who liueth and endureth for euer.

24 For all flesh is as grasse, & all the glory of man is as the flower of grasse. The grasse withereth, and the flower fallett away.

25 But the word of the Lord endureth for euer: and this is the word which is preached among you.

CHAP. II.

1 He exhorteth them to lay aside all vice, 4 shewing that Christ is the foundation whereupon they build. 9 The excellent estate of the Christians. 11 He prayeth them to abstaine from fleshly lusts. 13 To obey the rulers. 18 How seruants should behaue themselves toward their masters. 20 He exhorteth to suffer after the example of Christ.

Rom. 6. 4. eph. 4. 23. 25. col. 3. 8. hebr. 12. 1.

a In this their infancie and new coming to Christ, he willeth them to take heed lest for the pure milke, which is the first beginnings of learning the sincere word, they be not deceived by them which chop and change it, and giue poison in stead thereof.

|| Or, the milke of understanding which is without deceit.

Reuel. 1. 6. Isa. 28. 16. rom. 9. 33.

b Meaning, that God hath appointed Christ to be chiefe and head of his Church.

Psal. 118. 22. mat. 21. 42. act. 4. 11.

c The Priests, Doctors, and Ancients of the people.

Isa. 3. 14. rom. 9. 33.

d That is, partakers of Christs Priesthood and kingdome. Exod. 19. 6. rom. 5. 10. || Or, gotten by purchase. Hose. 2. 23. rom. 9. 25. Gal. 5. 16. rom. 13. 14. chap. 3. 16. Mat. 5. 16.

Wherefore laying aside all maliciousnes, and all guile and dissimulation, and enuy, and all euill speaking,

2 As new borne babes, desire the sincere milke of the word, that yee may grow thereby,

3 If so be that ye haue tasted how bountifull the Lord is.

4 To whom yee come as vnto a liuing stone disallowed of men, but chosen of God, and precious.

5 And ye as liuely stones be made a spirituall house, an holy Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is contained in the Scripture, Behold, I put in Sion a chiefe corner stone, elect and precious: and he that beleueth therein, shall not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

8 And a stone to stumble at, and a rock of offence, euen to them which stumble at the word being disobedient vnto the which thing they were euen ordained.

9 But yee are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should shew forth the virtues of him that hath called you out of darkenesse into his maruelous light.

10 Which in time past were not a people, yet are now the people of God, which in time past were not vnder mercy, but now haue obtained mercy.

11 Dearly beloued, I beseech you as strangers & pilgrimes, abstaine from fleshly lusts, which fight against the soule.

12 And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie

God in the day of the visitation.

13 Submit your selues vnto all maner ordinance of man for the Lords sake, whether it bee vnto the king, as vnto the superior, or

14 Vnto Gouernours, as vnto them that are sent of him for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the liberty for a cloke of maliciousnesse, but as the seruants of God.

17 Honour all men: loue brotherly fellowship: feare God, honour the king.

18 Seruants, be subiect to your masters with all feare, not only to the good and courteous, but also to the sroward.

19 For this is thank-worthy, if a man of conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when yee be buffeted for your fautes, ye take it patiently: but and if when yee doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For herunto yee are called: for Christ also suffered for vs, leaving vs an example that ye should follow his steps.

22 Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe, when hee suffered, he threatened not, but committed it to him that iudgeth righteously.

24 Who his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue in righteousnesse: by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepheard and bishop of your soules.

CHAP. III.

1 How wines ought to order themselves toward their husbands, 3 and in their apparell. 7 The duty of men toward their wives. 8 Hee exhorteth all men to vnitie and loue, 14 and patiently to suffer trouble by the example and benefit of Christ.

1 Likewise let the wines be subiect to their husbands, that euen they which obey not the word, may without the word bee wonne by the conuersation of the wines.

2 As the church behold your pure conuersation, which is with feare.

3 Whose apparelling let it not bee outward, as with broyded hayre, and gold put about, or in putting on of apparell.

4 But let the hid man of the heart be incorrupt, with a mecke and quiet spirit, which is before God a thing much let by.

5 For euen after this maner in time past did the holy women, which trusted in God, tire themselves, and were subiect to their husbands:

6 As Sarra obeyed Abrahams, and called him Sir: whose daughters yee are, which

e Your good conuersation shall be as a pre-parative against that day that God shall shew that are sent of him for the punishment of mercy vnto them and turne them, Rom. 13. 8.

|| Or, publicke seruants.

Chap. 1. 23. rom. 12. 10.

f With them which acknowledge one selfe Father in heauen Eph. 6. 5. col. 3. 22.

g In all obediences this must be before our eyes, that we obey in the Lords

for if any command things against God, then let vs answer, it is better to obey God then men.

2. Cor. 7. 10.

h Knowing that God layeth this charge vpon him.

1. ai. 53. 9.

1. iohn. 3. 5.

1. ai. 53. 5.

matth. 8. 17.

Col. 3. 18. eph. 5. 22.

1. Tim. 2. 9.

Gen. 18. 12.

|| Or, master.

a But willingly doe your duty: for your condition is not the worſe for your obedience.

b By neither keeping them too ſtrait, nor in giuing them too much liberie.

c Taking care and prouiding for her.

d Man ought to loue his wife, becauſe they leade their life together, alſo for that ſhe is the weaker veſſell,

e But chiefly becauſe that God hath made them as it were fellow haire together of liſe eueraſting.

f For they cannot pray when they are at diſſention.

Pro. 17. 15. and 20. 22. Math. 5. 39. rom. 12. 17. 1. theſ. 5. 15.

g God hath made vs when wee were his enemies heires of his kingdome, and ſhall not we forgive our brethren a ſmall fault?

Pſal. 34. 13. Iſa. 1. 16.

h To take vengeance on him.

Math. 5. 10. h This is when they thinke to make you afraid by their threatenings.

Iſa. 8. 13. i Giue him praiſe and depend on him.

Chap. 2. 13.

Rom. 5. 6 hebr. 9. 15, 28. k By the power of God.

l Chriſt being from the beginning Head and Governour of his Church, came in the dayes of Noe, not in the body which then he had not, but in ſpirit, and preached by the mouth of Noe, for the ſpace of 120 yeres to the liſebediens, which would not repent, and therefore are now in priſon referred to the laſt iudgement.

Gene. 6. 14. math. 24. 98 Luke 17. 26. || Or, perſon. || Or, thou ſhouldſt be wiſe of a good conſcience.

Hab. 1. 3.

whiles ye doe well, not being afraid of any terrour.

7 Likewise ye huſbands dwell with them, as men of knowledge, giuing honour vnto the woman, as vnto the weaker veſſell, euen as they which are bettes together of the grace of liſe, that your prayers be not interrupted.

8 Finally, be ye all of one mind: one ſuffer with another: loue as brethren: be pitiful: be courteous.

9 Not rendering euill for euill, neither rebuke for rebuke: but contrariwiſe bleſſe, knowing that ye are thereunto called, that ye ſhould be bettes of bleſſing.

10 For if any man long after liſe, and to ſee good dayes, let him reſtraine his tongue from euill, and his lips that they ſpeake no guile.

11 Let him eſchew euill and doe good: let him ſeek peace and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is vpon them that doe euill.

13 And who is it that will harme you, if ye follow that which is good?

14 Notwithſtanding, bleſſed are ye if ye ſuffer for righteous ſake. Pea, feare not their feare, neither be troubled.

15 But ſanctifie the Lord God in your hearts, and be ready alwayes to giue an anſwer to euery man that aſketh you a reaſon of the hope that is in you.

16 And haue with meeknes & reuerence, hauing a good conſcience, that when they ſpeake euill of you, as of euill doers, they may be aſhamed, which blame your good conſolation in Chriſt.

17 For it is better (if the will of God be ſo) that ye ſuffer for well doing, then for euill doing.

18 For Chriſt alſo hath once ſuffered for ſinners, the juſt for the vniuſt, that he might bring vs to God, and was put to death concerning the fleſh, but was quickened in the ſpirit.

19 By the which he alſo went and preached vnto the ſpirites that are in priſon.

20 Which were in time paſſed diſobediens when once the long ſuffering of God, abode in the dayes of Noe, while the Arke was preparing, wherein few, that is, eight ſoules were ſaued in the water.

21 To the which alſo, the figure that now ſaueth vs, euen Baptiſme agreeth (not the putting away of the filth of the fleſh, but in that a good conſcience maketh request to God) by the reſurrection of Ieſus Chriſt.

22 Which is at the right hand of God, gone into heauen, to whom the Angels and powers, and might are ſubiect.

23 By the power of God. I Chriſt being from the beginning Head and Governour of his Church, came in the dayes of Noe, not in the body which then he had not, but in ſpirit, and preached by the mouth of Noe, for the ſpace of 120 yeres to the liſebediens, which would not repent, and therefore are now in priſon referred to the laſt iudgement.

Gene. 6. 14. math. 24. 98 Luke 17. 26. || Or, perſon. || Or, thou ſhouldſt be wiſe of a good conſcience.

Hab. 1. 3.

CHAP. IIM.

1 He exhorteſt men to ceaſe from ſinne. 2 To ſpend no more time in vice. 3 To be ſober and apt to pray. 4 To loue each other. 5 To be patient in trouble. 6 To beware that no man ſuffer as an euill doer. 7 But as a Chriſtian man, and ſo not to be aſhamed.

For almuch then as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame minde, which is, that he which hath ſuffered in the fleſh, hath ceaſed from ſinne.

2 That he henceforward ſhould liue (as much time as remaineth in the fleſh) not after the luſts of men, but after the will of God.

3 For it is ſufficient for vs that we haue ſpent the time paſt of the liſe, after the luſt of the Gentiles, walking in wantonnes, luſts, drunkenneſſe, in gluttony, drinkings, and in abominable idolatries.

4 Wherein it ſeemeth to them ſtrange, that ye runne not with them vnto the ſame exceſſe of ryot: therefore ſpeake they euill of you.

5 Which ſhall giue accounts to him, that is ready to iudge: quicke and dead.

6 For vnto this purpoſe was the Goſpel preached alſo vnto the dead, that they might bee condemned according to men, in the fleſh, but might liue according to God, in the ſpirit.

7 Now the end of all things is at hand. Bee ye therefore ſober, and watching in prayer.

8 But aboute all things haue ſeruent loue among you: for loue couereth the multitude of ſinnes.

9 Be ye harberous one to another without grudging.

10 Let euery man, as hee hath receiued the gift, miniſter the ſame one to another, as good diſpoſers of the manifold grace of God.

11 If any man ſpeake, let him talke as the words of God. If any man miniſter, let him doe it as of the abilitie which God miniſtreth, that God in all things may bee glorified through Ieſus Chriſt, to whom is prayſe and dominion for euer and euer. Amen.

12 Dearly beloved, thinke it not ſtrange concerning the fiery triall, which is among you, to proue you, as though ſome ſtrange thing were come vnto you:

13 But reioyce, in as much as ye are partakers of Chriſts ſufferings, that when his glory ſhall appeare, ye may bee glad and reioyce.

14 If ye be called vpon for the name of Chriſt, bleſſed are ye: for the ſpirit of glory, and of God, reſteth vpon you: which on their part, is euill ſpoken of: but on your parts glorified.

15 But let none of you ſuffer as a murderer, or as a thiefe, or an euill doer, or as a buſie body in other mens matters.

16 But if any man ſuffer as a Chriſtian, let him not bee aſhamed, but let him glorifie God in this behalf.

a Our ſanctification ſtandeth in two points, in dying to ſinne, and liuing to God.

|| Or, body. || Eph. 4. 22.

b Although the wicked thinke this Goſpel new, and vex you that embrace it, yet hath it bene preached to them of time paſt, which now are dead, to the inſure that they might haue bene condemned, or dead to ſinne in the fleſh, and alſo might haue liued to God in the ſpirit, which two are the effect of the Goſpel.

Pro. 10. 12.

c As hate moueth vs to reſpect our brother when he offendeth vs: ſo loue biddeth and pardoneth the faults which he committeth againſt vs, though they be neuer ſo many.

Rom. 12. 13.

hebr. 13. 2.

Rom. 12. 6.

phil. 2. 14.

Math. 5. 10.

d That is, by the inſidels.

g The Greeke word signifieth him that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heavenly things which are farre off, purblind, or faneblind. h Albeit it be sure in it selfe, forasmuch as God cannot change: yet we must confirme it in our selues by the fruits of the Spirit, knowing that the purpose of God e- ternity, calleth, sanctifieth, and iustifieth vs. i For God will neuer uphold you. k In this body. l Cor. 5. 3. 4. John 21. 18. 1. Cor. 1. 17. and 2. 1. m Or, Sophistical and craftie. n Math. 17. 5. o For by Christs presence it was for the time hold. p That is, the doctrine of the Prophets. q A perfecter knowledge then vnder the Law. r Meaning, Christ the sonne of iustice, by his Gospell. s Tim. 3. 16. t Somewhat not of men. u Or, interpretation.

6 And with knowledge, temperance: and with temperance, patience: and with patience, godliness:

7 And with godliness, brotherly kindness: and with brotherly kindness, love.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle nor without fruit in the knowledge of our Lord Iesus Christ.

9 For hee that hath not these things, is blinde, and cannot see farre off, and hath forgotten that he was purged from his old sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye doe these things, ye shall neuer fall.

11 For by this meanes an entering shall be ministered vnto you abundantly into the eternall kingdome of our Lord and Sauiour Iesus Christ.

12 Wherefore I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present trueth.

13 For I thinke it meet as long as I am in this tabernacle, to stirre you up by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 For wee followed not * deceivable fables, when wee opened vnto you the power, and coming of our Lord Iesus Christ, but with our eyes we saw his glories.

17 For hee receiued of God the Father honour and glory, when there came such a voyce to him from the excellent glory, * This is my beloued Sonne, in whom I am well pleased.

18 And this voyce wee heard when he came from heauen, being with him in the holy mount.

19 For wee haue also a most sure word of the Prophets, to the which ye doe well that ye take heed, as vnto a light that shineth in a darke place, vntill the * day dawning, and the * day starre arise in your hearts,

20 * So that ye first know this, that no prophesie in the Scripture is of any private * motion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

The prophetie of false teachers, and sheweth their punishment.

Be there were false prophetes also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, denying the Lord that hath bought them, and bring vpon themselves swift damnation.

2 And many shall follow their damnable wayes, by whom the way of truth shall be euill spoken of,

3 And through couetousnesse shall they with fained wordes make * merchandise of you, whose iudgement long agoe is not farre off, and their damnation lieth close by them.

4 For if God spared not the * Angels that had sinned, but cast them downe into Hell, and deliuered them into chaines of darknes, to be kept vnto damnation:

5 Neither hath spared he the old world, but caused * Noe the eight person a preacher of righteousness, and brought in the flood vpon the world of the vngodly.

6 And * turned the cities of Sodom and Gomorrah into ashes, condemned them, and overthrew them, and made them an example vnto them that after should line vngodly.

7 And deliuered iust Lot vexed with the vncleanly conuersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their lawfull deedes)

9 The Lord knoweth to deliuer the godly out of temptation, and to reserve the vniust vnto the day of iudgement to be punished:

10 And chiefly them that walke after the flesh, in the lust of uncleannesse, and despise the gouernement, which are presumptuous, and stand in their owne conceits, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, * giue not railing iudgement against them before the Lord.

12 But these, as * brute beasts led with sensuality, and made to be taken, and destroyed, speake euill of those things which they know not, and shall perish through their owne corruption.

13 And shall receiue the wages of vnrightheousnesse, as they which count it pleasure to liue deliciously for a season. Spots they are and blots: * delighting themselves in their deceivings, in fasting with you,

14 Having eyes full of adultery, and that cannot cease to sinne, beguiling vnsensible soules: they haue hearts exercised with couetousnesse, cursed children,

15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Balaam, which loved the wages of vnrightheousnesse,

16 But hee was rebuked for his iniquitie: for the dunbe asse speaking with mans voyce, forbade the foolishnesse of the Prophet.

17 * These are wells without water, and * cloudes caried about with a tempest, to whom the blacke darknesse is reserved for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lusts of the flesh them that were

Or, inflame and wanton.

a This is evidently seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.

Job 4. 18. iude 6. Genes. 7. 1.

Gen. 19. 24, 25. Gen. 19. 16.

1. King. 22. 22. iob 1. 12.

b Albeit the Angels condemn the vices and iniquities of wicked magistrates, yet they blame not the authority & power which is giuen them of God.

c As beasts without reason for wit follow whether nature leadeth them: so these wicked men destitute of the spirit of God, onely seeke to fulfill their sensuality, and as they are vessels made to destruction and appointed to this iudgement, so they fall into the snares of Satan to their destruction.

d For in your holy feasts they sit as members of the Church, whereas indeede they be but spots, and so deceive you, reade iude. 12.

Num. 22. 33. iude. 11.

iude 12.

e They haue some appearance outward, but within they are drie and barren, or at most they cause but a tempest.

Mat. 30. 39. 1. Tim. 4. 1. iude 18.

1 John 8. 14.
1 John 6. 20.

Math. 12. 45.
Hebr. 6. 4, 5, 6.
and 10. 26, 27.
f Which com-
meth by hearing
the Gospel pre-
ached.

|| Or, doctrine,
Prov. 26. 11.

were cleane escaped from them which are
wrapped in error.

19 Promising vnto them liberty, and are
themselves the seruants of corruption: for
of whomsoever a man is ouercome, euen vnto
the same he is in bondage.

20 For if they, after they haue escaped
from the filthinesse of the world, through the
knowledge of the Lord, and of the Sau-
our Iesus Christ, are yet tangled againe
therin and ouercome, the latter end is worse
with them then the beginning.

21 For it had bene better for them, not to
haue knowne the way of righteousness, then
after they haue knowne it, to turne from the
holy Commandement giuen vnto them.

22 But it is come vnto them according
to the true p[ro]phet, The dog is returned
to his owne vomit: and, The sow that was
washed, to the wallowing in the mire.

CHAP. III.

3 He sheweth the impiety of them which mocke at
Gods promises. 7 After what sort the end of the
world shall bee. 8 That they prepare themselves
thereunto. 16 Who they are which abuse the wrat-
tings of S. Paul, and the rest of the Scriptures. 18
concluding with eternall thanks to Christ Iesus.

This second Epistle I now write vnto
you, beloved, wherewith I stirre vp and
warne your pure minds,

2 To call to remembrance the wordes
which were told before of the holy Pro-
phets, and also the commandement of vs the
Apostles of the Lord and Saviour.

3 This first vnderstand, that there shall
come in the last dayes, mockers, which will
walke after their lusts,

4 And say, There is the promise of his
comming: for since the fathers dyed, all
things continue alike from the beginning of
the creation.

5 For this they willingly know not,
that the heauens were of old, and the earth
that was of the water, and by the water, by
the word of God.

6 Therefore the world that then was
perished, ouerflowed with the water.

7 But the heauens and earth, which are

now, are kept by the same word in store, and
reserved vnto fire against the day of iudge-
ment, of the destruction of vngodly men.

8 Dearely beloved, be not ignorant of
this one thing, that one day is with the
Lord, as a thousand yeeres, and a thou-
sand yeeres as one day.

9 The Lord is not slacke concerning his
promise (as some men count slackesse) but
is patient toward vs, and would haue
no man to perishe, but would all men to come
to repentance.

10 But the day of the Lord will come as
a thiefe in the night, in the which the hea-
uens shall passe away with a noyse, & the ele-
ment shall melt with heat, & the earth with
the works that are therein, shall be burnt vp.

11 Seeing therefore that all these things
must be dissolued, what manner persons ought
ye to be in holy conuersion and godlienesse.

12 Looking for, & hastning vnto the com-
ming of the day of God, by the which the
heauens being on fire shall be dissolued, and
the elements shall melt with heat.

13 But we looke for new heauens, and
a new earth, according to his promise, where
in dwelleth righteousness.

14 Therefore, beloved, seeing that yet
looke for such things, bee diligent that ye
may be found of him in peace, without spot,
and blamelesse.

15 And suppose that the long suffering
of our Lord is saluation, such as our be-
loved brother Paul according to the wisdom
giuen vnto him, wrote to you,

16 As one that in all his Epistles speaketh
of these things: among the which some
things are hard to be vnderstood, which
they that are vnlernen and vnstable per-
uert, as they doe also other Scriptures vnto
their owne destruction.

17 Ye therefore, beloved, seeing ye know
these things before, beware lest ye bee also
plucked away with the error of the wicked,
and fall from your owne stedfastnesse.

18 But grow in grace, and in the know-
ledge of our Lord & Saviour Iesus Christ:
to him be glory both now and for euermore
Amen.

1. Joh. 8. 4.
Exod. 33. 22.
1. Joh. 3. 4.
d He speaketh
not here of the
secret and eternall
counsell of God,
where by belee-
uers whom it
pleaseth him, but
of the preaching
of the Gospel,
whereby all are
called & bidden
to the banquet.
Mat. 24. 44.
1. thef. 3. 2. rowl.
3. 3. and 1. 6. 5.
1. 4. 65. 17. & 66.
2. 2. rowl. 2. 1.
e In quiet con-
science.
Rom. 3. 4.
f Albeit his Epi-
stles were writ-
ten to peculiar
Churches, yet
they containe a
generall doctrine
appertaining to
all men,
g As no man
condemneth the
brightness of the
sunne, because his
eye is not able to
sustain the clear-
nesse thereof: so
the hardnesse
which we cannot
sometime com-
passe, or perfect-
ly vnderstand in
the Scriptures,
ought not to
take away from
vs, the vse of the
Scriptures.
|| Or, write.

a For we fall
quickly asleepe
and forget that
which we are
taught.
1. Tim. 4. 1. 2. Tim.
3. 1. and 18.
b He meaneth
them which had
once professed
Christian religi-
on, but because
afterward con-
temners & moc-
kers, as Epicure-
ans & Atheists.
c As touching
the beauty there-
of, and things
which were
therein, except
them which
were in the Aike.

The first Epistle generall of Iohn.

THE ARGUMENT.

After that Saint Iohn had sufficiently declared how that our whole saluation doth consist only in
Christ, lest that any man should thereby take a boldnesse to sinne, he sheweth that no man can
beleeue in Christ, vnlesse he doth endeavour himselfe to keepe his commandements, which thing be-
ing done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to try the
spirits. Last of all he doth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

2 True witnesse of the euerglasting word of God.
7 The blood of Christ is the purgation of sinne. 10 No
man is without sinne.

That which was from the
beginning, which we haue
heard, which we haue seene
with our eyes, which wee
haue looked vpon, and our
hands haue handled of the

word of life,
2 (For the life appeared, and we haue
seene it, and beare witnesse, and shew vnto
you the eternall life, which was with the
Father and appeared vnto vs.)

3 That, I say, which we haue seene and
heard declare wee vnto you, that yet may
also haue fellowship with vs, and that

ioyned together in Christ by faith, should be the
our

e Which giueth
life and had it in
himselfe, Iohn
1. 4.
d Before all be-
ginning.
The effect of
the Gospel is,
that we all being
sonnes of God.

a That is, Christ,
God eternall.
b That is, Christ
being man,

Ioh. 8. 12.
 f The fruits of
 our faith must
 declare whether
 we be ioyned in
 God or no: for
 God being the
 very purity and
 light, will not
 have fellowship
 with them
 which lie in
 sinne and darke-
 nesse.
 g In an euill
 conscience, and
 without the
 feare of God.
 h That is, Christ
 with vs, and we
 with our selues.
 Heb. 9. 14. 1. pet.
 1. 19. rom. 1. 5.
 1. King. 8. 46. 2. chron. 6. 36. prom. 20. 9. eccles. 7. 22. i If wee bee
 not ashamed earnestly and openly to acknowledge our selues be-
 fore God to be sinners. || Or, doctrine.

our fellowship also may be with the Father,
 and with his Sonne Iesus Christ.
 4 And the things which we write vnto you,
 that your joy may be full.
 5 This then is the message, which we
 haue heard of him, & declare vnto you, that
 God is light, and in him is no darkenesse.
 6 If we say that we haue fellowship with
 him, and walke in darkenesse, wee lie, and
 doe not truly:
 7 But if we walke in the light, as hee is
 in the light, we haue fellowship one with
 another, and the blood of Iesus Christ his
 Sonne cleanseth vs from all sinne.
 8 If we say that we haue no sinne, wee
 deceive our selues, and truerh is not in vs.
 9 If we acknowledge our sinnes, he is
 faithfull and iust to forgive vs our sinnes,
 and to cleanse vs from all unrighteous-
 nesse.
 10 If we say we haue not sinned, we make
 him a liar, and his word is not in vs.

CHAP. II.

1 Christ is our advocate. 10 Of true loue, and
 how it is tried. 18 To beware of Antichrist.

a Christ is our
 onely Advocate
 and attonement:
 for the office of
 intercession and
 redemption are
 ioyned together.
 b That is, of
 them which haue
 embraced the
 Gospel by faith
 in all ages, de-
 grees, and places,
 for there is no
 saluation with-
 out Christ.
 c That is by
 faith and to o-
 bey him: for
 knowledge can-
 not be without
 obedience.
 d Whereby he
 ioueth God: so
 that to loue God
 is to obey his
 word.
 || Or, doctrine.
 e When the law
 was giuen.
 f Loue thy
 neighbour as
 thy selfe, is the
 old commande-
 ment taught in
 the Law: but
 when Christ
 saith, So loue
 one another, as I haue loved you, he giueth a new commandment
 onely as touching the forme, but not as touching the nature or
 substance of the precept. Coep. 3. 14.

M babes, these things write I vnto you,
 what ye sinne not: and if any man sinne,
 we haue an Advocate with the Father, Je-
 sus Christ the Iust.
 2 And hee is the reconciliation for our
 sinnes: and not for ours onely, but also for
 the sinnes of the whole world.
 3 And hereby we are sure that we know
 him, if we keepe his Commandments.
 4 He that saith, I know him, and kee-
 perh not his Commandments, is a liar, and
 the truerh is not in him.
 5 But he that keepeth his word, in him,
 is the loue of God perfect in deede, hereby
 we know that we are in him.
 6 Hee that saith hee remaineth in him,
 ought euen so to walke, as he hath walked.
 7 Brethren, I write no new command-
 ment vnto you: but an olde commande-
 ment which ye haue had from the begin-
 ning: the olde commandment is the
 world, which ye haue heard from the begin-
 ning.
 8 Again, a new commandment I
 write vnto you, that which is true in him,
 and also in you: for the darkenes is past, and
 the true light now shineth.
 9 He that saith that he is in the light, and
 hateth his brother, is in darkenes vntill his
 time.
 10 Hee that loueth his brother, abideth
 in the light, and there is none occasion of e-
 uill in him.
 11 But he that hateth his brother, is in
 darkenes, and walketh in darkenes, and
 knoweth not whither he goeth, because that
 darkenes hath blinded his eyes.

12 Little children, I write vnto you, be-
 cause your sinnes are forgiven you for his
 Names sake.
 13 I write vnto you, Fathers, because ye
 haue known him that is from the begin-
 ning, I write vnto you, young men, because
 ye haue overcome the wicked.
 14 I write vnto you, babes, because ye
 haue known the Father, I haue written
 vnto you, fathers, because ye haue known
 him, that is from the beginning. I haue
 written vnto you, young men, because ye are
 strong, and the word of God abideth in you,
 and ye haue overcome the wicked.
 15 Loue not the world, neither the
 things that are in the world. If any man
 loue the world, the loue of the Father is not
 in him.
 16 For all that is in the world (as the lust
 of the flesh, the lust of the eyes, and the
 pride of life) is not of the Father, but is of
 the world.
 17 And the world passeth away, and the
 lust thereof, but he that fulfilleth the will of
 God, abideth.
 18 Babes, it is the last time, and as ye
 haue heard that Antichrist shall come, euen
 now are there many Antichrists, whereby
 we know that it is the last time.
 19 They went out from vs, but they
 were not of vs: for if they had bene of vs,
 they would haue continued with vs. But
 this cometh to passe, that it might appeare
 that they are not all of vs.
 20 But ye haue an ointment from him,
 that is holy, & ye haue known all things.
 21 I haue not written vnto you because
 ye know not the truerh: but because ye know
 it, and that no lie is of the truerh.
 22 Who is a liar, but hee that denieth
 that Iesus is Christ: the same is the An-
 tichrist that denieth the Father and the
 Sonne.
 23 Whosoever denieth the Sonne, the
 same hath not the Father.
 24 Let therefore abide in you that same
 which ye haue heard from the beginning.
 If that which ye haue heard from the begin-
 ning shall remaine in you, ye also shall conti-
 nue in the Sonne, and in the Father.
 25 And this is the promise that hee hath
 promised vs, euen eternall life.
 26 These things haue I written vnto
 you concerning them that deceiue you.
 27 But the anointing which he receiued
 of him, dwelleth in you: and ye need not that
 any man teach you: but as the same anoi-
 nting teacheth you of all things, and it is true
 and is not lying, and as it taught you, ye
 shall abide in him.
 28 And now, little children, abide in
 him, that when he shall appeare, wee may bee
 holde, and not be ashamed before him at his
 coming.
 29 If ye know that hee is righteous,
 know ye that he which doeth righteously, is
 borne of him.

g Hee nameth
 all the faithfull
 children, as hee
 being their spi-
 rituall father, at-
 tributing to old
 men knowledge
 of great things,
 to young men
 strength, to chil-
 dren obedience
 and reuerence
 to their gover-
 nours.
 h For Christe
 sake.
 || Or, the deuill.
 || Or, the deuill.
 i As it is aduer-
 sary to God.
 Iames 4. 4.
 k To liue in
 pleasure.
 l Wantonnesse,
 m Ambition
 and pride.
 n Which seemed
 to haue bene of
 our number, be-
 cause for a time
 they occupied
 a place in the
 Church.
 o The grace of
 the holy Ghost.
 p Which is
 Christ.
 q In this Epistle
 which I now
 write vnto you,
 I reth that raketh
 away, or dimi-
 nisheth either of
 the nature in
 Christ, or hee
 that conson-
 deth or separa-
 teth them, else he
 that putteth noe
 difference be-
 tweene the per-
 son of the Sonne,
 and also he that
 beleeueth not to
 haue remission
 of sinnes by his
 onely sacrifice,
 denieth Christ
 to be the true
 Messias.
 f Then the infi-
 dels worship not
 the true God.
 † But he that
 confesseth the
 Sonne hath al-
 so the Father.
 ‡ Christ com-
 municateth himselfe vnto you, and teacheth you by the holy Ghost
 and his ministers. || Or, in Christ. u By this name he meaneth the
 whole Church of Christ in general,

CHAP. III.

1 The singular loue of God toward vs, 7 And how we ought to loue one another.

a Bring made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.
b That is, Christ.
c As the members and head are, which make one perfite body.
d That is, in whom sinne doth reigne, so that he seeketh not to be sanctified.
1 Joh 3. 4. 9.
1. pet. 2. 22.
John 8. 44.
e As appeared by Adam,
f Which is the holy Ghost.
g He cannot be vnder the power of sinne, because the Spirit of God correcteth his will and corrupt affections.
h He descendeth from the first table of the commandments, to the second.
John 13. 34.
and 15. 12.
Gen. 4. 8.
i This loue is the speciall fruit of our faith, and a certaine signe of our regeneration.
Chap. 2. 10.
1. ier. 19. 17, 18.
John 15. 13.
ephes. 5. 2.
Luke 1. 11.
k Which is not the cause wherefore wee are the sonnes of God, but a most certaine signe.
l If our conscience being guilty of any thing, be able to condemne vs, much more the iudgement of God which knoweth our hearts better then we our selues, is able to condemne vs.

Behold what loue the Father hath shewed vnto vs, that wee should bee called the sonnes of God: for this cause the world knoweth you not, because it knoweth not him.

2 Dearly beloved, now are we the sonnes of God, but yet it doth not appeare what we shall be: and wee know that when he shall appeare, we shall be like him: for we shall see him as he is.

3 And every man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

7 Little children, let no man deceiue you: he that doth righteousness, is righteous, as he is righteous.

8 He that committeth sinne, is of the deuill: for the deuill sinneth from the beginning: for this purpose appeared the Son of God, that he might loose the works of the deuill.

9 Whosoever is borne of God, sinneth not: for his seede remaineth in him, neither can hee sinne, because hee is borne of God.

10 In this are the children of God knowne, and the children of the deuill: whosoever doth not righteousness, is not of God, neither he that loneth not his brother.

11 For this is the message that ye heard from the beginning, that wee should loue one another.

12 Not as Cain which was of the wicked, and slew his brother: and wherefore slew he him? because his owne works were euill, and his brothers good.

13 Marvell not, my brethren, though the world hate you.

14 We know that we are translated from death vnto life, because wee loue the brethren: he that loneth not his brother, abideth in death.

15 Whosoever hateth his brother, is a manlayer: and ye know that no manlayer hath eternall life abiding in him.

16 Whereby haue we perceiued loue, that he layd downe his life for vs: therefore wee ought also to lay downe our liues for the brethren.

17 And whosoever hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 By little children, let vs not loue in word, neither in tongue onely, but in deed and in truth.

19 For thereby we know that we are of the truth, and shall before him assure our hearts.

20 For if our heart condemne vs, God

is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 And whatsoever we aske, we receive of him, because wee keepe his commandments, and doe those things which are pleasing in his sight.

23 This is then his Commandement, That we beleue in the Name of his Son Iesus Christ, and loue one another, as hee gaue commandement.

24 For he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

CHAP. IIII.

1 Difference of spirits. 2 How the spirit of God, may bee knowne from the spirit of error. 7 Of the loue of God, and of our neighbours.

Dearly beloued, beleue not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world.

2 Whereby shall ye know the Spirit of God? Every spirit that confesseth that Iesus Christ is come in the flesh, is of God.

3 And every spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, how that hee should come, and now already he is in the world.

4 Little children ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Whereby know we the spirit of truth, and the spirit of error.

7 Beloued, let vs loue one another: for loue cometh of God, and euery one that loneth, is borne of God, and knoweth God.

8 He that loneth not, knoweth not God: for God is loue.

9 In this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the world, that wee might liue through him.

10 Wherein is loue, not that we loue God, but that he loued vs, and sent his Sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 No man hath seene God at any time, If wee loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Whereby know we that wee dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue seene and do testifie, that the Father sent the Sonne to bee the Sauiour of the world.

15 Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And wee haue knowne, and beleue

John 15. 7. & 16.
23. meth. 21. 22.
chap. 5. 14.
John 6. 29, and
17. 3.

John 13. 34.
and 15. 10.

Them which boast that they haue the spirit to preach or prophesie.

Who being very God, came from his Father, and tooke vpon him our flesh. He that confesseth or preacheth this truly, hath the Spirit of God, else not.

c He began to build the mystery of iniquity, d Satan the prince of the world.

John 8. 47.
e With pure affection and obedience,

John 3. 16.
f Truth it is, that God hath declared his loue in many other things, but here in hath passed all other.

g By his onely death,
John 1. 18,
1. ier. 6. 16,

h So that his confession proceedeth of faith,

Or, toward vs.
By inspiring it
into vs.

k Such as should
trouble the con-
science.

l For God pre-
ferreth himselfe
to vs in them,
which beare his
image.

Iohn 13.34.
and 15.12.

a Is regenerate
by the vertue of
his Spirit.
b. The loue of
God must goe
before or els we
cannot loue a-
right.

Matth. 11.30.

c They are like
to the sonnes of
I God which are
ed with his Spi-
rit: for they de-
light therein.

1 Cor. 15.57.

d That is, rege-
neration.

e. The water and
blood that came
out of his side,
declare that we
haue our sinnes
washed by him
and he hath made
full satisfaction
for the same.

f Our mind inspired by the holy Ghost, g Which
testifieth to our hearts that we be the children of God.

the loue that God hath in vs. God is loue,
and he that dwelleth in loue, dwelleth in
God, and God in him.

17 Herein is the loue perfect in vs, that
we should haue boldnes in the day of iudge-
ment, for as he is, euen so are we in this
world.

18 There is no feare in loue, but perfect
loue casteth out feare: for feare hath paine-
fulness, and he that feareth, is not perfect in
loue.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate
his brother, he is a liar: for how can he that
loueth not his brother whom he hath seene,
loue God whom he hath not seene?

21 And this commandment haue wee
of him, that he which loveth God, should
loue his brother also.

CHAP. VI.

1. 10. 13 Of the fruits of faith. 4. 20 The office
authority, and diuine of Christ. 21 Against images.

W holmes beleeueth that Iesus is the
Christ, is borne of God, and every
one that loveth him which began, loveth him
also which is begotten of him.

2 In this we know that we loue the chil-
dren of God, when we loue God, and keepe
his commandments.

3 For this is the loue of God, that wee
keepe his commandments: and his com-
mandments are not grievous.

4 For all that is borne of God overcom-
meth the world: and this is the victorie that
overcometh the world, euen our faith.

5 Who is it that overcometh the
world, but he which beleeueth that Iesus is
the Sonne of God?

6 This is that Iesus Christ that came
by water and blood, not by water onely,
but by water and blood: and it is the
Spirit, that beareth witness: for the Spi-
rit is truth.

7 For there are three, which beare record
in heauen, the Father, the Word, and the ho-
ly Ghost: and these three are one.

8 And there are three, which beare re-

cord in the earth, the Spirit, and the water,
and the blood: and these three agree in one.

9 If we receiue the witness of men, the
witness of God is greater: for this is the
witness of God, which hee testified of his
Sonne.

10 Hee that beleeueth in the Sonne of
God, hath the witness in himselfe: he that
beleeueth not God, hath made him a liar,
because he beleeued not the record, that God
witnessed of his Sonne.

11 And this is the record, that God hath
giuen vnto vs eternall life, and this life is in
his Sonne.

12 He that hath the Sonne, hath life, and
hee that hath not the Sonne of God, hath
not life.

13 These things haue I written vnto you
that beleeue in the Name of his Sonne of
God, that ye may know that ye haue eternall
life, and that ye may beleeue in the Name of
the Sonne of God.

14 And this is the assurance that we haue
in him, that if we aske any thing according
to his will he heareth vs.

15 And if we know that he heareth vs,
whatlouer wee aske, wee know that wee
haue the petitions that wee haue desired of
him.

16 If any man see his brother sin a sinne
that is not vnto death, let him aske, & he shal
giue him life for them that sinne not vnto
death. There is a sinne vnto death: I say
not: that thou shouldst pray for it.

17 All vnrightheousnes is sinne, but there
is a sinne not vnto death.

18 We know that whosoener is borne of
God, sinneth not: but he that is begotten
of God, keepeth himselfe, and the wicked
toucheth him not.

19 We know that we are of God, and the
whole world lyeth in wickednesse.

20 But we know that the Sonne of
God is come, and hath giuen vs a munda-
to know him, which is true: and we are in
him that is true, that is, in his Sonne Iesus
Christ: this same is vnto God and eternall
life.

21 Babes, keepe your selues from idols,
Amen.

Iohn 3.36.
of God.

Matth. 7.7, and
21.22, ch. 23.12
h Although e-
very sinne be to
death, yet God
through his mer-
cy pardoneth his
in his son Christ.
Mat. 12.31, mar.
3.29, luk. 12.10.

As theirs is
whom God doth
forsake, that
they fall vnto ve-
ter despaire.

k Giueth not
himselfe so ouer
to sinne, that he
forgetteth God.

l Taketh heed
that he sin not.

m That is, Satan.

n With a mor-
tall wound.

o That is, all men
generally, as of
these felices, lie as
it were buried in
euill.

p Christ very
God.

q Meaning, from
euery forme and
fashion of things
which is set vp
for any deuotion
to worship God.

The second Epistle of S. Iohn.

Hee writeth vnto a certaine Lady. 4. reioycing
that her children walke in the truth. 5 And ex-
horteth them vnto loue. 7 Warneth them to beware
of such deceiuers as deny that Iesus Christ is come in
the flesh. 8 Prayeth them to continue in the doctrine
of Christ. 10 and to haue nothing to doe with them
that bring not the true doctrine of Christ Iesus our
Saviour.

In the Elder to the elect Lady,
and her children, whom I
loue in the truth: and not
I onely, but also all that haue
known the truth,

2 For truths sake which
dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie and peace
from God the Father, and from the Lord

Iesus Christ the Sonne of the Father, with
truth and loue.

4 I reioyced greatly, that I found of thy
children, walking in truth, as wee haue
receiued a commandment of the Father.

5 And now beleeue I thee Lady, (not as
writing a new commandment vnto thee,
but that same which we had from the begin-
ning) that we loue one another.

6 And this is the loue, that wee should
walke after his commandments. This
commandment is, that as yee haue heard
from the beginning, ye should walke in it.

7 For many deceiuers are entered into the
world, which confesse not that Iesus Christ
is come in the flesh. He that is such one, is a
deceiuer and an Antichrist.

b We cannot re-
ceiue the grace

of God, except
we haue the true

knowledge of
him, of the which
knowledge loue

proceedeth.

c According to
Gods word.

Iohn 15.12. d
|| Of doctrine.

|| Or, worthy and
noble.

an According to
godlikenesse, and
not with any
worldly affe-
ctions.

d By suffering our selves to be seduced.
e He that passeth the limits of pure doctrine.

Rom. 16. 17.

3 Look to your selves, that we lose not the things which we have done, but that we may receive a full reward.
9 The holier transgresseth, & abideth not in the doctrine of Christ, hath not God. He that continueth in doctrine of Christ, he hath both the Father and the Son.
10 If there come any unto you, and bring not this doctrine, receive him not to house,

neither bid him God speed.

11 For hee that biddeh him God speed, is partaker of his full heredes. Although I had many things to write unto you, yet would not write with paper and inke: but I trust to come unto you, and speake mouth to mouth, that our joy may be full.

12 The sonnes of diuine elect sister greet thee, Amen.

f Have nothing to do with him, neither bid him any signe of familiarity or acquaintance.

Or, verily,

The third Epistle of Iohn.

3 He is And of Gamus that hee walketh in the truth, 8 Exhorteth them to be louing vnto the poore Christians in their persecution, 9 sheweth the unkinde dealing of Diotrophes, 12 And the good report of Demetrius.



Elder vnto the beloued Gaius whom I loue in the truth.

2 Beloued, I write chiefly that thou prosperest & farest well, as thy soule prospereth.

3 For I reioyced greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.

4 I have no greater joy then this, that is, to heare that my sonnes walke in veritie.

5 Beloued, thou doest faithfully what-founer thou doest to the brethren, and to strangers.

6 Which bare witness of thy loue before the Churches, whom if thou bringest on their iourney, as it becometh according to God, thou shalt doe well.

7 Because that for his names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be helpers to the truth.

9 I wrote vnto the Church: but Diotrophes which loveth to haue the preeminence among them receiueh vs not.

10 Wherefore if I come, I will declare his heredes which he doeth, prattling against vs with malicious wordes, and not therewith content, neither hee himselfe receiueh the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doth well, is of God: but he that doeth euill hath not seene God.

12 Demetrius hath good report of all men, and of the truth it selfe: yea, and wee our selves beare record, and yet know that our record is true.

13 I haue many things to write: but I will not with inke and pen write vnto thee.

14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Grace be with thee. The friends salute thee, Greete the friends by name.

Or, knowne.

The generall Epistle of Iude.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take heede of deceiuers, which goe about to draw away the hearts of of the simple people from the truth of God, and willet them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally, he comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.



Iude a seruant of Iesus Christ, a brother of James, to them which are called and sanctified of God the Father, and reserved to Iesus Christ:

2 Mercy vnto you, and grace, and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once giuen vnto the Saints.

4 For there are certaine men crept in which were before of old ordained to this

condemnation: vngodly men they are which turne the grace of our God into wantonnes, and denie God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord after that hee had deliuered the people out of Egypt, destroyed them afterward, which beferued not.

6 The Angels also which kept not their first estate, but left their owne habitation, be hath reserved in euelllasting chains vnder darkness vnto the iudgement of the great day.

7 As Sodome and Gomorthe, and the cities about them, which in like manner as they did, committed fornication, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

3. Pet. 2. 1.

Numb. 14. 37. f Their incredulitie was the fountaine of all their euill.

3. Pet. 2. 4.

Or, originally.

g Then shall be their extreame punishment. Gen. 19. 24. 25. h Most horrible pollutions.

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.
b That he should keepe you, Iohn 17. 6.
c Against the assaults of Satan and Heretikes
d That he should keepe it for euer.
e He confirmeth their heart against the contemners of religion and apostates, shewing that such men trouble not the Church at all adventures, but are appointed thereunto by the determinate counsel of God.

Which shew themselves dull and impudent. It is most like that this example was written in some of those bookes of the Scripture with are now lost, Numb. 21. 14. Iosh. 10. 13. 2. Chron. 9. 29. 1 In Zacharie 3. 2. Christ vnder the name of the Angel rebuked Satan, as knowing that he went about to hinder the Church: but heere we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.

By their carnall iudgement. Gen. 4. 8. Num. 22. 23. n For as Core, Dathan, and Abiram rose vp and spake against Moses, so doe these against them that are in authoritie. Num. 16. 1. o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needy, Tertul in Apologet. chap. 39. p Either of God or of his Church, 2 Pet. 3. 17. Reuel. 1. 7. q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of all times, or els haue bene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20. 31.

8 Likewise notwithstanding these dreames also defile the flesh, and deuide gouernment, and speake euill of them that are in authoritie.

9 Per Michael the Archangel, when he troone against the deuill, and disputed about the body of Moles, durst not blame him with euill speaking, but said, The Lord rebuke thee.

10 But their speake euill of those things which they know not: & whatsoever things they know naturally, as beasts which are without reason, in those things they corrupt themselves.

11 Alas be vnto them: for they haue followed the way of Cain, and are cast away by the deceit of Balaams wages, & perish in the gainesayings of Core.

12 These are spots in your feasts of charity when they feast with you, without all feare feeding themselves: clouds they are without water, caried about of windes, corrupt trees, and without fruit, twise dead, and plucked by by rootes.

13 They are the raging waues of the sea, foaming out their owne shame: they are wandering stars, to whom is reserved the blacknesse of darkenesse for euer.

14 And Enoch also the seventh from Adam prophesied of such, saying, Behold,

the Lord cometh with thousands of his Saints.

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deeds, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lusts: whose mouthes speake proud things, hauing mens persons in aduication, because of a vantage.

17 But ye beloved, remember the words which were spoken before of the Apostles of our Lord Iesus Christ.

18 Now that they told you that there should be mockers in the last time, which should walke after their owne vngodly lusts.

19 These are makers of sects, fleshly, hauing not the Spirit.

20 But ye beloved, edifie your selues in your most holy faith, praying in the holy Ghost.

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternall life.

22 And haue compassion of some in putting difference:

23 And other saue with feare, pulling them out of the fire, and haue them the garment spotted by the flesh.

24 Now vnto him that is able to keepe you that you fall not, and to present you faultlesse before the presence of his glory with joy.

25 That is, to God onely wise, our Sauour, be glory, and maiesty, and dominion, and power, both now and for euer, Amen.

occasions, which are as preparatiues, and accessaries to the same.

In vngodliness and iniquitie. Psal. 17. 10.

1. Tim. 4. 1. 2. Tim. 3. 1. 2. Pet. 3. 3.

Of regeneration.

1 Sonne may be wonne with gentlenesse, other by sharpenesse.

2 By sharpe reproofes to draw them out of danger.

3 He willett not onely to cut off the euill, but also to take away all

The Reuelation of Iohn the Diuine.

THE ARGUMENT.

It is manifest that the holy Ghost would, as it were gather into this most excellent Booke, a summe of those propheties, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forth the diuinitie of Christ, and the testimonies of our redemption, what things the Spirit of God alloweth in the Ministers, and what things he reproveth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shall bee destroyed. But the Lambe Christ shall defend them which beare witness to the truth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God: when as the elect shall give praise to God for the victory: neuertheless for a season God will permit this Antichrist, and trumpet vnder color of faire speech, and pleasant doctrine, to deceiue the world: wherefore he aduerteth the godly (which are but a small portion) to auoid his harlots flatteries and brags, whose ruine without mercy they shall see, and with the heavenly companie sing continuall praises for the Lambe married: the word of God hath gotten the victory: Satan that a long time was vnited, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enjoy perpetuall glory. Read diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof,

C. H. A. P.

Or, declared to Iohn.

1 The cause of this revelation. 3 Of them that read it. 4 John writeth to the seven Churches. 5 The Minister and Office of the Sonns of God. 20 The vision of the Candlestickes and Starres.

a Of things which were hid before.

b Christ receiued this reuelation out of his Fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lord and God reueiled it to John his seruante by the ministry of his Angel to the edification of his Church.

c To the good and bad. d Which expoundeth the old Prophets, and sheweth what shall come to passe in the New Testament. e And began euen then. f Meaning, the Church triuerfall

Exod. 3. 14. g That is from the holy Ghost or these leuen Spirits were ministers before God the Father & Christ, whom after he calleth the hornes and eyes of I lambe, chap. 5. 6 In a like phrase Paul taketh God and Christ, and the Angel to witnesses. 1. Tim. 5. 21. Psal. 89. 37. 1. Cor. 15. 21. coloss. 1. 18. Heb. 9. 14.

1. pet. 1. 19. 1. ioh. 1. 7. 9. 1. Pet. 2. 5. Mat. 24. 30. 1. sa. 3. 14. iude. 14. h They that contemned Christ and most cruelly persecuted him, and put him to death, shall then acknowledge him. || Or, for him. Chap. 21. 6. and 22. 13. i Alpha and Omega are the first and last letters of the abc of the Greekes. k Which some call Sunday. S. Paul the first day of the weeke, 1. Cor. 16. 2. 1. ad. 20. 7. and it was established after that the Iewes Sabbath was abolished. l I am hee before whom nothing was, yea, by whom whatsoever is made, was made, and he that shall remaine when all things shall perish, euen I am the eternal God m Of the which some were fallen, other decayed: some were proud, others negligent: so that hee sheweth remedie for all, n That is, him whose voyce I heard.



h e Reuelation of Iesus Christ which God gaue vnto him to shewe vnto his seruantes things which must shortly bee done: which hee sent, and shewed by his Angel vnto his seruante John,

2 Who bare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is hee that readeth, and they that heare the wordes of this prophesie, and keepe those things which are written therein: for the time is at hand.

4 John to the seven Churches which are in Asia, Grace bee with you, and peace from him, which is, and which was, and which is to come, and from the seven Spirits which are before his Throne,

5 And from Iesus Christ, which is a faithfull witnesse, and the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinne in his blood,

6 And made vs Kings and Priests vnto God, euen his Father, to him be glory and dominion for euermore, Amen.

7 Behold he cometh with clouds, and every eye shall see him: yea, euen they which pearced him thowow: and all kindreds of the earth shall waille before him. Euen so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, euen the Almighty.

9 I John euen your brother, an companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the yle called Patmos, For the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in Spirit on the Lords day, and heard behinde mee a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, the first, and the last: and that which thou seest, write in a booke, and send it vnto the seven Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Phyladelphia, and vnto Laodicea.

12 Then I turned backe to see the voyce

that spake with mee: and when I was turned, I saw seven golden candlestickes,

13 And in the middes of the seven Candlestickes one like vnto the Sonne of man, clothed with a garment downe to the feet, and girted about the paps with a golden girdle.

14 His head and haire were white as white wooll, and as snow, and his eyes were as a flame of fire.

15 And his feete like vnto fine brasse, burning as in a furnace: and his voyces as the sound of many waters.

16 And hee had in his right hand seven starres: & out of his mouth went a sharpe two edged sword: and his faces shone as the Sunne shineth in his strength.

17 And when I saw him, I fell at his feete as dead: then he laid his right hand vpon me, saying vnto mee, Feare not: I am the first and the last.

18 And am aliuie, but I was dead: and behold, I am aliuie for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall come hereafter.

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlestickes, is this. The seven starres are the Angels of the seven Churches: and the seven candlestickes which thou sawest are the seven Churches.

z This sword signifieth his word and the vertue thereof, as is declared, Heb. 4. 12. Dan. 10. 8. 9. a To comfort me. 1. sa. 41. 4 and 44. 6. b Equall God with my Father, and eternall. c That is, power over them. d In the later dayes. e In my protection. f That is, the ministers, Mal. 2. 7.

CHAP. II.

Hee sheweth foure Churches 5 to repentance, 10 To perseuerance, patience, and amendment, 5. 14. 20 23. As well by threatening, 7. 10. 17. 26. As promises of reward.

Vnto the Angel of the Church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, and walketh in the mids of the seven golden candlestickes.

2 I know thy workes, and thy labour, and thy patience, and how thou canst not beare them which are euill, and hast examined them, which say they are Apostles, and are not and hast found them liars.

3 And thou hast suffered, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Nevertheless, I haue somewhat against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, & repent, and doe the first workes: or else I will come against thee shortly, and will remouue thy candlesticke out of his place, except thou amend.

world. e Thy first loue that thou hast toward God & thy neighbour at the first preaching of the Gospel. f The office of the Pastor is compared to a candlestick or lampe, forasmuch as he ought to shine before men.

o Meaning, the Churches. p Which was Christ, the head of the Church. q As the chiefe Priest.

r For in him was no concupiscence, which is signified by girding the loynes. s To signifie his wisdom, eternitie, and diuinitie.

t To see these secrets of the heart.

|| Or, Alcumyn. u His iudgements and wayes are most perfect.

x Both because all nations praise him, and also his word is heard and preached through the world.

y Which are the pastors of the Churches.

a To the Pastor or Minister which are called by this name because they are Gods messengers and haue their office common with Iesus Christ, who also is called an Angel.

b Reads Chap. 1. 13.

c In his protection.

d According to his promise, Mar. 13. 30. he will be with them to the ende of the

g These were hereticks which held that wives should be common, & as some thinke were named of one called Nicolas, of whom is written, Acts 6.5. which was chosen among the Deacons.
h Meaning, the life everlasting: thus by corporal benefits heaureth them vp to consider spirituall blessings.
i This is thought to be Polycarpus, who was minister of Smyrna 86. yeeres, as he himselfe confessed before Herodes, when as he was led to be burned for Christs cause.
k The eternall diuinity of Iesus Christ is heere most plainly declared, with his manhood, and victory ouer death, to assure his that they shal not be overcome by death.
l This was the persecution vnder the Emperour Domitian.
m In spirituall treasures.
n They are not Abrahams children according to the faith.
o Here he nameth the author of al our calamities, encouraging vs manfully to fight against him, in promising vs the victory.
p The end of affliction is, that we may be tried and not destroyed.
q Signifying many times, as Gen. 3.1.4. numb. 24.24. although there shall be comfort and release.
r The first death is the naturall death of the body, the second is the eternall death from the which all are free that beleue in Iesus Christ, Iohn 5.24.
s The word of God is the sword with two edges. Hebr. 4.12.
t All townes and countreys whence Gods word and good liuing is banished, are the throne of Satan, and also those places wherethe word is not preached sincerely, nor manners aright reformed.
u In the very heate of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a sort.
x All such are like counsellors to Balaam, which for lucre perswade to idolatry or whoredome, Num. 23.14. and 25.1.
y And not common to all.

6 But this thou hast, that thou hatest the workes of the Nicolaitanes, which I also hate.
7 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eat of the tree of life, which is in the middes of the Paradise of God.
8 And vnto the Angel of the Church of the Smyrnians write, These things saith he that is first, and last, which was dead, and is aliue.
9 I know thy workes and tribulation, and pouerty (but thou art rich) and I know the blasphemie of them, which say they are Jewes, and are not, but are the Synagogue of Satan.
10 Feare none of these things, which thou shalt suffer: behold, it shal come to passe, that the deuill shal cast some of you into prison, that ye may be tried, and ye shall haue tribulation 90000 dayes: but thou shalt full vnto the death, and I will giue thee the crowne of life.
11 Let him that hath an eare heare what the Spirit saith vnto the Churches, he that ouercommeth, shal not be hurt of the second death.
12 And to the Angel of the Church which is at Pergamus, write, This sayth hee which hath the sharpe sword with two edges.
13 I know thy workes and where thou dwellest, even where Satans throne is, and thou keepest my name, and hast not denied my faith, when in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.
14 But I haue few things against thee, because thou hast there them that maintaine the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.
15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.
16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against them with the sword of my mouth.
17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is hid, and will giue

him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
18 And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.
19 I know thy workes and thy loue, and seruice, and faith, and thy patience, and thy workes, and that they are more at the last then at the first.
20 Nevertheless, I haue a few things against thee, that thou sufferest the woman Jezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants, to make them commit fornication, and to eate meate sacrificed vnto idoles.
21 And I gaue her space to repent of her fornication, and she repented not.
22 Behold, I will cast her into a bed, and them that commit fornication with her into great affliction, except they repent them of their workes.
23 And I will kill her children with death: and all the Churches shall know that I am he which search the reins and hearts: and I will giue vnto euery one of you according vnto your workes.
24 And vnto you, I say, the rest of them of Thyatira, as many as haue not this learning, neither haue known the deepenesse of Satan (as they speake) I will put vpon you no other burden.
25 But that which ye haue already, hold fast till I come.
26 For he that ouercometh and keepeth my workes vnto the ende, to him will I giue power ouer nations.
27 And he shall rule them with a rod of iron: and as the vessels of a potters shall they be broken.
28 Euen as I receiued of my Father, so will I giue him the morning starre.
29 Let him that hath an eare, heare what the Spirit saith to the Churches.

chers termed their doctrine by this name, as though it contained the most deepe knowledge of heavenly things, and was indeed drawn out of the deep dungeon of hell: by such termes now the Anabaptists, Libertines, Papists, Arrians, &c. vnto beautifie their monstrous errors and blasphemies. g The children of Iezabel. Psal. 2.9.

CHAP. III.

Hee exhorteth the Churches or ministers to the true profession of faith, and to watching. 12 With promises to them that perseuere.

And write vnto the Angel of the Church which is at Sardis, These things saith hee that hath the leuen spirits of God, and the leuen starres, I know thy workes: for thou hast a name that thou liuest, but thou art dead.
2 Be awaked and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfect before God.
3 Remember therefore, how thou hast receiued and heard, and holde fast, and repent. If therefore thou wilt not watch,

a Such a stone was wont to be giuen vnto them that had gotten any victory or prize, in signe of honour, and therefore it signifieth heere a token of Gods fauour & grace: also it was a signe that one was cleared in iudgement.
b The new name also signifieth renowne & honor.
c Or, Aluminis.
d To helpe the Saints.
e Kings 16.31.
f As that harlot Iezabel maintained strange religion, and exercised cruelty against the seruants of God, so are there amongst them that do the like.
g They that consent to idolatry & false doctrine commit spirituall whoredome, whereof followeth corporall whoredome.
h Hose 14.13.
i Them that follow her wayes.
j Sam. 16.7 psal. 7.9 ier. 11.20. & 17.10.
k The false teachers termed their doctrine by this name, as though it contained the most deepe knowledge of heavenly things, and was indeed drawn out of the deep dungeon of hell: by such termes now the Anabaptists, Libertines, Papists, Arrians, &c. vnto beautifie their monstrous errors and blasphemies.
l The children of Iezabel. Psal. 2.9.
m The Minister liueth when hee bringeth forth good fruits, else he is dead.
n Chap. 16. 15.
o 1. thes. 5.1.
p 2. pet. 3.10.

H Or, persons.
b Either by
consenting to
idolaters, or else
polluting their
conscience with
any euill.

Chap. 10. 12.
and 21. 27.

Phil. 4. 3.

Isa. 22. 22.

Job. 12. 14.

c Which signi-
feth that Christ
hath all the
power ouer the
house of David
which is the
Church, so that
he may either re-
ceiue or put out
whom he will.
d Which is to
aduance the
kingdome of
God.
e I will cause
them in thy sight
to bumble them-
selves, and to
giue due hon-
our to God,
and to his Sonne
Christ.

f Let no man
pluke them a-
way, which thou
hast wonne to
God, for they
are thy crowne,
as S. Paul writ-
eth, saying, Bre-
thren, yee are
my ioy and my
crowne, Phil. 4. 1
1. thell. 2. 19.
g That is, Truth
it selfe.
h Of whom all
creatures haue
their beginning
i Perswading
thy selfe of that
which thou
hast not.
k Thus the hy-
pocrites boast of
their own power,
and doe not vn-
derstand their
infirmities to
seeker to Christ
for remedy.
l Suffer the eyes
of thine vnder-
standing to be
opened.

I will come on thee as a thiefe, and thou
shalt not know what houre I will come vpon
thee.

4 Notwithstanding thou hast a few names
yet in Sardis, which haue not defiled their
garments, and they shall walke with mee in
white: for they are worthy.

5 He that ouercometh, shall be clothed
in white aray, and I will not put out his
name out of the Booke of life, but I will
conferre his name before my Father, and be-
for his Angels.

6 Let him that hath an eare, heare what
the Spirit saith vnto the Churches.

7 And write vnto the Angel of the
Church which is of Philadelphia, These
things sayeth hee that is Holy and True,
which hath the key of David, which open-
neth and no man shutteth, and shutteth and
no man openeth,

8 I know thy workes: behold, I haue
set before thee an open doore, and no man
can shut it: for thou hast a little strength,
and hast kept my word, and hast not denied
my Name.

9 Behold, I will make them of the Sy-
nagogue of Satan, which call themselves
Jewes, and are not, but doe lie: behold, I say,
I will make them that they shall come and
worship before thy feet, and shall know that
I haue loved thee.

10 Because thou hast kept the word of
my patience, therefore I will deliuer thee
from the houre of temptation which will come
vpon all the world, to trie them that dwell
vpon the earth.

11 Behold, I come shortly: hold that
which thou hast, that no man take thy
crowne.

12 Him that ouercometh, will I make
a pillar in the Temple of my God, and hee
shall goe no more out: and I will write vpon
him the Name of my God, and the Name
of the citie of my God, which is the new Je-
rusalem, which commeth downe out of hea-
uen from my God, and I will write vpon him
my new Name.

13 Let him that hath an eare, heare what
the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of
the Laodiceans write, These things sayeth
Amen, the faithfull and true witness, the
beginning of the creatures of God.

15 I know thy workes, that thou art nei-
ther cold nor hote: I would thou werest cold
or hote.

16 Therefore, because thou art luke-
warne, and neither cold nor hote, it will
come to passe, that I shall spue thee out of
my mouth.

17 For thou sayest, I am rich, and in-
creased with goods, and haue neede of no-
thing, and knowest not how thou art wret-
ched, and miserable, and poore, and blinde,
and naked.

18 I counsell thee to buy of me gold tried
by the fire, that thou mayest bee made rich,
and white raiment, that thou mayest bee
clothed, and that thy shewie nakednesse doe
not appeare: and I will annoint thine eyes with
eye salve, that thou mayest see.

19 As many as I love, I rebuke and
chasten: be zealous therfore and amend.

20 Behold, I stand at the doore, and
knocke. If any man heare my voyce and o-
pen the doore, I will come in vnto him, and
will sup with him, and he with mee.

21 To him that ouercometh, will I
graunt to sit with mee in my throne, euen
as I ouercame, and sit with my Father in
his throne.

22 Let him that hath an eare, heare what
the Spirit saith vnto the Churches.

In my Father's will, and to be partaker of my heavenly ioyes.

CHAP. II.

The vision of the Maiestie of God. 2 He seeth
the throne and one sitting vpon it, 8 and 24. seates
about it with 24. Elders sitting vpon them, and foure
beasts praising God day and night.

After this I looked, and beheld, a doore
was open in heauen, and the first voyce
which I heard, was as it were of a trumpet
talking with mee, saying, Come vp hither,
and I will shew thee things which must bee
done hereafter.

2 And immediately I was rauished in the
spirit, and behold, a throne was set in heauen,
and one sat vpon the throne.

3 And hee that sat, was to looke vpon
like vnto a Iasper stone, and a Sardine, and
there was a rainbow round about the throne
in sight like an Emeraude.

4 And round about the throne were foure
and twentie seates, and vpon the seates I sawe
foure and twentie Elders sitting, clothed
in white raiment, and had on their heads
crownes of golde.

5 And out of the throne proceeded light-
nings, and thundings, and voyces, and there
were seuen lampes of fire burning before the
throne, which are the seuen spirits of God.

6 And before the throne there was a sea
of glasse like vnto cristall: & in the midst
of the throne, and round about the throne
were foure beasts full of eyes before and be-
hynde.

7 And the first beast was like a lyon, and
the second beast like a calfe, and the third
beast had a face as a man, and the fourth
beast was like a flying Eagle.

8 And the foure beasts had each one of
them six wings about him: and they were
full of eyes within, and they ceased not day
nor night, saying, Holy, holy, holy, Lord
God Almighty, which was, and which is,
and which is to come.

9 And when those beasts gaue glory, and
honour, and thanks to him that sat on the
throne, which liueth for euer and euer,

10 The foure and twentie Elders fell
downe before him that sat on the throne,
and worshipped him, that liueth for euer-
more, and cast their crownes before the
throne, saying,

compared to a Sea, because of the changes and vnstability
g It is as cleare as chrystall before the eyes of God, because there is
nothing in it so little that is hid from him. || Or, vnder the throne
h They are called Cherubims, Ezek. 10. 20. i Wee are hereby
taught to giue glory to God in all his workes. Isa. 6. 3. k They
which challenge no authoritie, honour, nor power before God,

Chap. 5. 11.

11 Thou art * worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy will sake they are, and haue bene created.

CHAP. V.

1 Hee seeth the Lambe opening the booke, 8. 14 And therefore the foure beasts, the 14 Elders, and the Angels praise the Lambe, and doe him worship, 9 For their redemption and other benefits.

a A similitude taken of earthly princes, which iudge by bookes and writings, and hereit doth signifie all the counsels and iudgements of God, which are onely known to Christ the soune of Dauid, verse 5.
b That is many. Gen. 49. 9.

And I saw in the right hand of him that satte vpon the throne, a Booke written within, and on the backside sealed with 7 seuen scales,

2 And I sawe a strong Angel, which preached with a loud voyce, Alho is worthy to open the Booke, and to loofe the scales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke neither to looke thereon.

5 And one of the Elders sayd vnto mee, Weepe not: behold, the * Lyon which is of the tribe of Iuda, the roote of Dauid, hath obtained to open the Booke, and to loofe the seauen scales thereof.

6 Then I beheld, and loe in the middes of the throne, and of the foure beasts, and in the middes of the Elders, stood a * Lambe, as though hee had beene killed, which had 7 liuen hoornes, and 7 seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that satte vpon the throne.

8 And when hee had taken the Booke, the foure beasts, and the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the 8 prayers of Saints.

9 And they sung a newe song, saying, Thou art worthy to take the Booke, and to open the scales thereof, because thou wast killed, and hast redeemed vs to God by thy blood, out of euery kinred, and tongue, and people and nation,

10 And hast made vs vnto our God * Kings and Priests, and we shall reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beasts and the Elders, and there were * thousand thousands.

12 Saying with a loud voyce, Alworthy is the * Lambe that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them heard I saying, Praise, and honour, and glory, and power bee vnto him that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts said, Amen, and

the foure and twenty Elders fel downe, and worshipped him that liueth for euermore.

CHAP. VI.

The lambe openeth the six scales, and many things follow the opening thereof, so that this containeth a general prophesie to the end of the world.

After, I beheld when the Lambe had opened one of the scales, & I heard one of the foure beasts say, as it were the * voyse, of thunder, Come and see.

2 Therefore I beheld, and loe, there was a * white horse, and he that satte on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering, that he might ouercome.

3 And when hee had opened the second scale, I heard the second beast say, Come and see.

4 And there went out another horse, that was * red, and power was giuen to him that satte thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third scale, I heard the third beast say, Come and see. Then I beheld, and loe, a * blacke horse, and he that satte on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beasts say, A * measure of wheate for a peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth scale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a * pale horse, and his name that satte on him, was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the 5 fifth scale, I saw vnder the altar the * soules of them that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, holy and true doest thou iudge and avenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season, vntill their fellow seruants, and their brethren that should bee killed such as they were, were fulfilled.

12 And I beheld when hee had opened the first scale, and loe, there was a great * earthquake, and the * sonne was as blacke as * sackcloth of hatre, and the * moone was like blood.

a The opening of the scale is the declaration of Gods will, and the executing of his iudgements, b Signifying, that there were marueilous things to come c The white horse signifieth innocencie, victory, and felicity, which should come by the preaching of the Gospel. d He that rideth on the white horse, is Christ. e Signifying the cruel waire that ensued when the Gospel was refused. f Who was Satan. g This signifieth an extreame famine and want of all things, h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day. i Which amounted to about foure pence halfe peny. k Whereby is meant sicknesse, plagues, pestilence, and death of man & beast. l Or, the grass. m The continuall persecution of the Church noted by the fifth scale. n The soules of the Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens. o Which signifieth the change of the true doctrine which is the greatest cause of motions, and troubles that come to the world. p That is, the brightnesse of the Gospel. q The traditions of men. r The Church miserably d. faced with idolatry, and afflicted by tyrants,

r Doctours and preachers that depart from the truth,

s The kingdome of God is hid, and withdrawn from men, and appeareth not. t Realmes kingdomes, and persons, that did seeme to be as stable in the faith as mountaines.

Isa. 2. 19. hofa. 10. u Luke 23. 30.

Such men afterward, of what estate soeuer they be, shall be desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgements.

23 And the starres of heauen fell vnto the earth as a figtree casteth her Greene figs when it is shaken of a mighty wind.

14 And heauen departed away, as a scrole when it is rolled, and euery mountaine and yle were mooued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery freeman hid themselves in dens, and among the rocks of the mountaines.

16 And said to the mountaines & rocks, Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

CHAP. VII.

4. 9 These seeth the seruants of God sealed in their foreheads: out of all nations and people, 15 which though they suffer trouble yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 and God shall wipe away all teares from their eyes.

a The Spirit is compared to wind, & the doctrine also: and though there be one spirit, & one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spread, and for the foure writers thereof and the preachers of the same through the whole word.

b Meaning, the men of the earth.

c That is the ylands.

d Signifying, all men in general, who can no more liue without this spiritual doctrine, then

trees can blossom and beare, except the winde blow vpon them, Or, Christ. e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect. f Those that are sealed by the spirit of God, and marked with the blood of the Lamb, & lightened in faith by the word of God, so that they make open profession of the same, are exempted from euill. g Though that this blindness be brought into the world by the malice of Satan, yet the mercies of God reserue to himselfe an infinite number which shalbe saved both of the Iewes & Gentiles, through Christ. h He committeth Dan, and putteth Leui in, whereby he meaneth the twelue tribes.

And after that, I saw foure Angels, holding the foure winds of the earth, that the winds should not blow on the earth, neither on the sea, neither on any tree.

2 And I saw another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea.

3 Saying, Hurt yee not the earth, neither the sea, neither the trees, till wee haue sealed the seruants of our God in their forehead.

4 And I heard the number of them which were sealed, and there were sealed an hundred and foure and forty thousand of all the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Siméon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe

of Machar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of Joseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I behelde, and loe, a great number, which no man could number, of all nations, and kinreds, and people, and tongues, stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their handes.

10 And they cryed with a lowde voyce, saying, Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, and the foure beastes, and they fell before the throne on their faces, and worshipped God.

12 Saying, Amen. Praise and glory, and wisdom, and thanks, and honour, and power, and might be vnto our God for euer more, Amen.

13 And one of the Elders spake, saying vnto mee, What are these which are arrayed in long white robes? and whence came they?

14 And I sayd vnto him, Lord, thou knowest. And he sayd to me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day and night in his Temple, and he that sitteth on the throne, will dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For the Lambe, which is in the midst of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and God shall wipe away all teares from their eyes.

the mediator and redeemer. t Which is very God. u He shall giue them life, and conserue them in eternall felicitie. Isa. 25. 8. chap. 21. 4.

CHAP. VIII.

1 The seventh seale is opened: there is silence in heauen. 6 The foure Angels blow their trumpets, and great plagues follow vpon the earth.

And when hee had opened the seventh seale, there was silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which stood before God, and to them were giuen seuen trumpets.

3 Then another Angel came & stood before the Altar hauing a golden censur, and

what troubles, sects, and heresies haue bene and shalbe brought into the Church thereby. b That the hearers might be more rentine. c He sheweth the onely remedie in our affliction, to wit to appeare before the face of God by the meanes of Iesus Christ who is the Angel, the Sacrifice, and the Priest which presenteth prayers which remaine yet in earth before the Altar and diuine Maestie of God.

That is, the tribe of Ephraim which was Iosephs sonne. k In signe of puritie.

l In token of victory and felicitie.

m All that are saved, attribute their saluation vnto God onely & to his Christ and to none other thing.

n There is no purity nor cleanness, but by the blood of Christ onely which purgeth our sinnes, and so maketh vs white.

o That is, of the Maestie of God the Father, the Sonne, and the holy Ghost.

p Meaning, continually: for else in heauen there is no night.

q For all infirmities and misery shalbe then taken away.

r They shall haue no more griefe and paine, but still ioy and consolation.

s Iesus Christ

much odours was giuen vnto him, that hee should offer with the prayers of all Saintes vpon the golden Altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the earth, and there were voyces, and thundings, and lightnings, & earthquake.

6 Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grass was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the thirde part of the creatures which were in the sea, and had life, died, and the third part of ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell a great starre, from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called Wormewood: therefore the thirde part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the Starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel, flying through the middes of heauen, saying with a loude voyce, Woe, woe, woe, to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

CHAP. IX.

1 The first and sixth Angel blow their trumpets: the starre falleth from heauen. 3 The locusts come out of the smoke. 12 The first woe is past. 14 The four Angels that were bound, are loosed, 18 and the third part of men is killed.

And the first Angel blew the trumpet, and I saw a starre which was fallen from heauen into the earth, and he gave water vnto all the beasts of the field.

2 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

from heauen vnto the earth, and to him was giuen the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and there arose the smoke of the pitte, as the smoke of a great furnace, and the sunne and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commaunded them, that they should not hurt the grass of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheads.

5 And to them was commaunded that they should not kill them, but that they should bee vexed sixe moneths, and that their paine should bee as the paine that cometh of a scorpion, when hee hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 And the forme of the locusts was like vnto horses prepared vnto battell, and on their heads were as it were crowns like vnto golde, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lions.

9 And they had habergions, like to habergions of yron: and the sound of their wings was like the sound of charrets when many horses runne vnto battell.

10 And they had tailles like vnto scorpions, and there were stings in their tailles: and their power was to hurt men sixe moneths.

11 And they haue a king ouer them which

the elect but such as are ordeined to perdition, the infidels, whom Satan blindeth with the efficacy of error.

12 Though the elect be hurt, yet they cannot perish. The elect for a certaine space, and at times, are in troubles: for the grass hoppers endure but from April to September, which is sixe moneths.

13 For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish.

14 Such is the terror of the vnbeleeuing conscience, which hath no assurance of mercy, but feeleth the indgement of God against it, when men embrace error, and refuse the true simplicitie of Gods word.

15 Which signifieth that the Popes Clergie shall be proud, ambitious, bolde, stout, rash, rebellious, stubborn, cruell, lecherous, and authors of warre and destruction of the simple children of God.

16 They pretend a certaine title of honour, which indeed belongeth nothing vnto them, as the Priests by their crownes and strange apparrell declare.

17 That is, they pretend great gentlenes and loue: they are wise, politique, subtle, eloquent, and in worldly craftinesse passe all in all their doings.

18 That is, effeminate, delicate idle, trimming themselves to please their harlots.

19 Signifying their oppression of the poore, and crueltie against Gods children.

20 Which signifieth the hardness of heart, and obstination in their errors, with their assurance vnder the protection of worldly princes.

21 For as though they had wings, so are they lifted vp above the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

22 To infect and kill with their venomous doctrine.

This authority is chiefly committed to the Pope, in signe whereof he beareth the keyes in his armes.

Abundance of heresies, and errors which concur with darkness Christ and his Gospel.

Locusts are false teachers, heretikes, and worldly subtle

Relates, with Monkes, Friars, Cardinals, Patriarks, Archbishops, Bishops,

Doctors, Bachelors, and Masters, which forsake Christ to main-

taine false doctrine. False and deceivable doctrine, which is pleasant to the flesh.

That is, secretly to persecute, and to sting with their tailles as

scorpions doe: such is the fashion of the hypocrites.

For the false prophets cannot destroy.

That is, the infidels, whom Satan blindeth with the efficacy of error.

The elect for a certaine space, and at times, are in troubles: for the grass hoppers endure but from April to September, which is sixe moneths.

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For as though they had wings, so are they lifted vp above the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

To infect and kill with their venomous doctrine.

x Which is Antichrist the Pope, king of hypocrites, and Satans ambassadour.

y That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole world with fire and sword.

z Which was the voyce of Christ, sitting on the right hand of the Father, a Meaning, the enemies of the East countrey, which should afflict the Church of God, as did the Arabians, Saracens, Turke, and Tartarians.

b This signifieth the great readiness of the enemies.

c Which signifieth their false doctrine and hypocrisie.

d And therefore were iustly destroyed.

Phil. 115.4. and 135.15.

is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, & in Grecke he is named Apollyon.

12 One wor is past, and behold, yet two woes come after this.

13 Then the first Angel blew the trumpet, and I heard a voice from the four corners of the golden altar which is before God,

14 Saying to the first Angel which had the trumpet, Loose the four Angels which are bound in the great river Euphrates.

15 And the four Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeere, to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sat on them, having fiery habergeons, & of Jacinth, and of hyacinth, and the heads of the horses were as the heads of lions: and out of their mouthes went forth fire and smoke, and hyacinth.

18 Of these three was the third part of men killed, that is, of the fire, & of the smoke, and of the hyacinth which came out of their mouthes.

19 For their power is in their mouthes, and in their talles: for their talles were like unto serpents, and had heads wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the workes of their handes that they should not worship devils, and idols of gold and of silver, and of brass, and of stone, and of wood, which neither can see, neither heare, neither goe.

21 Also they repented not of their murder, and of their sorcery, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. **6** Hee sweareth there shall be no more time. **9** Hee giveth the booke unto Iohn, which eateth it up.

And I saw another mighty Angel come downe from heaven clothed with a cloud, and the rainebow vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And he had in his hand a little booke open, and he put his right foote vpon the sea, and his left on the earth,

3 And cried with a loude voice, as when a lion roareth: and when he had cried, seven thunders uttered their voyces.

4 And when the seven thunders had uttered their voyces, I was about to write: but I heard a voice from heaven, saying vnto me,

Seale by those things which the seven

thunders haue spoken, and write them not.

5 And the Angel which I saw stand by the sea, & vpon the earth, lift up his hand to heauen,

6 And I ware by him that liueth for evermore, which created heauen, and the things that therein are, & the earth, and the things that therein are, and the sea, and the things which therein are, that time should bee no more.

7 But in the dayes of the voyce of the seventh Angel, when he shall begin to blow the trumpet, euen the mystery of God shall be finished, as hee hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto me againe, & said, Goe and take the little Booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said to him, Giue me the little booke. And he said vnto me, Take it, and eate it up, & it shall make thy belly bitter, but it shall bee in thy mouth as sweete as honey.

10 Then Iooke the little Booke out of the Angels hand, and ate it up, and it was in my mouth as sweete as honey: but when I had eaten it, my belly was bitter.

11 And he said vnto me, Thou must prophesie againe among the people, and nations, and tongues, and to many kings.

12 And he said vnto me, Write these things, & send them vnto the church.

13 And Iohn sayeth, These things are the word of God, yet shall hee haue sore and grievous enemies, which shall be troublesome vnto him. **q** Not onely meaning in his life time, but that this Booke after his death should bee as a preaching vnto all nations.

CHAP. XI.

2 The Temple is measured. **3** Two witnesses raised by the Lord, are murdered by the beast, **11** but after receiued to glory. **15** Christ exalted, **16** and God prayed by the foure and twenty Elders.

Ihen was giuen mee a reede, like vnto a rod, and the Angel stood by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

2 But the court which is without the Temple, cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy Citie shall they tread vnder foote two and forty moneths.

3 But I will giue power vnto my two witnesses, and they shall prophesie a

temple was diuided into three parts: the body of the Temple which

is called the Court, whereinto euery man entred: the holy places, where the Leuites were: and the holiest of all, whereinto the high Priest once a yeere entred: in respect therefore of these two later, the first is said to be cast out because as a thing prophane it is neglected when the temple is measured, & yet the aduersaries of Christ boast that they are in the temple, & that none are of the temple but they.

c That is, the Church of God. **d** Meaning a certain time: for God hath limited the times of Antichrists tyranny. **e** By two witnesses hee meaneth all the preachers that should build vp Gods Church, alluding to Zerubbabel and Iehoshua, which were chiefly appointed for this thing, and also to this saying, In the mouth of two witnesses standeth euery word.

i That is, by God, with whom Christ by his divinitie is equall.

k The faithfull shall vnderstand and see this mystery of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection.

l As S. Iohn vnderstood this by revelation, so is the same revealed to the true preachers to discover the Pope and Antichrist.

m Meaning, Christ. **n** That is, the holy Scriptures, which declare that the Minister must receive them at the hand of God, before he can preach them

to others. *Ezek. 3.1.* **o** Which signifieth that the Ministers ought to receive the word into their hearts, and to haue graue and deepe iudgement, and diligently to study it, & with zeale to viter it.

p Signifying, that albeit that the minister haue consolation by the word of God, yet shall hee haue sore and grievous enemies, which shall be troublesome vnto him.

q Which declareth that Christ Iesus will build his Church, and not haue it destroyed: for he measureth out his spirituall Temple.

b The fewest

thousand

f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme as it were but for a day or two.

g In poore and simple apparell. h Whereby are signified the excellent graces of them which beare witness to the Gospel. i Who hath dominion ouer the whole earth. k By Gods word, whereby his ministers discomfite the enemies. l They denounce Gods iudgement against the wicked, that they cannot enter into heauen.

m Which is to declare and procure Gods vengeance.

n That is, the Pope, which hath his power out of hell, and commeth thence.

o Hee sheweth how the Pope gaineth the victory, not by Gods word, but by cruell warre.

p Meaning, the whole iurisdiction of the Pope, which is compared to Sodome for their abominable sinne, and to Egypt, because

the true liberty to serue God, is taken away from the faithfull, and Christ was condemned by Pilate, who represented the Romane power, which

should bee enemy to the godly. q The infidels are tormented by hearing the truth preached. r Which shall bee at the last resurrection.

s For it seemed that Antichrist had chased them out of the earth. t Of the power of Antichrist. u When they shall vnderstand by Gods word the glory of his, and the punishment of his enemies, they shall fall from the Pope, and glorifie God. x Albeit Satan by the Pope, Turke and other instruments troubleth the world neuer so much, yet Christ shall reigne. y Iesus Christ.

z This declareth the office of the godly, which is to giue God thanks for the deliuerance of his, and to praye his iustice for punishing of his enemies.

thousand two hundred & threescore dayes, clothed in sackcloth.

4 These are two ^b Olive trees, and two candlesticks standing before the God of the earth.

5 And if any man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, ^k thus must he be killed.

6 These haue power to shut ^l heauen, that it raine not in the daies of their prophesying, and haue power ouer waters to turne them into ^m blood, and to smite the earth with all manner plagues, as often as they will.

7 And when they haue finished their testimony, the ⁿ beast that cometh out of the bottomlesse pit, shall make warre against them, and shall ^o overcome them, and kill them.

8 And their corpses shall lie in the streetes of the great ^p city, which spiritually is called Sodome and Egypt, where our Lord also was crucified.

9 And they of the people and kindreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, shall reioyce ouer them, and be glad, and shall send giftes one to another: for these two Prophets vexed them that dwell on the earth.

11 But after three dayes and an halfe, the spirit of life coming from God, shall enter into them, and they shall stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voice from heauen, saying vnto them, Come vp hither. And they shall ascend vnto heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there bee a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shall be slaine in number senen thousand: and the remnant shall be afraid, and giue glory to the God of heauen.

14 The second woe is past, and behold, the third woe will come anon.

15 And the seventh Angel blew the trumpet, and there were great voyces in heauen, saying, The ^x kingdomes of this world are our Lords, and his Christes, and hee shall reigne for euermore.

16 Then the foure and twentie Elders, which sat before God on their seats, fell vpon their faces, and worshipped ^y God,

17 Saying, We giue thee thanks, Lord

God Almighty, which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdom.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should bee iudged, and that thou shouldst giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy name, to small and great, and shouldst destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the arke of his covenant: and there were ^a lightnings, and voyces, and thundrings, and earthquake, and much haile.

a Which signifie the destruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victorie is gotten, to the comfort of the faithfull.

And there appeared a great wonder in heauen: A ^a woman clothed with the sunne, and the ^b moone was vnder her feete, and vpon her head a ^c Crowne of twelue starres.

2 And shee was with childe, and ^d cryed traouling in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great ^e red dragon hauing ^f seven heads, and ten hornes, and seven crownes vpon his heads:

4 And his taile drew the ^g third part of the starres of heauen, and cast them to the earth, and the Dragon stood before the woman, which was ready to bee deliuered, to deuoure her childe when shee had brought it forth.

5 So shee brought forth a ^h man childe, which should rule all nations with a ⁱ rod of iron: and her sonne was taken vp vnto God and to his throne.

6 And the woman fled into ^j wilderness, where she hath a place prepared of God, that they should feede her there a thousand two hundred and threescore dayes.

7 And there was a battell in heauen, Michael and his Angels fought against the Dragon, and the Dragon fought and his angels.

8 But they preuailed not, neither was their place found any more in ^k heauen.

9 And the great Dragon that olde Serpent, called the Deuil and Satan, was cast out, which deceiveth all the world: he was

the blood of the faithfull. f For he is prince of this world, and almost hath the vniuersall gouernment. g By his flatteries and promises he gaineth many of the excellent ministers & honourable persons, and bringeth them to destruction. h Which is Iesus Christ the first borne among many brethren, who was borne of the virgin Marie, as of a speciall member of the Church. Psalm. 1.9. i The Church was remooued from among the Iewes, to the Gentiles, which were as a barren wilderness, and so it is peopled to and fro.

k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithfull. l For the Dragon was deprived of all his dignitie, and had no more place in the Church,

even

In this third vision is declared how the Church which is compassed about with Iesus Christ the Sonne of righteousness, is persecuted of Antichrist.

b The Church treadeth vnder foote whatsoever is mutable and inconstant, with all corrupt affections, and such like.

c Which signifyeth God and his word.

d The Church euer with a most seruent desire longed that Christ should be borne, and that the faithfull might be regenerate by his power.

e The deuil and all his power which burneth with fury, and is red with the

even cast into the earth, and his Angels were cast out with him.

10 Then I heard a loud voyce, saying, Now is salvation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before God day and night.

11 But they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and yet that dwell in them. Alloe to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon saw that hee was cast vnto the earth, he persecuted the woman which had brought forth the man child.

14 But to the woman were giuen two wings of a great Eagle, that shee might flie into the wilderness, into her place, where shee is nourished for a time, and times, and halfe a time from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that hee might cause her to be carried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandments of God, and haue the testimony of Iesus Christ.

18 And I stood on the sea sand.

CHAP. XIII.

1. 8 The beast descendeth the reprobate. 2. 4. 12 And is confirmed by another beast. 17 The primedged of the beasts marke.

And I saw a beast rise out of the Sea, hauing seven heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I saw, was like a Leopard, and his ferte like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power, & his throne, and great authoritie.

3 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the Dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like

vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth that spake great things and blasphemies, and power was giuen vnto him to doe two and forty moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make war with the Saines, and to ouercome them, and power was giuen him ouer euery king, and tongue, and nation.

8 Therefore all that dwell vpon the earth shall worship him, whose names are not written in the booke of life of the Lambe, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, hee shall goe into captiuitie: if any kill with a sword, hee must be killed by a sword: here is the patience, and the faith of the Saines.

11 And I beheld another beast coming vp out of the earth which had two hornes like the Lambe but hee spake like the dragon.

12 And hee did all that the first beast could doe before him, and hee caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And hee did great wonders, so that hee made fire to come downe from heauen on the earth in the sight of men.

14 And hee deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And he made all, both small and great, rich and poore, free and bond, to receiue

two swords caried before him. So Boniface the eighth which first ordained the tubile, shewed himselfe one day in apparell as a Pope, and the next day in harnesse as the Emperour, and the two hornes in the Bishops mitre are signes hereof.

Hee spake deuillish doctrine, accused Gods word of imperfection, set vp mans traditions, and spake things contrary to God and his Word. For the Pope in ambition, cruelty, idolatry, and blasphemy, did follow and imitate the ancient Romanes. Brought them to idolatry, and astonished them with the name of that holy Empire (as he termeth it.) The man of sinne, according to the operation of Satan shall be with all power signes and miracles of lies. The saloonians 2. 9. 3. 0.

Before the whole Empire which representeth the first beast, and is the image thereof.

For the first Romane Empire was as the patterne, and this second Empire is but an image and shadow thereof.

For except the Pope confirme the authority of the king of Romanes, he is not esteemed worthy to be made Emperour.

The same things which the Pope or false prophets instruct him in. Receiue the ordinances and decrees of the seate of Rome, and to kisse the villaines foote, if he were put thereunto.

a marke

Antichrist time and power is limited.

In their bodies, not in soules.

He meaneth that vniuersall departing whereof S. Paul speaketh to the Thessalonians.

As God ordained from before all beginning, and all the

signes and sacraments of Christs death.

They which led soules captiue, goe themselves into captiue.

As the kingdome of Christ is from heauen, and bringeth men thither: so the Pops kingdome is of the earth, and leadeth to perdition, and is begun and established by ambition, couetousnes, bestialities, craft, treason, and tyranny.

Which signifie the Priesthood and the kingdome, and therefore he giueth in his armes two

keyes and hath

the eighth which first

ordained the tubile, shewed himselfe one day in apparell as a Pope,

and the next day in harnesse as the Emperour, and the two hornes in the Bishops mitre are signes hereof.

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a marke

m They put their liues in danger so oft, as neede required. n Meaning them that are giuen to the world and fleshly lusts.

o And was ouercome of Christ, then he fought against his members.

p Which the Lord had appointed for her.

q God giueth means to his Church to escape the fury of Satan, making his creatures to serue to the support thereof.

r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

a Here is the description of the Romane empire, which standeth in cruelty and tyranny.

b Meaning Rome, because it was first gouerned by seven Kings or Emperours after Nero, and also is compassed about with seven mountaines.

c Which signifie many prouinces.

d By these beasts are signified the Macedonians, Persians, and Caldeans, whom the Romanes ouercome.

e That is, the deuill. f This may be vnderstood of Nero, who moued the first persecution against the Church, and after slew himselfe, so that the family of the Cæsars ended in him.

g For the Empire was established againe by Vespasian.

h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.

c Whereby he reuolunteth
Christ: for as
faith, the word,
and the Sacra-
ments, are the
Christians
markes: to this
Antichrist will
accept none but

such as will approue his doctrine: so that it is not enough to confesse Christ, and to beleue the Scriptures, but a man must subscribe to the Popes doctrine: moreover their christmatories, greasings, vjwes, other, and shauings are signes of this marke, inasmuch as no nation was accepted that had not many of these marked beastes. d He that is not sealed with Antichrists marke, cannot be suffered to liue among men. e Such as may be vnderstood by mans reason for about 666. yeeres after this reuelation the Pope or Antichrist began to be manifested in the world: for these characters 785 signify 666, and this number is gathered of the small number 785, which in the whole make 666, and signifieth Latinus, or Latine, which noteth the Pope or Antichrist, who vseth in all things the Latine tongue, and in respect thereof hee conuenieth the Hebrew and Greeke, wherein the word of God was first and best written: and because Italy in old time was called Latium, the Italians are called Latini, so that hereby he noteth of what countrey chiefly hee should come.

CHAP. XIII.

The notable company of the Lambe. 6 One Angel annunceth the Gospel, 8 Another the fall of Babylon, 9 And the third warneth to flee from the beast. 13 Of their blessednesse which dye in the Lord, 18 Of the Lords harvest.

a Iesus Christ ruleth in his Church to defend and comfort it, though the beast rage neuer so much: and seeing Christ is present ouer with his Church, there can be no vicar: for where there is a vicar, there is no Church.

b Meaning, a great, and ample Church.

c Which was the marke of their election, to wit, their faith.

d Signifying that the number of the Church should be great and that they should speake boldly, and aloud, and so glorifie the Lord.

e None can praise God but the elect whom he hath bought. f By whose dome: and vnder this vice he comprehendeth all other: but this is chiefly meant of idolatry, which is the spirituall whoredome. g For their whole delight is in the Lambe Iesus, & they loue none but him. h Which declareth that the faithfull ought to liue iustly and holily, that they may be the first fruits, and an excellent offering of the Lord. i Forasmuch as their sinnes are pardoned, and they are clad with the iustice of Christ. k By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

a marke in their right hand or in their foreheads.

17 And that no man might buy or sell, save hee that had the marke, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is five hundredth three score and six.

kindred, and tongue, and people,

7 Saying with a loud voice, I feare God, and giue glory to him: for the hour of his iudgement is come: and worship him that made beauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, It is fallen, it is fallen, Babylon the great citie: for shee made all nations to drinke of the wine of the wrath of her fornication.

9 And the third Angel followed them, saying with a loud voice, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall bee tormented in fire and brimstone before the holy Angels, and before the Lambe:

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name.

12 Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto me, Write, Blessed are the dead, which hereafter die in the Lord. Euen so saith the spirit: for they rest from their labours, and their works follow them.

14 And I looked, and behold, a white cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loud voice to him that sat on the cloude, Thrust in thy sickle, and reape: for the time is come to reape: for the harvest of the earth is ripe.

16 And he that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cried with a loud cry to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sic-

deliuered from the horrible troubles which are in the Church, and rest with God. || Or, for the Lords cause. 1 Which are ingrafted in Christ by faith, which rest and stay onely on him, and reioyce to be with him for immediately after their death they are receiued into ioy. 4 Signifying that Christ shall come to iudgement in a cloud, euen as he was seene to goe vp. Ioh. 3. 13. matth. 13. 39. 5 The overthrow of the people is compared to an harvest, Isa. 19. 5, also to a vintage. Isa. 63. 6 This is spoken familiarly for our capacitie, alluding vnto an husbandman, who suffereth himselfe to be aduertised by his seruants when his harvest is ripe, and not that Christ hath neede to be told when he should come to iudgement for the comfort of his Church, and destruction of his enemies, x This was Christ, who is also the altar, the Priest, and sacrifice.

kle

Psal. 145. 6.

1 The Gospel teacheth vs to feare God and honour him,

which is the beginning of heavenly wisdom.

Act. 14. 15.

Isa. 31. 9.

1ere, 31. 8.

chap. 18. 2.

m Signifying

Rom, for as

much as the vi-

ces which were

in Babylon are

found in Rome

in greater abun-

dance, as perfec-

tion of Church

of God, oppressi-

on and slavery,

with destruction

of the people of

God, confusion,

superstition, ido-

lary, impiety:

and as Babylon

the first Monar-

chy was destroy-

ed, so shall this

wicked king-

dome of Anti-

christ haue a mi-

serable ruine,

though it be

great, and see-

meth to extend

throughout all

Europ.

n By the which

fornication God

is prouoked to

wrath: so that

suffereth many he

walk in the way

of the Romish y

doctrine to their

destruction.

o That is, of his

terrible iudge-

ment.

p The faithfull

are exhorted to

patience.

q For they are

y That is, a certain place appointed, and not in the heaven.
z By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 Seven Angels have the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of Gods wrath.

AND I saw another signe in heauen great and marvellous, seven Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a glasse sea mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glasse sea, hauing the harpes of God.

3 And they sung the song of Moses the seruant of God, and the song of the Lambe, saying, Great and maruelous are thy works Lord God Almighty: iust and true are thy wayes, king of Saints.

4 Who shal not feare thee, O Lord, and glorifie thy name? for thou onely art holy, and all nations shal come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beheld, the Temple of the tabernacle of testimony was open in heauen.

6 And the seven Angels came out of the temple, which had the seven plagues, clothed in pure and bright linnen, and hauing their breasts girded with golden girdles.

7 And one of the foure beasts came vnto the seven Angels seven golden vials full of the wrath of God, which liueth for euer more.

8 And the temple was full of the smoke of the glory of God, and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

CHAP. XVI.

2 The Angels pour out their vials full of wrath, 6 And what plagues follow thereof. 15 Admonition to take heede and watch.

AND I heard a great voyce out of the Temple, saying to the seven Angels, Doe your wayes, and power out the seven vials of the wrath of God vpon the earth.

2 And the first went, and powred out his viall vpon the earth: and there fell a noyesome and grievous soze vpon the men,

a This was like the first plague of Egypt, which was sores and boiles, or pocks: and this reigneth commonly among Canons, Monks, Friers, Nunnes, Priests, and such filthy vermin which beare the marke of the beast,

which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his viall vpon the Sea, and it became as the blood of a dead man: and euery liuing thing died in the Sea.

4 And the third Angel powred out his viall vpon the rivers and fountaines of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, thou art iust, which art, and which wast, and holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Euen so, Lord, God Almighty, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the Sunne, and it was giuen vnto him to torment men with a heate of fire.

9 And men boyled in great heate, and blasphemed the name of God, which hath power ouer their plagues, and they repented not to giue him glory.

10 And the fifth Angel powred out his viall vpon the throne of the beast, and his kingdom was darked, and they gnawed their tongues for sorrow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their works.

12 And the sixth Angel powred out his viall vpon the great river Euphrates, and the water thereof dried vp, that the way of the Kings of the East should bee prepared.

13 And I sawe three vncleane spirits like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of deuils, working miracles, to goe vnto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 Behold, I come as a thiefe. Blessed is hee that watcheth, and keepeth his garments, lest hee walke naked, and men see his filthinesse.

16 And they gathered them together into a shew their furie, rage and blasphemie against God, when the light of his Gospel shall shine.

1 By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull, which are the true Kings and Priests in Christ, haue taken away by disclosing their wicked deceit. m That is, a strong number of this great deuill the Popes ambassadours, which are euery crying and croaking like frogges, and come out of Antichrists mouth, because they should speake nothing but lies, and vse all manner of craftie deceit to maintaine their rich Euphrates against the true Christians. n Albeit they call themselves spiritual and holy fathers. o For in all Kings courts the Pope hath had his ambassadours to hinder the kingdom of Christ. Chap. 3.3 matth. 24.24. Luke 21.39. p Of righteousness, and holiness, wherewith we are clad through Iesus Christ.

b This is like to the first plague of Egypt, which signifieth all kinds of pestilences and contagious diseases. c That is, corrupt, and infected. d The first plague of Egypt was like vnto this, e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commanders of Gods iust iudgements. f Forasmuch as thou destroyest the rebels, and preferest a thine. g Signifying famine, drought, and hote diseases which proceed thereof. h The wicked were hard hearted, and stubborn when the God punished them. i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in darkness, ignorance and errors.

k They shall shew their furie, rage and blasphemie against God, when the light of his Gospel shall shine. l By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull, which are the true Kings and Priests in Christ, haue taken away by disclosing their wicked deceit. m That is, a strong number of this great deuill the Popes ambassadours, which are euery crying and croaking like frogges, and come out of Antichrists mouth, because they should speake nothing but lies, and vse all manner of craftie deceit to maintaine their rich Euphrates against the true Christians. n Albeit they call themselves spiritual and holy fathers. o For in all Kings courts the Pope hath had his ambassadours to hinder the kingdom of Christ. Chap. 3.3 matth. 24.24. Luke 21.39. p Of righteousness, and holiness, wherewith we are clad through Iesus Christ.

As if he would
by the craftines
of destruction,
when as Kings
and Princes that
warre against
God, but by the
craft of Satan,
are brought to
that place where
they shall be de-
stroyed.
This is the last
iudgement when
Christ shall come
to destroy the
wicked and deli-
uer his Church.
Meaning the
whole number
of them that shall
call themselves
Christians, where-
of some are so in-
deed, some are Papists
and vnder the pretence of Christ serue Anti-
christ, and some are Neuters, which are neither on the one side nor
of the other. Signifying all strange religions, as of the Iewes,
Turkes, and others, which then shall fall with that great whore of
Rome, and be tormented in eternall paines, *Iere. 25. 15.*

place called in Hebrew *Armagedon.*

17 And the seventh Angel powred out
his viall into the aire: & there came a loud
voyce out of the Temple of heauen from the
throne, saying, it is done.

18 And there were voyces, and thunde-
rings, & lightnings, and there was a great
earthquake, such as was not since men were
vpon the earth, euen so mighty an earth-
quake.

19 And the great citie was diuided
into three parts, and the cities of the nati-
ons fell, and great Babylon came in re-
membrence before God to giue vnto her
the cup of the wine of the fiercenesse of his
wrath.

20 And euery yle fled away, and the
mountaines were not found.

21 And there fell a great haile, like ta-
lents, out of heauen vpon the men, and men
blasphemed God, because of the plague of the
haile: for the plague thereof was exceeding
great.

CHAP. XVII.

3 The description of the great whore, & Her sin
and punishment. 14 The victory of the Lambe.

Then there came one of the seven An-
gels, which had the seven vials, and tal-
ked with me, saying vnto me, Come, I will
shew thee the damnation of the great whore
that sitteth vpon many waters,

2 With whom haue committed fornication
the kings of the earth, and the inhabi-
tants of the earth are drunken with the wine
of her fornication.

3 So he caried me away into the wilder-
nesse in the Spirit, and I saw a woman sit
vpon a scarlet coloured beast, full of names
of blasphemy, which had seven heads and
ten hornes.

4 And the woman was arrayed in pur-
ple and scarlet, and gilded with gold, and
precious stones, and pearles, and had a cup of
gold in her hand, full of abominations, and
filthinesse of her fornication.

5 And in her forehead was a name writ-
ten, A mystery, great Babylon, the mother
of whoresomes, and abominations of the
earth.

9 And I saw the woman drunken with
the blood of Saints, and with the blood of
the Martyrs of Iesus: and when I saw her,
I wondered with great marueile.

7 Then the Angel said vnto me, where-
fore maruest thou? I will shew thee the
mystery of the woman, and of the beast that
beareth her, which hath seven heads, and ten
hornes.

f This woman is the Antichrist, that is, the Pope with the whole
Body of his filthy creatures, as is expounded, *verse 18.* whose beauty
only standeth in outward pompe and impudencie, and craft like a
strumpet. g Of false doctrines and blasphemies. h Which none
can know to auoyd, but the elect.

8 The beast that thou hast seene, was,
and is not, and shall ascend out of the bot-
tomlesse pit, and shall goe into perdition, and
they that dwell on the earth, shall wonder,
(whose names are not written in the Booke
of life from the foundation of the world)
when they behold the beast that was, and is
not, and yet is.

9 Here is the minde that hath wisdom.
The seven heads are seven mountaines,
whereon the woman sitteth: they are also
seven kings.

10 Five are fallen, and one is, and ano-
ther is not yet come: and when he cometh,
he must continue a short space:

11 And the beast that was, and is not, is
euen the eighth, and is one of the seven, and
shall goe into destruction.

12 And the ten hornes which thou sawest,
are ten kings, which yet haue not receiued a
kingdome, but shall receiue power, as kings
at one houre with the beast.

13 These haue one mind, and shall giue
their power and authoritie vnto the beast.

14 These shall fight with the Lambe, and
the Lambe shall overcome them: for he is
Lord of lords, and King of kings: and they
that are on his side, called, and chosen, and
faithfull.

15 And hee said vnto mee, The waters
which thou sawest, where the whore sitteth,
are people, and multitudes, and nations, and
tongues.

16 And the tenne hornes which thou
sawest vpon the beast, are they that shall hate
the whore, and shall make her desolate and
naked, and shall eat her flesh, and burne her
with fire.

17 For God hath put in their hearts to
fulfill his will, and to doe with one consent
for to giue their kingdome vnto the beast,
vntill the words of God be fulfilled.

18 And the woman which thou sawest,
is the great citie, which reigneth ouer the
kings of the earth.

same. o And breake them to shivers, as a potters pot. *1 Tim. 6.*
15. chap. 19. 16. p Diuers nations, as the Goths, Vandales, Hunnes,
and other nations, which were once subiect to Rome, shall rise a-
gainst it, and destroy it. q Tharin stead of doing homage to
Christ Iesus, they should bee cast into a reprobate sence to serue An-
tichrist, and to dedicate themselves and theirs wholly vnto him.

CHAP. XVIII.

3 The louers of the world are sorie for the fall of
the whore of Babylon. 4 An admonition to the people
of God, to see out of her dominion. 20 But they that
be of God, haue cause to reioice for her destruction.

And after these things, I saw another
Angel come down from heauen, hauing
great power, so that the earth was lightened
with his glory.

2 And he cryed out mightily with a loud
voyce, saying, It is fallen, it is fallen, Ba-
bylon the great citie, and is become the habi-
tation of devils, and the hold of all foule spi-
rits, and a cage of euery vnclane and hate-
full bird.

struction of Babylon. b Hee describeth Rome to be the sinke of
all abomination and deuillishnesse, and a kind of hell.

i This is the Ro-
maue Empire,
which being
fallen to decay,
the whore of
Rome vsurped
authoritie, and
proceeded from
the deuill, and
thither shall re-
turne.
k Which are a-
bout Rome.
l For after that
the Empire was
decayed in Nero,
Galba, Otho,
Vitellius, Vespasian and Titus
died in lesse then
fourteene yeres,
and reigned as
kings: Domitian
then reigned, &c
after him Coc-
ceius Nerva
which was the
seuenth.
m He meaneth
Traiane the Em-
perour, who was
a Spaniard, and
adopted by Ner-
ua, but because
he persecuted the
faithfull, he go-
th alio to perdi-
tion,
n He signifieth
the horrible per-
secutions which
haue bene vn-
der the Empire of
Rome, and in all
other Realmes
subiect to the

1/2. 21. 9. ier. 51.
8. chap. 14. 8.
a This descrip-
tion of the over-
throw of the
great whore, is
like to that
whereby the
Prophets vie to
declare the de-

c The greatest part of world hath bene abused and seduced by this spirituall whoredome,

d When God treateth the wicked, he neuer comforteth and counselleth his what they ought to doe, that is, that they do not communicate with the finnes of the wicked.

e The Greeke word is, that her finnes to follow one another, and to rise one after another, that they growe to such an heape, that at length they touch the very heauens. f Blessed is he that can repay to the whore the like, as it is written: Psal. 137. 8, 9 1/a. 47. 8.

g The glorious boasting of the strumpet.

h Burfull of people and mighty.

i Both they that temporally haue had profit by the strumpet, & also the spirituall merchants shall for sorrow and want of their gaine, cry out and despaire. k Which is very odoriferous and precious.

l Such as the wantons vse at Rome.

m This is the vilest ware, that these merchants sell, & best cheap, which soules not withstanding the Son of God redeemed with his precious blood, 1. Pet. 1. 19.

n That is, the things which thou loudest best.

o And so shew signes of great sorrow.

3 For all nations haue drunken of the wine of the wrath of her fornication and the Kings of the earth haue committed fornication with her, & the marchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen say, "Goe out of her my people, that ye bee not partakers in her finnes, and that ye receive not of her plagues."

5 For her finnes are come vnto heauen, & God hath remembered her iniquities.

6 Reward her, enen as she hath rewarded you, and giue her double according to her workes: and in the cup that shee hath filled to you, fill her the double.

7 In as much as shee glorified her selfe, and lived in pleasure to much giue you to her torment & sorrow: for she saith in her heart, "I sit being a queene, and am no widow, and shall see no mourning."

8 Therefore shall her plagues come at one day, death and sorrow, and famine, and she shall be burnt with fire: for strong is the Lord God which will condempne her.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and lived in pleasure with her, when they shall see the smoke of her burning.

10 And shall stand a farre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mighty citie: for in one houre is thy iudgement come.

11 And the merchants of the earth shall weep and waille ouer her: for no man buyeth her ware any more.

12 The ware of gold and silver, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of scarlet, and of all manner of Cygne wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, & of yron, and of marble,

13 And of cynamom, and odours, and of opincents, and frankincense, and wine, and oyle, and fine floure, and wheat, and beastes, and sheepe, and hoxles, and charrets, and seruants, and soules of men.

14 (And the apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, & thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wailing.

16 And saying, Alas, alas, the great citie, that was clothed in fine linnen, and purple, and scarlet, and gilded with gold, and precious stone and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupy shippes, and shipmen, and whosoever traualle on the sea, shall stand a farre off,

18 And cry, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shall cast dust on their heads, and cry weeping, & wailing, and say, Alas,

alas, the great citie, wherein were made rich all that had shippes on the sea by her commerce: for in one houre shee is made desolate.

20 O heauen, reioyce of her. and ye holy Apostles and Prophets: for God hath giuen your iudgement on her.

21 Then a mighty Angel tooke vp a stone, like a great millstone, and cast it into the sea, saying, "With such violence shall the great citie Babylon be cast, & shall be found no more."

22 And the voyce of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee, and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: & the voyce of the bridegrome and of the bride shall be heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantments were deceived all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants. 10 The Angel will not be worshipped. 17 The foules and birds are called to the slaughter.

After these things I heard a great voyce of a great multitude in heauen, saying, "Halleluiah, saluation, and glory, and honour, and power be to the Lord our God."

2 For true and righteous are his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication and hath auenged the blood of his seruants shed by her hand.

3 And againe they said, Halleluiah: and her smoke rose vp for euermore.

4 And the four and twenty Elders, and the four beasts fel downe, and worshipped God that sat on the throne, saying, "Amen Halleluiah."

5 Then a voyce came out of the throne, saying, "Praise our God, all ye his seruants, and ye that feare him, both small and great."

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, "Halleluiah, for our Lord God Almighty hath reigned."

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lamb is come, and his wife hath made her selfe ready.

8 And to her was granted that she should be arrayed with pure fine linnen, and shining: for the fine linnen is the righteousness of Saints.

9 Then hee said vnto mee, "Write, Blessed are they which are called vnto the

complished, when we shall be ioyned with our head. g That is, the Angel. Matth. 23. 2. chap. 14. 13. h Whom God of his mercy calleth to be partakers of his heauenly graces, and deliuereth from the filthie pollutions of Antichrist.

Or, nobler state. p And hath reuenged your cause in punishing her. 1/a. 51. 63.

q It shall not be like to other cities which may be builded againe, but it shall bee destroyed without mercy. r The Romish Prelats and merchants of soules are as Kings or princes: so that their couerousnesse and pride must be punished: secondly their cruasies & deceits and thirdly their cruelty.

a That is, praise ye God because the Antichrist and all wickednesse is taken out of the world.

b So that all the Saints are confirmed, and ought nothing to doubt of the saluation of the faithfull.

c The wicked shall be burned in continual fire, that neuer shall be extinguished.

d By the foure beasts are meant all creatures.

e Signifying, that his iudgements are true and iust.

f That we ought to prayse him euermore for the destruction of the Pope.

g God made Christ the bridegrome of his Church at the beginning, and at the last day it shall be fully accomplished.

Chap. 22. 9.

i Who are charged to testifie of Iesus or which are partaker of the same Gospel and faith.

k He sheweth y none ought to be worshipped but onely God, and that he is of their number, whom God voucheth to reueale his secrets by to the Prophets, that they may declare them to others:

also that we must beleue no other spirit of prophesie but y which doeth testifie of Iesus, and leade vs to him.

l Whereby is signified that Iesus Christ our Iudge shall be victorious, and shall triumph over his enemies.

m He meaneth Christ.

n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation how Christ is very God eternal, infinite, & almighty, as he himselfe.

15. 63. 1, 2.

q Whereby is signified his victory, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the word, is made flesh, and is our

Lord, our God, and the iudge of the quick & the dead. This declareth y his Angels shall come with him to iudge the world. t Which drineth the wicked into eternal fire. *Psa. 1. 9. chap. 2. 27.* u Which declareth his humanitie, wherein he is Lord of all, & shall iudge the world. *1. Tim. 6. 15. chap. 17. 14.* x This signifieth that the day of iudgement shall be cleare, and euident, so that none shall be hid: for the trumpet shall blow aloud, and all shall vnderstand it. y For the Pope and the worldly Princes shall fight against Christ, even vntill this last day. z The ouerthrow of the beast and his, which shall be chiefly accomplished at the second coming of Christ.

Lambes supper, and he said vnto me, These words of God are true.

10 And I fell before his feet to worship him: but he sayd vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the testimony of Iesus. Worship God: for the testimony of Iesus, is the spirit of prophesie.

11 And I saw heauen open, and behelde, a white horse, and hee that sat vpon him, was called Faithfull and true, and hee iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no man knew but himselfe.

13 And he was clothed with a garment dipped in blood, and his name is called THE WORD OF GOD.

14 And the warriors which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it hee should smite the heathen: for hee shall rule them with a rod of iron: for hee is that treadeth the wine presse of the fiercenesse and wrath of Almighty God.

16 And hee hath vpon his garment, and vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the sunne, who cryed with a loude voyce, saying to all the foules that did flie by the middes of heauen, Come and gather you selues together vnto the supper of the great God.

18 That yet may eate the flesh of kings and the flesh of his captaines, and the flesh of mightie men, and the flesh of horses, and of them that lye on them, and the flesh of all freemen and bondmen, and of small and great.

19 And I saw the beast, and the kings of the earth, and they warriors gathered together to make battell against him, that sat on the horse, and against his soldiers.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby hee deceiued them that receiued the beasts marke, and them that worshipped his image. These both were alive cast into a lake of fire brenting with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

2 Satan being bound for a certaintime, 7 And after let loose, vexeth the Church grievously. 10. 14. And after the world is iudged, he and his are cast into the lake of fire.

And I saw an Angel come down from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And heooke the dragon that old serpent, which is the deuill and Satan, and he bound him a thousand yeres,

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the thousand yeres were fulfilled: for after that hee must bee loosed for a little season.

4 And I saw seates: and they sat vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Christ a thousand yeres.

5 But the rest of the dead men shal not liue againe vntill the thousand yeres be finished: this is the first resurrection.

6 Blessed and holy is hee that hath part in the first resurrection: for on such the second death hath no power: but they shall bee the Priestes of God and of Christ, and shall reigne with him a thousand yeres.

7 And when the thousand yeres are expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people which are in the foure quarters of the earth: euen Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tentes of the Saints about, and the beloued city, but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormented euery day and night for euermore.

11 And I saw a great white throne, and one that sat on it, from whose face fire went both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the bookes

from sinne in newnesse of life. i The death of the soule, which is eternal damnation. k Shall be the true partakers of Christ and of his dignitie. l That is, for euermore. m After that the chaine is broken, and the true preaching of Gods word is corrupt. n By them are meant diuers and strange enemies of the Church of God, as the Turke, the Saracens, and other. *1. eod Ezek. 38. 2. and 39. 1, 2.* by whom the Church of God should be grievously tormented. o Which was Christ prepared to iudgement with glory and Maiestie. p Euen y mans conscience is as a booke wherein his deeds are written, which shall appeare when God openeth the booke,

This Angel re-
presenteth the
order of the A-
postles, whose
vocation and of-
fice was from
heauen: or may
signifie Christ
which should
tread downe the
serpents head.

b Hereby hee
meaneth the
Gospel, whereby
hell is shut vp to
the faithfull, and
Satan is chained
that he cannot
hurt them, yea,
and the ministers
hereby open it to
the infidels, but
through their
impiecie and
stubburnesse.

c That is, from
Christs natiuitie
vnto the time of
Pope Syluester
the second: so
long the pure do-
ctrine should af-
ter a sort remain.

d After this
terme Satan had
greater power
then he had be-
fore.

e The glory and
authority of
them that suffer
for Christs sake.

f That is, whiles
they haue remain-
ed in this life.

g He meaneth
them which are
spiritually dead:

for in whom Sa-
tan liueth, he is
dead to God.

h Which is to
receiue Iesus
Christ in true

faith, and to rise
from the dead, which
is the true partakers
of Christs life and
glorie.

Phil. 4. 3.
chap. 3. 5.
and 21. 27.

q Understanding all kinds of death, whereby men haue bene-
fitted. r Hell and death which are the lust enemies, shall be destroyed.

were opened, & another booke was opened, which is the booke of life, and the dead were judged of those things which were written in the bookes according to their works.

13 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead which were in them: and they were iudged euery man according to their works.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

3. 24 The blessed state of the godly, 8. 27 and the miserable condition of the wicked. 11 The description of the heavenly Ierusalem, and of the wife of the Lambe.

Isa 65. 17.
and 66. 22.

a All things shall be renewed and restored into a most excellent & perfect estate, and therefore the day of the resurrection is called the day of re-
stitution of all things, Acts 5. 21
2. Pet. 3. 13.
b For all things shall be purged from their corruption, and the faithfull shall enter into heaven with their head Christ.

c The holy company of the elect.
d Meaning, that God by his diuine Maiesly will glorifie and renew him, and take them vnto him.

Isa 25. 8.

chap. 7. 17.

e All occasions of sorrow shall be taken away: so that they shall haue perpetuall ioy.

Isa 43. 19.

2. cor. 5. 17.

Chap. 1. 8.

and 22. 13.

f I that am the eternall life will giue vnto mine to drinke of the liuely waters of this euerlasting life. g They which feare man more then God: h They which mocke and iest at religion: i Meaning the Church, which is married to Christ by faith. k By this description is declared the incomprehensible excellencie, which the heavenly company do enioy. l It is said to come downe from heauen because all the benefits that the Church hath, they acknowledge it to come of God through Christ.

A And I saw a new heauen, and a new earth: for the first heauen, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy Citie new Ierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that sat vpon the throne, said, Behold, I make all things new: and he said vnto me, Write: for these words are faithful and true.

6 And he said vnto me, It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is athirst, of the well of the water of life freely.

7 He that overcometh, shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the fearful, and unbelieuing, and the abominable, and murderers, and whoremongers, & sorcerers, and idolaters, and all liars shall haue their part in the lake which burneth with fire & brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plagues, and talked with mee, saying, Come, I will shew thee the bride, the Lambe's wife.

10 And he caried me away in the spirit to a great and an high mountain, and he shewed me the great Citie, holy Ierusalem, descending out of heauen from God,

11 Having the glory of God: and her shining was like vnto a stone most precious, as a Jasper stone, cleare as Chrysell.

12 And had a great wall and tic, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 In the East part there were three gates, and on the South side three gates, on the South side three gates, and on the West side three gates.

14 And the wall of the Citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me had a golden seed to measure the city withall, and the gates thereof, and the wall thereof.

16 And the citie lay fouresquare, and the length is as the breadth of it, and hee measured the citie with the reed, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, forty and foure cubits, by the measure of man: that is, of the Angel.

18 And the building of the wall of it was of Iasper: and the citie was pure gold, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was Iasper: the second of Saphir: the third of a Chalcedonie: the fourth of an Emerald:

20 The fifth of a Sardonie: the sixth of a Sardinus: the seventh of a Chrysolite: the eighth of a Beryl: the ninth of a Topaz: the tenth of a Chrysopallus: the eleventh of a Iacinth: the twelfth of an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one perle, and the street of the citie is pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty and the Lambe are the Temple of it.

23 And the citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did lighten it, and the Lambe is the light of it.

24 And the people which are saved, shall walke in the light of it: and the Kings of the earth shall bring their glory and honour vnto it.

25 And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honox of the Gentiles shall be brought vnto it.

27 And there shall enter into it none thing cleane, neither whatsoeuer worke is abomination or lies: but they which are written in the Lambes booke of life.

CHAP. XXII.

1 The river of the water of life. 2 The fruitfulnesse and the light of the citie of God. 3 The Lord giueth his seruants warning of his iusto come. 4 The Angel will not be worshipped. 5 To the word of God may nothing be added, nor diminished th. 2. from.

m Ever greene and flourishing. n Signifying, that the faithfull shall all be surely kept in heauen. o That is, place enough to enter: for els we know there is but one way & one gate, euen Iesus Christ. p For the Apostles were means whereby Iesus Christ the true foundation was revealed to the world.

q This declareth that Christ is God inseparable with his Father. Isa. 60. 19.

Isa. 60. 3. 5. r There we see in infinite other places, kings & princes contrary to that wicked opinion of the Anabaptists: are partakers of the heavenly glory, if they rule in the feare of the Lord. Isa. 60. 11. Phil. 4. 3. cap. 3. 5. and 20. 13.

And

^a Healludech to the visible Paradise, to set forth more sensibly the spiritual: and this agreeth with that which is written, Ezek. 47.1.

^b Meaning, that Christ who is the life of his Church is common to all his, & not peculiar for any one sort of people, ^c For there are all things pleasant and full of all contentation continually.

^d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ.

^e The light shall be vnchangeable and shine for ever.

^f Chap. 19. 10.

^g Now this is the second time that he suffered himself to be caried away with the excellencie of the person, which is to admonish vs of our infirmity and readinesse to fall, except God strengthen vs miraculously with his spirit.

^h This is not then as the other propheties which were commanded to be hid till the time appointed, as in Daniel 12. 4. because that these things should be quickly accomplished, and did now begin.

After he shewed me a pure river of water of life cleare as cristall, proceeding out of the throne of God, and of the Lambe.

² In the ^b midnes of the streete of it, and of either side of the river, was the tree of life, which bare twelue manner of fruites, and gaue fruit euer^c moneth: and the leaues of the tree serued to heale the ^d nations with.

³ And there shalbe no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shall serue him.

⁴ And they shall see his face, & his name shalbe in their foreheads.

⁵ And there shalbe no ^e night there, and they neede no candle, neither light of the Sun: for the Lord God giueth them light, and they shall reigne for euermore.

⁶ And he said vnto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

⁷ Behold, I come shortly. Blessed is he that keepeth the words of the prophetie of this booke.

⁸ And I am John, which saw and heard these things: and when I had heard and seent, I fell downe to worship before the feete of the Angel, which shewed me these things.

⁹ But hee said vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

¹⁰ And he said vnto me, Seale not the words of the Prophecie of this booke: for the time is at hand.

¹¹ He that is vnjust, let him be vnjust still

and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

¹² And behold, I come shortly, and my reward is with me, to giue eueri man according as his worke shall be.

¹³ I am ^a Alpha and Omega, the beginning and the end, the first and the last.

¹⁴ Blessed are they that do his commandments, that their right may be in the tree of life, and may enter in thorow the gates into the citie.

¹⁵ For without shalbe dogs and enchanterers, and whozeinongers, and murderers, and idolaters, and whosoever loueth, or maketh ^b lies.

¹⁶ I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the ^c generation of Dauid, and the bright morning ^d starre.

¹⁷ And the Spirit and the Bride say, Come. And let him that heareth say, Come: and let him that is ^e athirst, come: and ^f let whosoever will, take of the water of life freely.

¹⁸ For I protest vnto eueri man that heareth the words of the prophecie of this booke, ^g If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

¹⁹ And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy citie, & from those things which are written in this booke.

²⁰ He which testifieth these things, saith, Surely I come quickly. Amen. Euen so come Lord Iesus.

²¹ The grace of our Lord Iesus Christ be with you all, Amen.

^p Seeing the Lord is at hand, we ought to be constant and reioyce, but we must beware we esteeme not the length or shortnesse of the Lords coming by our owne imagination, 1. Pet. 3. 9. This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus,

Rom 1. 6. 1/a. 4. 1. 4. and 44. 6. chap. 1. 8. and 21. 6.

^a They shall liue eternally with ^b Sonne of God.

^c That maintaine false doctrine, & delight therein.

^d That is, a true and natural man, and yet God equall with my Father.

^e For Christ is the light that giueth light to eueri one that cometh into this world.

^f Let them be afraid of Gods horrible iudgements, and as soone as they heare the Lambe call, let them come.

^g He that seeleth himselfe oppressed with afflictions, and desireth the heauely graces and comfort, 1/a. 55. 1.

^h That is, when God beginneth to reforme our will by his spirit. Deut 4. 2. & 12. 32. psal 30. 6.

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